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ABSTRACT

These projects were completed by participants in the Fulbright-Hays seminar in China in 1995. The participants represented various regions of the U.S. and different grade levels and subject areas. The units include: (1) "Travel Guide to China" (Marcy Adelson); (2) "Traditional and Contemporary Values of China" (Peter Ciemins); (3) "Chinese Philosophies Unit" (Matthew Clayton); (4) "Unit on China" (Peggy Coffey); (5) "Excavating the Tomb of China's First Emperor" (Kay Corcoran); (6) "One Voice, Many Voices" (Christine Del Gaudio); (7) "Artifacts Lesson" (Maureen Fredrickson); (8) "Teaching Modern Chinese History through Literature" (Leath Hunt); (9) "Three Cultures, Two World Views" (J. Kevin Oakes); (10) "Beyond the Lecture: The Seminar Method Implementing 'The Son of the Revolution'" (Anita Pilling); (11) "Problems Facing China Due to Her Large Population" (Joanne Saunders); (12) "Understanding a Different World View" (Kathie Selden); (13) "The Ch'in Dynasty: Archaeological Wonders" (David J. Sheehan); (14) "Caught in the Crackdown" (Mellanie L. Shepherd); (15) "China: Five Themes of Geography" (Barbara Spillane); and (16) "The Treasure of Sinqitun: The Search for Chimera and Other China Studies" (Carole J. Wilkinson). (EH)

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ED 423 148

1995 FULBRIGHT HAYS SEMINARS ABROAD PROGRAM

China: Tradition and Transformation
Curriculum Projects

SO 026 226

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Table of Contents

Marcy Adelson . . . . Travel Guide to China

Peter Ciemins . . . . Traditional and Contemporary Values of China

Matthew Clayton . . . . Chinese Philosophies Unit

Peggy Coffey . . . . Unit on China

Kay Corcoran . . . . Excavating the Tomb of China's First Emperor

Christine Del Gaudio . . . . One Voice, Many Voices

Maureen Fredrickson . . . . Artifacts Lesson

Leath Hunt . . . . Teaching Modern Chinese History Through Literature

J. Kevin Oakes . . . . Three Cultures, Two World Views

Anita Pilling . . . . Beyond the Lecture: The Seminar Method
Implementing The Son of the Revolution

Joanne Saunders . . . . Problems Facing China Due to Her Large Population

Kathie Selden . . . . Understanding a Different World View

David J. Sheehan . . . . The Ch'in Dynasty: Archaeological Wonders

Mellanie L. Shepherd . . . . Caught in the Crackdown

Barbara Spillane . . . . China: Five Themes of Geography

Carole J. Wilkinson . . . . The Treasure of Sinqitun: The Search
for Chimera and Other China Studies

Marcy Adelson

Fulbright-Hays Seminar Project

My independent curriculum project is a 6th grade travel guide to China. It is written and geared for an intermediate school curriculum, with teacher supervision and input. It includes lesson plans and the guide book.

THE OBJECTIVES:

1. To understand the preparation necessary before taking a major trip.

2. To correct misconceptions about China and give students a clearer and more exact picture of life there.

3. To show that people have different ways of thinking and behaving and by learning about them we develop an understanding.

4. To understand that people acquire the codes, ways, beliefs and values of their culture trough their daily life experiences.

5. To show the increasing global interdependence because of advances in transportation and communication.

LESSON DEVELOPMENT:

MOTIVATION-
Write the word China on the chalkboard and ask students to write 10 things they know or think about China. Put many of these comments on the Chalkboard.
Discuss how I recently returned from a 5 week trip there. Show pictures, slides, memorabilia. (If this is being done by another classroom teacher who has not visited China, just use pictures, slides.)
Ask students to imagine that they have been invited to visit China for 10 days. Make a list on the chalkboard of what is needed for such a trip (Passport, Visa, flight information and awareness of time differences, money in proper currency, clothing etc.)

DEVELOPMENT -

Have each child make his own passport. Discuss purpose of passport, accuracy, show them real passports.

Distribute and review my guidebook in class with teacher supervision. Discuss geography using maps to show location of China and distance from America . As you read through the guidebook pay specific attention to the history and politics of China as compared to the U.S.

Incorporate math by asking how much money would you need for such a trip (flight, hotel, food, admission fees, souvenirs) Transfer money to Chinese currency.

Incorporate Science by discussing what clothing would you take (review weather at different times of the year, different parts of China also have different weather patterns, monsoons.)

Incorporate English by having students write a proper business letter to a hotel in the guidebook requesting a hotel reservation.

Review my journal by reading passages aloud (or any published journal). Discuss what they tell the reader. Journals reproduce sites, sounds and smells of your trip, The writings remind you why you went to these specific places, what you saw, how you felt about being there, etc.

Again show photographs, slides, and souvenirs from China.

STUDENT'S PROJECT -

After lengthy discussions and review of my guidebook and journal have the students write their own journal about their imaginary 10 day trip to China. It should include hotels, food, sites, travel arrangements, people they met, places they visited, observations and impressions. Teachers should supply, in addition to my guide book, textbooks on China, encyclopedias,other guide books(Lonely Planet, Frommer, Fodor) and travel brochures and magazines to be used for their imaginary trip. This project should be done in class, with the teacher as a source of reference, as well as all the suggested literature. This can be done as an individual project or in groups as a cooperative learning experience.

MRS. ADELSON'S TRAVEL GUIDE

TO CHINA

MRS. ADELSON'S TRAVEL GUIDE TO CHINA

FACTS ABOUT THE COUNTRY

Asia is the home of more than 1/2 the people of the world. This region used to be called the Far East because it lies far to the east if Europe. The largest country in the region and the 3rd largest in the world is the People's Republic of China. China, a civilization of many names and guises has fascinated outsiders over the centuries. It has an area of 3, 706,000 square miles(9,487,000 square kilometers). In the SW are the great Himalaya Mts. which separate China from India and Nepal. Mountain ranges also stretch eastward and divide eastern China into 2 parts. In the south are hills, small valleys and rolling plains toward the Pacific Ocean. In the north are great plains, highlands and narrow mountain ranges. Most of southern China is made up of low hills and mountains. Between these highlands are fertile river valleys and plains. It is in these plains that most of China's people live.

China has 1.17 billion people - more than any other nation in the world. 1/5 of the people in the world live in China. 90% of the population lives in little more than 15% of China's total land area. 1/2 of the population is under 21 years of age. Almost all the people living in China are ethnic Chinese. Because of the concern to feed the most populous nation in the world, China has instituted a 1-child policy. A vigorous campaign has been implored to restrict China's natural growth rate. Rewards with income bonuses, greater health subsides, better retirement pensions, priority in education and housing accommodations are offered to encourage each family to have only 1 child. If a family has more than 1 child, penalties and taxes are imposed on them. This 1-child policy has created controversy in the U.S. and China concerning human rights violations in the government's further attempt to control the people.

CLIMATE

The climate in SE China is humid-subtropical (like South Carolina and Georgia in the US). This climate is affected by the monsoon winds (winds that change direction each season. They bring a wet season when they blow from the water and a dry season when they blow from the land). The summers are hot and rainy. The winters in South China are mild. In general, South China is a warm, humid land where rice is grown. In North China, the climate is much colder and drier than in the south. Winter

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in the north demands very heavy clothing against the biting cold and wind.(similar to the NE United States) Most of the rain falls in the summer.

HISTORY AND GOVERNMENT

The Chinese developed one of the oldest continuous civilizations in world history. Government began in the valley of the Yellow River and spread southward to the Yangzi River Valley. The Chinese people fought floods and built canals. It was here that rice was first grown and became the main food for the Chinese people. The rice growers built terraces on the hillsides to provide more land for farming. The rice paddies covered the valley lands.

For much of its history, China was ruled by dynasties. The head of the dynasty was the emperor. He ruled with an iron hand and a strong army. He was the highest authority. Dynasties and emperors changed often in the history of China. Fighting occurred often. One man who tried to end the fighting was CONFUCIUS (551-479 BC)He was a very wise man whose teachings have been followed for a long time by the Chinese people. He preached living in an orderly way and gave rules to help people live together, He believed that a good ruler had a mandate from heaven to rule. As long as a ruler was good, the people were to work for him and live in peace. If the ruler was bad, the people had a right to revolt and find a new leader. Families were also very important. Confucius preached that boys and girls must honor their parents.

China was constantly invaded by tribes of nomads. About 215 years before Christ was born, the Chinese built the Great Wall along her northern border to keep out the nomads.

In 1275 Marco Polo went from Italy to China. He lived there for 20 years. When he returned to Europe he told about the wonders he had seen; spices, printed money, gunpowder, the compass and abacus (a counting machine). He described how the Chinese made silk and printed with wood blocks and movable type.China became known to the outside world and many countries wanted part of her.

With the industrialization of Europe in the 1800s and economic development of North America as a world trading power, came the decline of the Chinese empire. In 1840 Britain and China went to war over the opium trade. "Economic and military superiority led to a belief of cultural superiority among the Chinese. Western missionaries saw China as an untapped reserve of pagan souls ripe for conversion"and moved into China.

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In 1899 the U.S. announced the Open Door Policy. This meant that China should be open to all foreign nations on equal terms for trade and business. This did not make the Chinese happy.

In 1911, a revolution broke out in China. The rule by emperors was ended. The Chinese people set up a republican form of government. One of the revolutionary leaders was SUN YAT-SEN. He led the Nationalist party that set up the government. However, he died in 1925 before he could unite China. He was followed by GENERAL CHIANG KAI-SHEK.

In 1931 Japan occupied the NE provinces of China and in 1937 took much of the East Coast. After WWII China was free again. Civil War broke out in China between the Nationalists and the Communists led by MAO ZEDONG. In 1949 the Communist won and became the rulers of the People's Republic of China. The Nationalist party under Chiang Kai-Shek moved to the island of Taiwan which they called the Republic of China.

From 1949-76 The People's Republic of China conducted its daily life behind closed doors. The government of China is a communist dictatorship. There is only 1 political party, the Communist Party. It has about 40 million members-only 4% of the nation's people. Party members are chosen carefully. The Party controls the army. The Peoples Liberation Army is the largest in the world. Party members make all important decisions. The "party line" is continually made known to the people through newspapers, radio and television, which they control.

In 1967 a "Great Proletarian Cultural Revolution" occurred within China. Large numbers of young people calling themselves "Red Guards" attacked party leaders and scholars in the schools who questions Mao. Mao stressed the class struggle. He called on the Red Guards to identify supporters of capitalism. These young men and women, in the name of Mao, heaped abuse on families who had been landlords, rich peasants, or supporters of the Nationalists before 1949. Victims of these abuses were forced to confess to crimes against Mao and were sent to distant rural areas to do manual labor and repent. The Cultural Revolution created chaos and havoc throughout China. It lasted for 3 years until Mao had to ask the army to restore order. Many people had been tortured, imprisoned or killed.

In 1971 the UN voted to admit the People's Republic of China as a member in place of Nationalist China.

In 1972 Pres. Nixon visited China, ending years of bitterness between the 2 countries.

In 1979 the U.S. stopped recognizing Taiwan (Nationalist China) as the official Chinese government. The U.S. reestablished diplomatic relations with the People's Republic of China and recognized her as the only China.

In 1989 the Tianamen Square incident occurred. Students gathered here in pro-democracy demonstrations. Heavy tanks, armored trucks and armed military troops were deployed to crush the demonstration after weeks of protests. Many citizens were killed. This reinforced China's control over her people. Since then the U.S. has criticized China's government and human rights policies.

LANGUAGE

The chief language is Chinese. However, it is spoken differently from place to place. There is Mandarin Chinese and Cantonese Chinese. There is only I written language. Chinese is not spelled with an alphabet. There are characters or symbols, pictures that stand for words. Because there are several thousand symbols to remember, the written language is hard to learn.

FARMING AND INDUSTRY

In China, as in most of Asia, most of the people are farmers. For centuries most Chinese farmers lived in small villages and worked the fields. They made very little money. In 1958, under the Communist government and land reform, commune farming came into existence. Communes were directed by members of the Communist Party. Collective groups worked the land. After the harvest, part of the crop was sent to the government. The farmers (sometimes 20, 000 people) divided the rest. The commune system did not work. In 1978, the government set up a system of tenant farming. The government owns the land but the fields are divided into small plots. Individual framers work the plots. Farmers, not the government, decide what to plant. They must sell a certain amount to the government, then they can sell the rest in a free market and keep the profits.

In the south of China, rice is the main crop because winters are mild and summers are hot and rainy, ideal for rice paddies. Much of the land has been terraced to provide more space for farming.

In the north, grain such as wheat or millet is grown since the climate is colder and drier.

The land in China is not suitable for raising large meat animals. Chickens, ducks and pigs are the main meat eaten by the people. Fish is a primary food of their diet. They do not raise cows, so they eat very little dairy products.

Even though China is mainly a nation of farmers, industries are growing. China has many natural resources(coal, iron, tin). It is one of the largest producers of coal, which is their chief source of power. The chief industry is steel making. It is used to make heavy machines. All businesses belong to the government. Most workers are not skilled, they work long hours for little money. Chinese leaders would like to make China into 1 of the great industrial nations of the world. The roads and transportation systems must be improved. The unskilled workers must be trained in the skills needed to operate factory machines. Incentives to produce more and better products are being introduced into a communist philosophy where previously producing just enough was acceptable. Individualism is starting to take root. The government wants people to create their own businesses. This is a new form of communism-Chinese style.

VISITING CHINA

FLIGHTS

You can fly any of 3 airlines from the US. to China (United Airlines, Air China or TWA). Round trip fares range from $1800 to $4200 depending on time of year and type of accommodations.

SHOPPING SUGGESTIONS

Specialties of China include carved ivory, cloisonné, paper cuts, scroll paintings, silk clothing, chops (stampers), tea and cashmere.

CLOTHING

First decide on the best season to visit China. Check the weather. Winters in the North (Beijing) have temperatures from Dec. - March of 23°-32°F. but in the summer Beijing may soar over 100°F. July and Aug. are the rainy season. In the South (Shanghai) has a semi tropical climate. Summers are long, hot and sticky. Winters are short and cold.

WHAT TO PACK

Clothing - should be simple and useful since you will be doing a lot of sightseeing. Make sure you bring good, comfortable walking shoes.
Film

Medicine - it is recommended that you rake Hepatitis, Cholera and Typhoid shots before you leave. I would suggest you take medication for diaharea also.
Electric Appliances - You must bring an adapter since the voltage hee is 220-240.

TRAVEL WITHIN CHINA

Travel from city to city by airplane is expensive but the quickest way to go. Contact local airlines in each major city about time and price. If you decide on the train, I recommend the 'soft class" which is reserved for foreigners and is more comfortable and efficient. The third form of transportation is tour bus and again each company should be contacted individually in the city, I do not recommend driving a car. It is expensive and the signs are in Chinese so you will have difficulty reading them.

MONEY

Chinese currency is called Renminbi (RMB) meaning People's currency. The standard unit of currency is yuan. 8 yuan=$1.00 A yuan is divided into 1 0 jiao and 1 00 fen.

PLACES TO VISIT

The following 4 cities are highly recommended to get a flavor of the differences of the country:
BEIJING-located in the NE of China. 25% of China's population live between Beijing and Tianjin. Beijing is the capital. It is the political and cultural heart of China. Places to see include the IMPERIAL PALACE built between 1406 and 1420. 24 emperors of the Ming and Qing dynasties lived here. The west called this the FORBIDDEN CITY. It encompasses 250 acres. Peasants and foreigners were not allowed entrance during its time. THE TEMPLE OF HEAVEN was built by the 3rd emperor. It symbolizes heaven and earth. THE MING Tombs are the site of Ming imperial burials. THE GREAT WALL was China's traditional defensive line against the peoples of the north. It stretches 3700 miles and is 1 of the true wonders of the world. It is reported the only man-made structure visible from space. THE SUMMER PALACE built by Qianlong, 4th Qing emperor. It is inside a rambling park surrounded 3/4 by water. TIANANMEN SQUARE is a huge square within the center of the city used for massive parades and rallies involving as many as 1,000,000 people. It is here that Mao declared the birth of the People's Republic of China. In the center is the MEMORIAL HALL of Chairman Mao with his embalmed body on display. The MONUMENT OF THE PEOPLE'S HEROES is an obelisk in memory of all the revolutionary martyrs of the 18 and 1900's. Also in the square is the GREAT HALL OF THE PEOPLE, home of the People's Congress.

SHANGHAI is"the Paris of the East; Queen of the Orient and City of Dreams and Unkempt Promises". It emerged from the sea only 5000 years ago. It has a population of 1 1 million making it China's largest urban center. The Shanghainese have their own language. The rest of China speaks Mandarin while they speak Cantonese. It has China's main port and is the nation's major industrial center. It is the most modem of Chinese cities and everywhere you see the western influences- clothing, movies, food. The city has the old Chinese quarter with narrow lanes, small stores and lively street life. The "BUND" is the major thoroughfare - along the water with imposing European style commercial buildings. NANJING RD is the pulsating artery that has old hotels, shops, restaurants and an unending stream of traffic and pedestrians. Visit the TEMPLE OF THE JADE BUDDHA, COMMUNES with terrace farms, MUSEUM OF ART AND HISTORY which houses bronze from Shang and Zhou dynasties.

CHENGDU is the provincial capital of the Sichuan Province. It is an ancient city set in the fertile plains of China's richest agricultural province. Much was destroyed during the cultural revolution. It is the home of spicy Chinese cooking and operas featuring humorous plots and slapstick comedy. The countryside has thatched houses, terraced fields and rice paddies. Visit WU HOU Cl, a temple honoring Zhuge Liang, a great military strategist. See DU FU CAOTANG, home of Tang Dynasty poet Du Fu and visit LESHAN, hometown of Guo Moruo, a famous modem poet and playwrite. You can also see the largest Buddha in the world carved into the cliffs overlooking the River Min. Nearby is EMEI SHAN, China's most beautiful Buddhist Mountain with a fine collection of monasteries and monks who still live there.

XI'AN is the capital of the Shaanxi Province and one of the world's most splendid imperial capitals. It is very rich in history yet still an agricultural center alive with street markets. A must for asny visitor to China are the TERRA COTTA WARRIORS. They are one of the most spectacular archaeological discoveries anyone will ever see. They consist of a vast army of over 6000 lifesize terra cotta warriors and horses standing in battle line. They all have individually moulded features, haairstyles and clothing.
Also see the SHAANXI PROVINCIAL MUSEUM which contains Forest of Steles (stone tablets) with historical inscriptions. Visit the BIG GOOSE PAGOODA and LITTLE GOOSE PAGOODA built in 652 and 707 and the MING DYNASTY BELL TOWER located in a beautiful Muslim mosque.

PLACES TO STAY

Hotel prices vary according to the type of accommodations. Generally Deluxe rooms are $90-$125 per night; Moderate is $55-$85 per night and Economy is $35-50. Use this as a guide in deciding how much money you need to bring.

BEIJING

Deluxe-Friendship Hotel
Moderate-Holiday Inn Crowne Plaza
Economy-YuYang Hotel

SHANGHAI

Deluxe-JinJiang Hotel
Moderate-Windsor Evergreen
Economy-Pujiang

XI'AN

Deluxe-Sheraton Xi'an Hotel
Moderate Qianmen Hotel
Economy-Renmin Hotel

CHENGDU

Deluxe-Chengdu Grand Hotel
Moderate- Sichuan Hotel
Economy-Traffic Hotel

TRADITIONAL AND CONTEMPORARY VALUES OF CHINA
Curriculum Project
for the
Fulbright-Hays Seminars Abroad Program

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TRADITIONAL AND CONTEMPORARY VALUES OF CHINA

What do artifacts reflect about traditional and contemporary Chinese cultures?

OBJECTIVES

Students will be able to:

- analyze what the currency of the United States tells/does not tell others about American society.
- identify some traditional values of Chinese society through an examination of the Chinese written language.
- identify the contemporary values of Chinese society as reflected in the currency of the People's Republic of China.
- describe the differences between traditional and contemporary Chinese values.
- compare and contrast Chinese and American values.

BACKGROUND INFORMATION

The first definition for the word "Artifact" in Webster's *New Universal Unabridged Dictionary*, Second Edition, is: something produced by human work. For some people, the word artifact only evokes images of old cave paintings, primitive tools and ancient clay pots. However, oil paintings, sculptures, money, and even written languages are artifacts. An examination of artifacts facilitates a Social Studies class' study about the values of the times during which the artifact was produced. In this unit, Traditional and Contemporary Values of China, we will examine two types of artifacts--Chinese writing and paper money--to better understand the culture of the times during which people created such artifacts.

The Chinese were not the first to develop a system of writing, Middle Eastern Cultures preceded them by a couple of hundred years; however, readers of Chinese today can easily read most characters first written almost 4,000 years ago. Such is usually not the case in other languages. There are also hundreds of dialects and other languages which use Chinese characters as the base for their own written language.

The first, and the simplest Chinese characters created are called pictographs; they are actual pictures of the objects they denote. Examine the pictographs for the following words (the first characters are the originals, followed by more modern forms of the characters): "sun" ○ ⊖ 日, "moon" ☽ ☽ 月, "water" 巛 水, "river, stream" 巛 川, "mountain" ▲ ⛰ 山, and "rain" 雨 雨 雨. Such a system of writing limits written expression to tangible objects. How does one write an abstract thought, idea or emotion?

The Chinese then started using other techniques for creating characters: drawing a meaningful symbol, adding to pictographs, making parts stand for wholes, and giving attributes to objects. Some characters, or ideographs, that fall into this category include: "up, above" 二 二 丄 (now 上), "down, below" 二 二 丅 (now 下), "middle" 中 中, "one" 一, "ten" 十 and "to cross, connection" 交 交 (a man with crossed legs). Through an examination of the etymology of Chinese characters, students can learn something about the culture that first used them.

To identify contemporary Chinese values, this unit will then examine Chinese money as an artifact. It is important to remember that the communist Chinese government created and printed the money, called Yuan, used in this unit. Thus, the money reflects many communist values. For example, the people on the front of the 50 Yuan note (see Handout 3A) represent an intellectual, a farmer, and an industrial worker (from left to right). On the 100 Yuan note are the portraits of Zhu De, Liu Shaoqi, Zhou Enlai and Mao Zedong, the leaders of communist China at one point (notice that they are all wearing the same type of clothes). The other portraits are of men's heads of the Han and Mongol nationalities, the man's and woman's heads of the Zang and Hui nationalities, and women's heads of the Yao and Dong nationalities for the 10, 5, and 1 Yuan notes, respectively. Also on the front of several Yuan notes is the phoenix (a symbol of traditional China).

In the upper left hand corners of the notes are seals of the People's Republic of China. At the bottom of the seal is Tiananmen, the gate to the Forbidden City; above Tiananmen are five stars. The smaller ones represent intellectuals, workers, peasants and the army while the larger one represents the Communist Party. One can also see five different systems of writing. Finally, a blooming lotus flower decorates several of the notes.

One can detect that there are some traditional values reflected by the Yuan because of the phoenix and the lotus blossom. More puzzling perhaps is the portrayal of woman and minorities on China's paper currency. Mao Zedong once said that "Woman can hold up have the sky." Such is very different from the traditional way women were treated--lacking political, economic and social rights. Moreover, a woman had to obey her father before marriage and her husband while married in traditional China. If she became a widow she could not remarry and sometimes had to resort to prostitution to survive.

After the Communist Revolution, women were able to vote, work outside of the home, and be educated. The legal status of women in contemporary China, some people may argue, is higher than that of woman in the United States. The laws in China to protect the status of woman include: political rights to vote and run for office; equality in culture and education; equal employment opportunities; equal property rights and equality in marriage and family. However, the de facto equality of the genders is very different from the de jure.

Most of these laws are not enforced and when women are discriminated against, it is very hard for them to make a complaint. Starting in 1979, there was a backlash against women embodied in the phase, "Anything a woman could do, so could a man." (So why hire a woman?) Currently, the Chinese government insists that a high percentage of its doctors, office holders, engineers and other professionals are women. Such may be true, but there are few women, if any, at the highest levels of organizations.

The denominations of Yuan also seem to celebrate some of the 55 different minority nationalities in China. Is the Chinese government, once known for its emphasis on conformity (see the four Mao Suits worn by the four Chinese rulers on the 100 Yuan note), trying to be more inclusive of a diverse population? The government's relationship to the Tibetan people encourages one to answer no. However, the current family planning policy of the government is to let minority families in rural areas have up to three children. The contradictions between reality and the depictions of women and minorities on China's paper money should not be glossed over.

The unit then concludes with an examination of the differences between traditional and contemporary Chinese values (and perhaps the cause of the differences--the Communist Revolution) and a comparison of contemporary American and Chinese values.

Before proceeding, it is important to emphasize that an artifact is created by one person at one time and does not necessarily reflect the values of a society across place and time. By first examining American money, students should realize such. Moreover, some artifacts are created as pieces of propaganda. A value may not be one in which a people believe. Again, after students have examined contemporary American values through artifacts, such should be emphasized repeatedly.

PROCEDURES AND PIVOTAL QUESTIONS

Day One

What is an artifact?

Divide the class into groups of 3-4 students.

Distribute a penny and Handout 1A to each group.

Allow approximately 20 minutes for students to complete the handout.

Collect the class as a whole, elicit and develop answers.

Explain that the class will spend the next several days examining artifacts from Chinese society at different time periods and they will find out what the artifacts tell them about that particular culture.

Distribute Handout 1B, read aloud.

Answers: Pictographs
- A. Sun
- B. Mountain; Hill
- C. River; Stream
- D. Pig (the horizontal line is the head, the other lines are the legs, back and tail).

Ideographs
- A. Up; Above; Ascend
- B. Down; Below; Descend
- C. Center; Middle; Neutral (from an arrow hitting a target in the middle)
- D. Rain (horizontal line is heaven, vertical line is down, inverted U-shape is a cloud and the four dashes are drops--drops falling down from clouds in heaven
- E. Mouth; Opening.

Can anyone think of a good pictograph for "Woman?" Ideograph?

Day Two

Ask for volunteers to put their original characters on the blackboard.

What do you think these characters mean?

Which characters are pictographs? Ideographs?

If an archaeologist discovered these characters in thousands of years, what would she think about our culture?

Distribute Handout 2A.

Which of these real Chinese characters represent which words from the homework?

Distribute Handout 2B. Read and examine the etymology of the Chinese characters.

How are women portrayed in the characters? Men?

What jobs did men have? Women?

What role did women fulfill in traditional Chinese society? Men?

(It is interesting to note that "wife" in Spanish is also the word for handcuffs, "Esposa." Does this have anything to do with the English slang phrase for wife--the old ball and chain?)

Does anyone know from where the English word "Slave" originated?

What does such tell you about Germanic culture hundreds of years ago?

Homework: Write a paragraph on the values of traditional Chinese society as reflected by Chinese characters.

Day Three

From the characters we studied yesterday, what do you think are some of the traditional values of China?

Distribute Handout 2C. Read and examine the etymology of the Chinese characters.

In what ways could a woman under a roof make a person content? Is this sexist?

Why is a pig used to represent a house?

Why were pigs so important to people 4,000 years ago?

From the characters you learned today and yesterday, on what was the traditional Chinese economy based?

In traditional China, why did people get married?

How were spouses selected?

Distribute Handout 2D. Read and examine the etymology of the Chinese characters.

What was the concept of beauty in traditional China? Was beauty physical? Emotional? In nature? Wealth?

What was the concept of goodness in traditional China? Was goodness found in wealth? Nature?

In the traditional Chinese family, what was the role of the elder brother? Younger siblings?

Do you think a traditional family was closely knit? Why/Why not?

Homework: Write two paragraphs Comparing and contrasting the values of traditional Chinese society and American values today?

Day Four

From the characters we studied previously, what do you think are some of the traditional values of China?

Distribute Handout 2E. Read and examine the etymology of the Chinese characters.

What were the traditional values towards education?

How valuable was education?

How did one learn? Alone or with a teacher? From whom does one learn?

Is there a similarity between the Chinese and American concepts of false? Two Faced?

What are some traditional values of China as reflected by Chinese characters?

How similar are traditional Chinese and American values? American values twenty years ago? Contemporary American values?

To what extent do you think traditional values are still present in China?

Homework: Write several paragraphs on the following: To what extent do you think traditional Chinese values still influence contemporary Chinese society? In what ways have the values changed? What factors may have caused the change?

Day Five

What did/didn't U.S. money tell the archaeologist about American society?

Let's examine another society's values through its paper money.

Divide the class into groups of 3-4 students.

Distribute Handouts 3A and 3B.

Allow approximately 20 minutes for students to complete the handout.

Collect the class as a whole, elicit and develop answers.

What are the main values of contemporary China?

How have these values changed from traditional Chinese values?

How reliable do you think artifacts are in determining a society's values?

Does American currency tell the whole truth about our culture?

Why might someone use an artifact as propaganda?

Homework: What are the similarities/differences between traditional and contemporary Chinese values?

Day ~~Five~~ Six

Are the values reflected by the Chinese characters similar to the values depicted by the currency? What are the differences?

How could they be different, they come from the same country?

Do you think that everyone in the society believed/believes in the values depicted by the artifacts? Why/Why not? Examples from the penny?

Compare/contrast the values of traditional and contemporary Chinese society to current American values? Which is most similar to current American society?

What can we not know about the values of traditional and contemporary China by looking at its artifacts?

Homework: What are the similarities/differences between contemporary Chinese and American values?

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EVALUATION

What is an artifact?
What does money from the United States tell a person about contemporary American culture?
In what ways do artifacts reflect the values of the culture that produced them? In what ways don't they?
What do Chinese characters tell one about the traditional values of Chinese society?
What does the paper money of the People's Republic of China tell one about contemporary Chinese values?
In what ways have the values of Chinese society changed over 4,000 years?
In what ways are American values similar to/different from traditional Chinese values? Contemporary Chinese values?
Distribute Handout 4A, quiz

MATERIALS

What will a penny tell an archaeologist about American Culture?

Directions: Read the following and fully answer the questions below. All groups members must participate. You have twenty minutes to finish.

Suppose that thousands of years from now an archaeologist, who does not speak or read English, unearths an American penny. What can the penny tell her about American civilization of the twentieth century?

1. What does this piece of metal tell her about the level of technology of the civilization producing the artifact? ______________________

2. What does it tell her about the society's culture (language, numbers, dates, architecture, art)? ______________________

3. What does the archaeologist know about the person portrayed on the penny? ______________________

4. What else might this metal object tell her? ______________________

5. Knowing what you know, what doesn't the penny tell the future archaeologist about American society? ______________________

6. Let's assume the archaeologist is familiar with our language and numbers, what else might a penny tell her about American society? ______________________

Global I: Asia Values of China Handout 1B

Chinese is the oldest language to still be used today. Instead of using words and a phonetic alphabet, the Chinese language uses characters. Approximately four thousand years ago, people created the first Chinese characters; the very first ones were called pictographs. Pictographs are characters that represent something. The following are all pictographs:

A. 日
B. 山
C. 川
D. 家

Can you guess what the English translations of the above characters are?

Then, the Chinese created ideographs. These characters show more abstract ideas, emotions and concepts. Can you guess what these characters mean?

A. 上
B. 下
C. 中
D. 雨
E. 口

Homework: you are to create new pictographs or ideographs for the words and phrases below. We will share our characters tomorrow in class and you will also learn the real Chinese characters for them.

1. Woman
2. Man
3. Wife
4. Slave
5. Peace
6. House
7. To Marry a Woman
8. To Marry a Man
9. Beautiful
10. Good
11. Elder Brother
12. Written Character
13. To Learn
14. False

Below are the real Chinese Characters for the English words from the last homework assignment. Can you figure out the meaning of each of these characters?

A.

妻

B.

假

C.

字

D.

安

E.

嫁

F.

女

G.

娶

H.

学

I.

兄

J.

美

K.

家

L.

男

M.

奴

N.

好

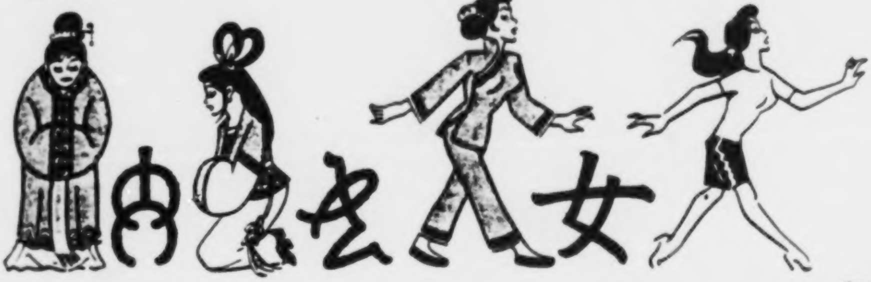
Global I: Asia Values of China Handout 2B

From: *Fun With Chinese Characters Vol.s 1-3*, by Tan Huay Peng

女

nǚ
woman;
girl;
daughter

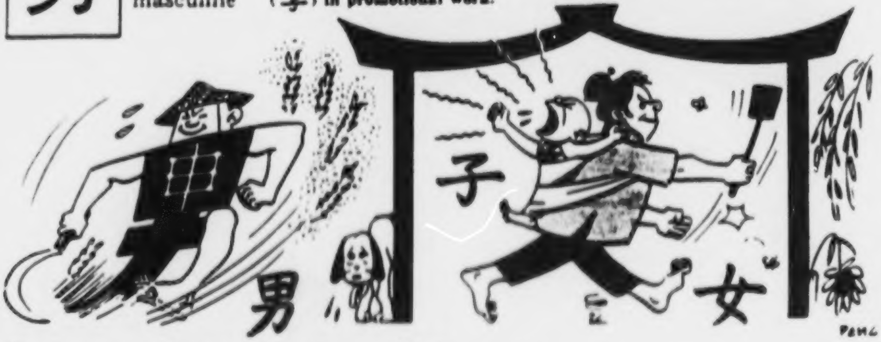
The original pictograph for woman depicted her in a bowing position. Apparently, for ease in writing, man reduced this to a humbler form — a woman kneeling down — but not for long. The modern version 女 graphically portrays the big stride woman has taken to keep up with man.



男

nán
man;
male;
masculine

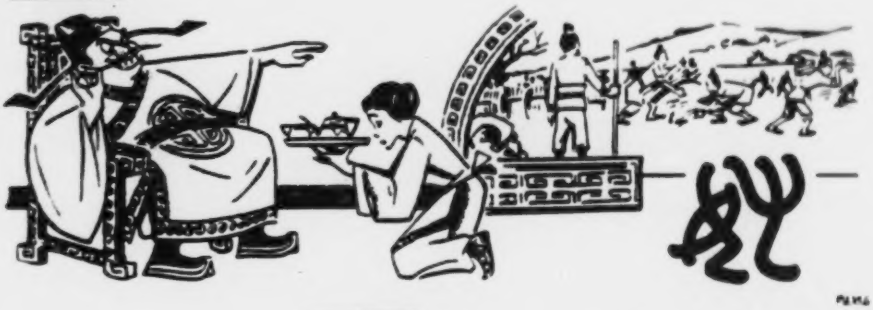
A field (田), where strength (力) is exerted, is the symbol for "masculine" man 男, the male of the human species. This is probably because the home is where the female of the same species exerts her strength. Our picture shows strength being exerted — by the male (男) in field-work, the female (女) in housework, and their offspring (子) in promotional work.



奴

nú
slave;
servant

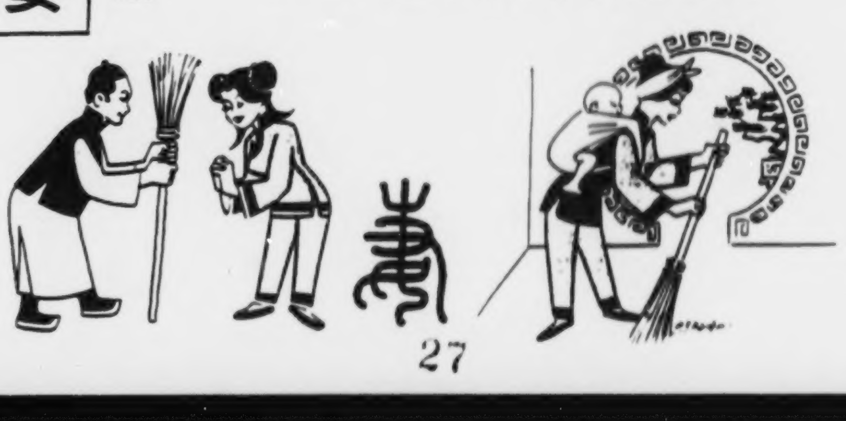
A woman 女 under the hand 又 of a master signifies slave 奴. The components 又 and 女 put together literally mean "handmaid" — a female who slaves with her hands. 奴 includes slaves of both sexes who serve their masters hand and foot.



妻

qī
wife

When man marries woman he puts a broom 屮 into her hand 彐 bestowing upon her the rulership of the house. Hence 妻: a wife — one who wields the broom, using it to take care of house and home.

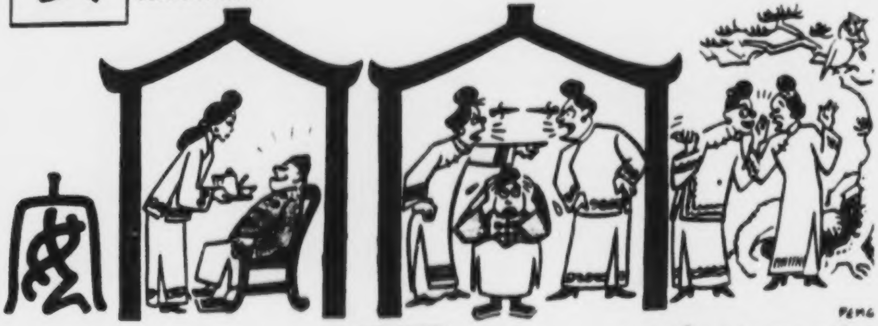


Global I: Asia　　Values of China　　Handout 2C

From: *Fun With Chinese Characters Vol.s 1-3*, by Tan Huay Peng

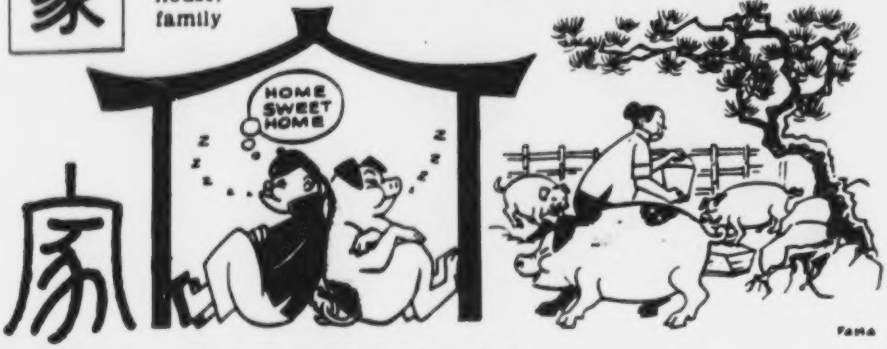
安 ĀN peace; contentment

The character for peace and contentment is made up of woman (女) and roof (宀). Man conceived the idea that to attain peace he should have only one woman under the roof or confine her within the house.



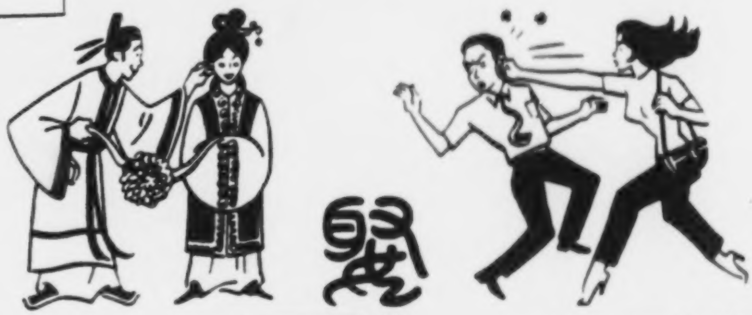
家 jiā house; family

A pig (豕) under the roof (宀) gave man his concept of home (家). Domesticated, the pig brought man no domestic trouble and was allowed freedom to wander about in the house.



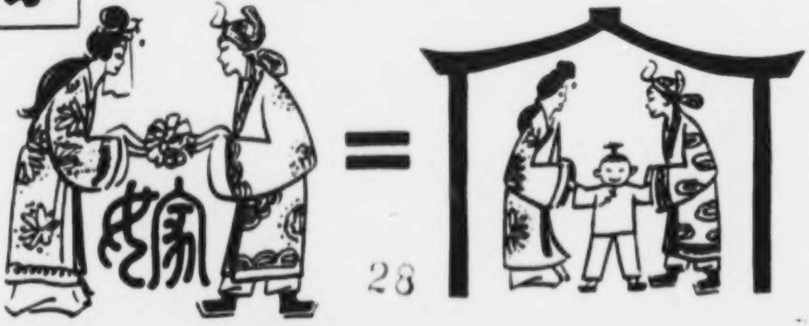
娶 qǔ marry

取 means to select or obtain, i.e., figuratively taking hold of a person by the ear 耳 in the hand 又. To select a woman 女 therefore means to marry: 娶. Today, however, it is never wise for a man to select a wife in this way, for a hand on her ear definitely means a fist on his ear.



嫁 jià to marry a man

This character, derived by adding home (家) to woman (女), provides an incentive for a girl to marry. It applies only to woman who, in marriage, adds to her possessions a husband, a home and a family.



From: *Fun With Chinese Characters Vol.s 1-3*, by Tan Huay Peng

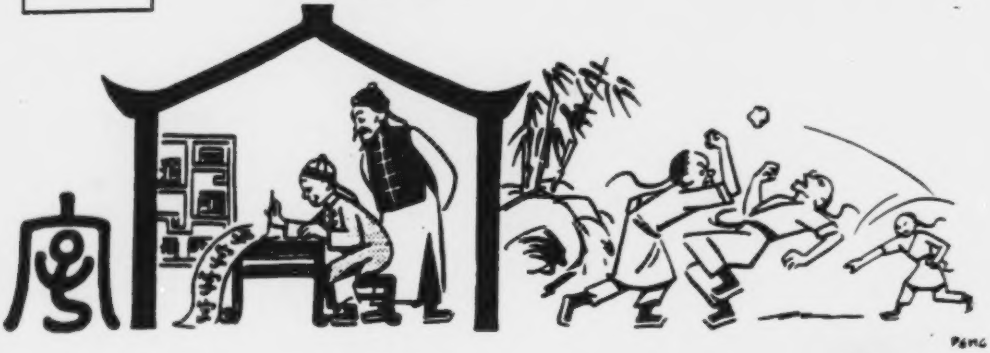
字

zì

written character

To preserve written characters from deterioration man transcribed them on bamboo bound into books. Such precious written words came to be cherished as a child (子) is cherished under a roof (宀). Hence 字: the written character.

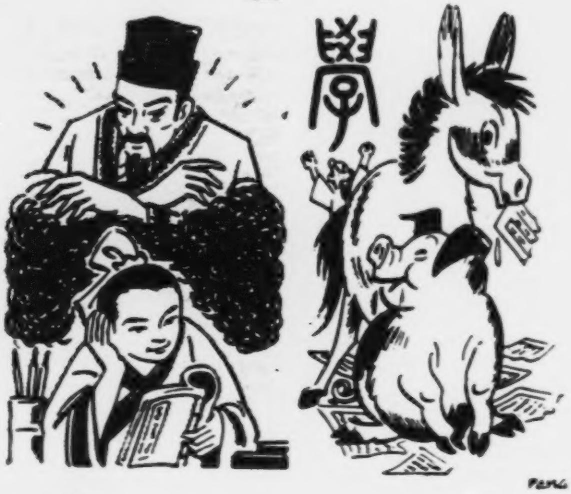
Pictured here under the roof is a precious youthful character being preserved from deterioration.



学 (學)

XUÉ learn; study

THIS ideograph signifies enlightenment — the master's laying on of hands (臼) crosswise (爻) upon the darkness which covers (冖) the mind of his disciple (子). It implies to learn or study. Learning is essential to the upbringing of a child, hence: "To raise a son without learning is raising an ass; to raise a daughter without learning is raising a pig."

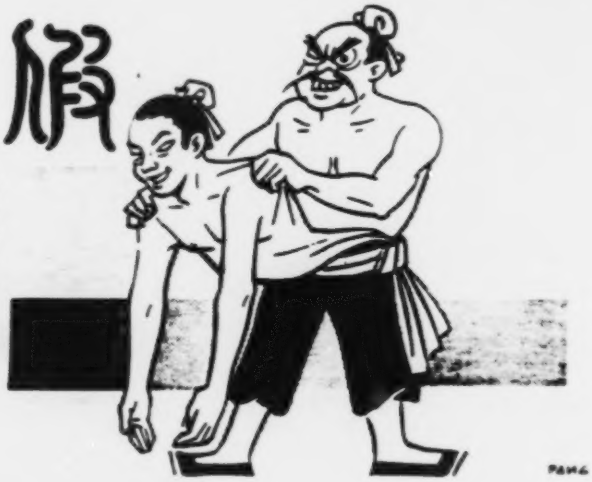


假

JIǍ

false

IN THE seal form, 二 (two) added to [illegible] (skin) produces [illegible], two skins or double skin — a borrowed skin over one's true skin — suggesting a disguise, a falsehood. Clarified by the radical for man (亻), the character has special application to man, the one most guilty of falsehood: 假. Truth exaggerated becomes a falsehood, and when "one man tells a falsehood, a hundred repeat it as truth."



Global I: Asia Values of China Handout 2E

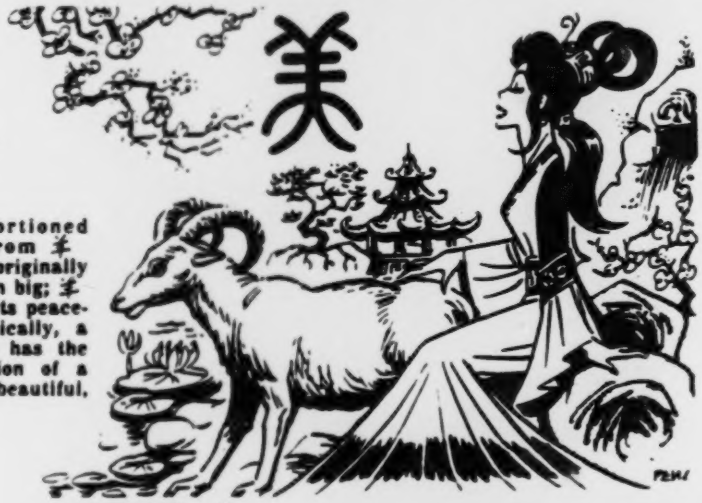
From: *Fun With Chinese Characters Vol.s 1-3*, by Tan Huay Peng

美

MĚI

beautiful:
admirable

This beautifully proportioned character is shaped from 羊 (sheep) and 大 (big). 大 originally represented a person grown big; 羊 is an animal admired for its peace-loving virtue. Ideographically, a mature person (大) who has the mild and gentle disposition of a sheep (羊) is regarded as beautiful, admirable: 美.

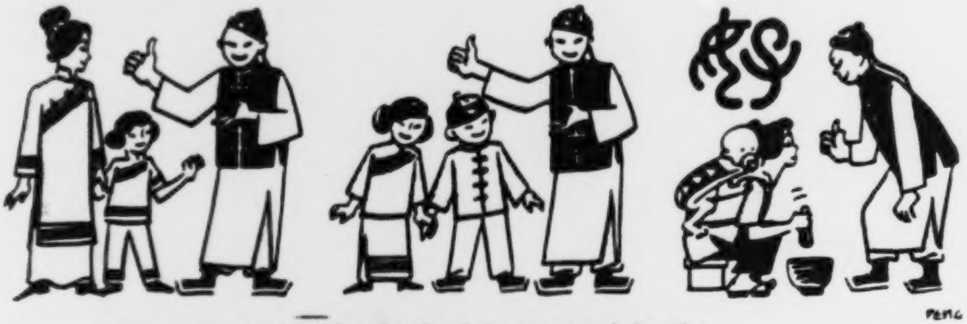


好

HǍO

good:
right;
excellent

Man combined 女 (girl or daughter) with 子 (child or son) to form a character for goodness and excellence. From experience he must have found his greatest good in the possession of a wife and a child or a son and a daughter. It is also good that his wife sticks to his child.

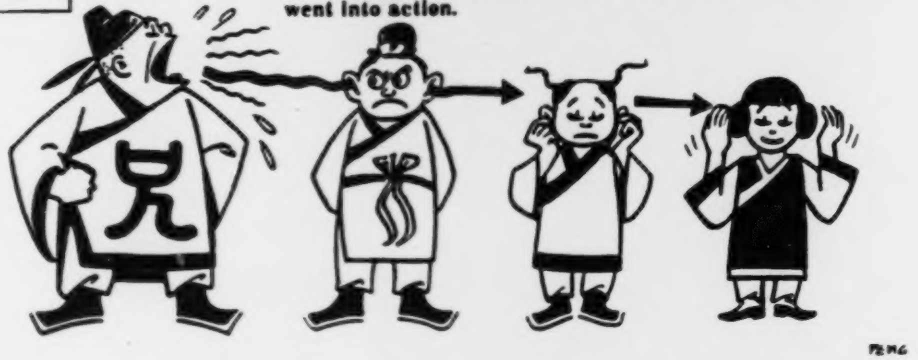


兄

XIŌNG

elder brother

The concept of "older brother" is suggested by the ideograph 兄 which combines person 人 with mouth 口. Ideally, 兄 represents a person 人 characterized by a large mouth 口, i.e., one who speaks with authority to exhort or correct a younger brother. Our picture shows what could happen in reality if big mouth of "older brother" went into action.



Global I: Asia Values of China Handout 3A

Front Back

ZHONGGUO RENMIN YINHANG
100

50
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ZHONGGUO RENMIN YINHANG
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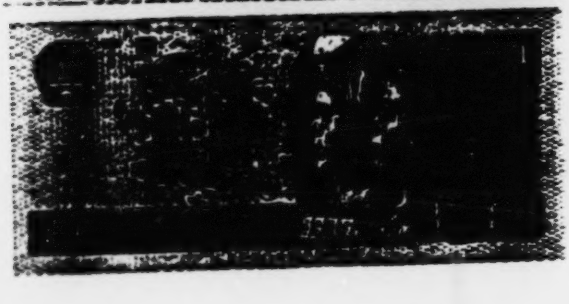
ZHONGGUO RENMIN YINHANG
10
SHI YUAN

ZHONGGUO RENMIN YINHANG
5
WU YUAN



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YI YUAN

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Global I: Asia Chinese Artifacts Lesson Handout 3B

Directions: Examine Handout 3A and then fully answer the questions below. All groups members must participate. You have twenty minutes to finish.

1. How many different number systems and languages are written on the Chinese money, called Yuan? What does this tell you about the society that created these artifacts?______________________________

____

____

____

2. What are the similarities among the different denominations of Yuan? ____

____

____

____

3. Who do you think the different people depicted on the front of the bills are? Are they actual people, or do they represent groups of people? Why?

____

____

____

____

4. What types of jobs exist in the society that produces these artifacts? How can you tell? ______________________________

____

____

____

5. How do you think woman are treated in this society? How can you tell?

____

____

____

____

6. What do you think this society's view of nature is? Why? __________

____

____

____

____

7. What conclusions can you come to about the society that produced these artifacts? ______________________________

____

____

____

____

____

1. Define the word "Artifact." ______________________________

2. What are some traditional values of China? ______________________________

3. How were woman treated in traditional China? ______________________________

4. What are some contemporary values of China? ______________________________

5. What are some similarities and differences between contemporary Chinese and American values? ______________________________

6. Create an original character for "to marry." Explain its etymology. What values does your character reflect about you?

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John F. Kennedy High School
Bronx, New York
January, 1996

Matt Clayton

1/96

Chinese Philosophies Unit

(Confucius. Taoism. Legalism. Mencius. and Chinese Buddhism)

Day 1 Students Do the hook in groups of 5. If time permits, share with entire class.

Day 2 Class is split into groups of 5. Each group is given a different philosophy to answer questions about. Every group member is responsible for knowing the answers to all the questions about their philophy.

Day 3 Jigsaw. Create 5 new groups. Each group has one "expert" from each philosophy. Each "expert" teaches the other members of the group about his/her philosophy.

Day 4 Complete Jigsaw. Continue from day 3.

Day 5 As an entire class, complete chart. Assign dialogue as homework or take-home test.

Please note All documents came from China: Readings On The Middle Kingdom, edited by Leon Hellerman and Alan Stein. New York. Washington Square Press. 1971.

The Hook

China

China is approximately the same size as the United States but has over four times the population. Because Western China is mostly mountainous and dry, only 11% of China's land is able to have food grown on it. In addition to this shortage of farmland, floods and drought make starvation an ever-present danger. It is not surprising, therefore, that in most parts of China the common afternoon greeting is not "hello" or How are you?," but "Have you eaten yet?"

Before 1945 China was unequal in the ownership of land. A small number of landlords owned large amounts of land. Poor peasants owned little or no land. The landlords rented land to poor peasants. The rents of the peasants averaged 50% of their harvests. The landlords, in turn, passed on much of their rent collected from the peasants to the emperor. Over the course of Chinese history, peasant unhappiness led to rebellions. Despite these rebellions, once the rebellions had ended, the same system of private property in land was reestablished, the new emperor continued collecting high taxes from the landowners, and the difficult living conditions of the peasants continued.

Task

The old emperor (king) of China has just died. The new emperor is only 5 years old and must be educated. You are the tutors of the emperor. As a group please answer the following questions on a piece of paper to decide what you are going to teach the young emperor.

1. Are most people by nature good or evil? Why?

2. What should an emperor do in order to keep peace and order and prevent the people from rebelling? In other words, how should and emperor rule?

3. In order of importance, rank the following: peasants, landlords, grain, emperor and education. Explain your answer.

4. How should the young emperor behave towards his/her parents? How strict should he be with his children? Explain.

CONFUCIUS AS A TEACHER

15. Confucius said: "Sometimes I have gone a whole day without food and a whole night without sleep, giving myself to thought. It was no use. It is better to learn."

22. Confucius said: "In education there are no class distinctions."

23. Confucius said: "By nature men are pretty much alike; it is learning and practice that set them apart."

26. Confucius said: "Those who are born wise are the highest type of people; those who become wise through learning come next; those who learn by overcoming dullness come after that. Those who are dull but still won't learn are the lowest type of people."

28. Confucius said: "Learning without thinking is labor lost; thinking without learning is perilous."

29. Confucius said: "Yu, shall I teach you what knowledge is? When you know a thing, say that you know it; when you do not know a thing, admit that you do not know it. That is knowledge."

30. Confucius said: "Worthy indeed was Hui! A single bamboo bowl of millet to eat, a gourdful of water to drink, living in a back alley—others would have found it unendurably depressing, but Hui's cheerfulness was not affected at all. Worthy indeed was Hui!"

32. Confucius said: "A young man's duty is to be filial to his parents at home and respectful to his elders abroad, to be circumspect and truthful, and, while overflowing with love for all men, to associate himself with humanity (*jen*). If, when all that is done, he has any energy to spare, then let him study the polite arts."

THE TEACHINGS OF CONFUCIUS

39. Confucius said: "Shen! My teaching contains one principle that runs through it all." "Yes," replied Tseng Tzu. When Confucius had left the room the disciples asked: "What did he mean?" Tseng Tzu replied: "Our Master's teaching is simply this: loyalty and reciprocity."

45. Fan Ch'ih asked about humanity. Confucius said: "Love men."

46. Tzu Chang asked Confucius about humanity. Confucius said: "To be able to practice five virtues everywhere in the world constitutes humanity." Tzu Chang begged to know what these were. Confucius said: "Courtesy, magnanimity, good faith, diligence, and kindness. He who is courteous is not humiliated, he who is magnanimous wins the multitude, he who is of good faith is trusted by the people, he who is diligent attains his objective, and he who is kind can get service from the people."

53. Confucius said: "Riches and honor are what every man desires, but if they can be obtained only by transgressing the right way, they must not be held. Poverty and lowliness are what every man detests, but if they can be avoided only by transgressing the right way, they must not be evaded. If a gentleman departs from humanity, how can he bear the name? Not even for the lapse of a single meal does a gentleman ignore humanity. In moments of haste he cleaves to it: in seasons of peril he cleaves to it."

56. Tzu Yu asked about filial piety. Confucius said: "Nowadays a filial son is just a man who keeps his parents in food. But even dogs or horses are given food. If there is no feeling of reverence, wherein lies the difference?"

58. Confucius said: "In serving his parents, a son may gently remonstrate with them. If he sees that they are not inclined to follow his suggestion, he should resume his reverential attitude but not abandon his purpose. If he is belabored, he will not complain."

62. Confucius said: "Courtesy without decorum becomes tiresome. Cautiousness without decorum becomes timidity, daring becomes insubordination, frankness becomes effrontery."

64. Confucius said: "A man who is not humane, what has he to do with rites? A man who is not humane, what has he to do with music?"

67. Tzu Lu asked about the worship of ghosts and spirits. Confucius said: "We don't know yet how to serve men, how can we know about serving the spirits?" "What about death?" was the next question. Confucius said: "We don't know yet about life, how can we know about death?"

84. Tzu Kung asked about the gentleman. Confucius said: "The gentleman first practices what he preaches and then preaches what he practices."

86. Confucius said: "The gentleman is always calm and at ease; the inferior man is always worried and full of distress."

87. Confucius said: "The gentleman understands what is right; the inferior man understands what is profitable."

88. Confucius said: "The gentleman cherishes virtue; the inferior man cherishes possessions. The gentleman thinks of sanctions; the inferior man thinks of personal favors."

95. Confucius said: "If a ruler himself is upright, all will go well without orders. But if he himself is not upright, even though he gives orders they will not be obeyed."

97. Confucius said: "Lead the people by laws and regulate them by penalties, and the people will try to keep out of jail, but will have no sense of shame. Lead the people by virtue and restrain them by the rules of decorum, and the people will have a sense of shame, and moreover will become good."

98. Chi K'ang Tzu asked Confucius about government, saying: "Suppose I were to kill the lawless for the good of the law-abiding, how would that do?" Confucius answered: "Sir, why should it be necessary to employ capital punishment in your government? Just so you genuinely desire the good, the people will be good. The virtue of the gentleman may be compared to the wind and that of the commoner to the weeds. The weeds under the force of the wind cannot but bend."

100. When Confucius was traveling to Wei, Jan Yu drove him. Confucius observed: "What a dense population!" Jan Yu said: "The people having grown so numerous, what next should be done for them?" "Enrich them," was the reply. "And when one has enriched them, what next should be done?" Confucius said: "Educate them."

101. Tzu Kung asked about government. Confucius said: "The essentials are sufficient food, sufficient troops, and the confidence of the people." Tzu Kung said: "Suppose you were forced to give up one of these three, which would you let go first?" Confucius said: "The troops." Tzu Kung asked again: "If you are forced to give up one of the two remaining, which would you let go?" Confucius said: "Food. For from of old, death has been the lot of all men, but a people without faith cannot survive."

102. Duke Ching of Ch'i asked Confucius about government. Confucius replied: "Let the prince be prince, the minister be minister, the father father and the son son." "Excellent!" said the duke. "Indeed if the prince is not prince, the minister not minister, the father not father, and the son not son, then with all the grain in my possession shall I ever get to eat any?"

Confucius Questions

1. What does Confucius believe about human nature?

2. How does Confucius think people should behave?

3. According to Confucius how should an emperor rule the people?

4. What does Confucius think about the study of death?

5. Imagine that Confucius had a teenage daughter or son in high school who wishes to go out on a date. Make up two rules for his daughter or son about dating (i.e. time she has to be home, activities she may not participate in (i.e. skydiving) etc.) What do you suppose Confucius' punishment would be for the child if he or she broke the rules. Explain your reasoning.

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LAO TZU (?)

I.

The Way that can be told of is not an Unvarying Way;
The names that can be named are not unvarying names.
It was from the Nameless that Heaven and Earth sprang;
The named is but the mother that rears the ten thousand creatures, each after its kind.
Truly, "Only he that rids himself of desire can see the Secret Essences";
He that has never rid himself of desire can see only the Outcomes. . . .

IV.

The Way is like an empty vessel
That yet may be drawn from
Without ever needing to be filled.
It is bottomless; the very progenitor of all things in the world.
In it all sharpness is blunted,
All tangles untied,
All glare tempered,
All dust smoothed.
It is like a deep pool that never dries. . . .

IX.

Stretch a bow to the very full,
And you will wish you had stopped in time;
Temper a sword-edge to its very sharpest,
And you will find it soon grows dull.
When bronze and jade fill your hall
It can no longer be guarded.
Wealth and place breed insolence
That brings ruin in its train.
When your work is done, then withdraw!
Such is Heaven's Way.

XIX.

Banish wisdom, discard knowledge,
And the people will be benefited a hundredfold.
Banish human kindness, discard morality,
And the people will be dutiful and compassionate.
Banish skill, discard profit,
And thieves and robbers will disappear. . . .

XXII.

"To remain whole, be twisted!"
To become straight, let yourself be bent.
To become full, be hollow.
Be tattered, that you may be renewed.
Those that have little, may get more,
Those that have much, are but perplexed.
Therefore the Sage
Clasps the Primal Unity,
Testing by it everything under Heaven.
He does not show himself; therefore he is seen everywhere.
He does not define himself, therefore he is distinct.
He does not boast of what he will do, therefore he succeeds.
He is not proud of his work, and therefore it endures.
He does not contend,
And for that very reason no one under Heaven can contend with him. . . .

XLIII.

What is of all things most yielding
Can overwhelm that which is of all things most hard.
Being substanceless it can enter even where there is no space;
This is how I know the value of action that is actionless.
But that there can be teaching without words,
Value in action that is actionless,
Few indeed can understand.

LVI.

Those who know do not speak;
Those who speak do not know. . . .

LVII.

The more prohibitions there are, the more ritual avoidances,
The poorer the people will be.
The more "sharp weapons" there are,
The more pernicious contrivances will be invented.
The more laws are promulgated,
The more thieves and bandits there will be.
Therefore a sage has said:
So long as I "do nothing" the people will of themselves be transformed.
So long as I love quietude, the people will of themselves go straight.
So long as I act only by inactivity the people will of themselves become prosperous.
So long as I have no wants the people will of themselves return to the "state of the Uncarved Block."

Taoism Questions

1 What does Lao Tzu say about human nature?

2 How would a Taoist emperor rule the people?

3 How would a Taoist live his or her life?

4 How would a Taoist face death?

5 Imagine that Lao Tzu had a teenage daughter or son in high school who wishes to go out on a date. Make up two rules for his daughter or son about dating (i.e. time she has to be home, activities she may not participate in (i.e. skydiving) etc.) What do you suppose Lao Tzu's punishment would be for the child if he or she broke the rules Explain your reasoning

MENCIUS (372-289 B.C.)

Mencius said: "An overlord is he who employs force under a cloak of humanity. To be an overlord one has to be in possession of a large state. A king, on the other hand, is he who gives expression to his humanity through virtuous *conduct*. . . . When men are subdued by force, it is not that they submit from their hearts but only that their strength is unavailing. When men are won by virtue, then their hearts are gladdened and their submission is sincere. . . ."

Mencius said: ". . . Here is the way to win the empire: win the people and you win the empire. Here is the way to win the people: win their hearts and you win the people. Here is the way to win their hearts: give them and share with them what they like, and do not do to them what they do not like. The people turn to a humane ruler as water flows downward or beasts take to wilderness. . . ."

Mencius said: "Men are in the habit of speaking of the world, the state. As a matter of fact, the foundation of the world lies in the state, the foundation of the state lies in the family, and the foundation of the family lies in the individual."

Mencius said: "[In the constitution of a state] the people rank the highest, the spirits of land and grain come next, and the ruler counts the least."

King Hsüan of Ch'i asked: "Is it not true that T'ang banished Chieh and that King Wu smote Chou?" Mencius replied: "It is so stated in the records." The king asked: "May a subject, then, slay his sovereign?" Mencius replied: "He who outrages humanity is a scoundrel; he who outrages righteousness is a scourge. A scourge or a scoundrel is a despised creature [and no longer a king]. I have heard that a despised creature called Chou was put to death, but I have not heard anything about the murdering of a sovereign."

Mencius

1. What does Mencius believe about human nature?

2. What is the relationship between state, family and individual?

3. When is it alright to kill a sovereign (emperor)?

4. How should a king (emperor) rule?

5. Imagine that Mencius had a teenage daughter or son in high school who wishes to go out on a date. Make up two rules for his daughter or son about dating (i.e. time she has to be home, activities she may not participate in (i.e. skydiving) etc.) What do you suppose Mencius' punishment would be for the child if he or she broke the rules. Explain your reasoning

HAN FEI TZU (died 233 B.C.)

When the sage rules the state, he does not count on people doing good of themselves, but employs such measures as will keep them from doing any evil. If he counts on people doing good of themselves, there will not be enough such people to be numbered by the tens in the whole country. But if he employs such measures as will keep them from doing evil, then the entire state can be brought up to a uniform standard. Inasmuch as the administrator has to consider the many but disregard the few, he does not busy himself with morals but with laws. . . .

. . . when the Confucianists of the present day counsel the rulers they do not discuss the way to bring about order now, but exalt the achievement of good order in the past. They neither study affairs pertaining to law and government nor observe the realities of vice and wickedness, but all exalt the uted glories of remote antiquity and the achievements of the ancient kings. Sugar-coating their speech, the Confucianists say: "If you listen to our words, you will be able to become the leader of all feudal lords." . . . Therefore, the intelligent ruler upholds solid facts and discards useless frills. He does not speak about deeds of humanity and righteousness, and he does not listen to the words of learned men.

Those who are ignorant about government insistently say: "Win the hearts of the people." . . . For all that the ruler would need to do would be just to listen to the people. Actually, the intelligence of the people is not to be relied upon any more than the mind of a baby. If the baby does not have his head shaved, his sores will recur; if he does not have his boil cut open, his illness will go from bad to worse. However, in order to shave his head or open the boil someone has to hold the baby while the affectionate mother is performing the work, and yet he keeps crying and yelling incessantly. The baby does not understand that suffering a small pain is the way to obtain a great benefit.

Now, the sovereign urges the tillage of land and the cultivation of pastures for the purpose of increasing production for the people, but they think the sovereign is cruel. The sovereign regulates penalties and increases punishments for the purpose of repressing the wicked, but the people think the sovereign is severe. Again, he levies taxes in cash and in grain to fill up the granaries and treasuries in order to relieve famine and provide for the army, but they think the sovereign is greedy. Finally, he insists upon universal military training without personal favoritism, and urges his forces to fight hard in order to take the enemy captive, but the people think the sovereign is violent. These four measures are methods for attaining order and maintaining peace, but the people are too ignorant to appreciate them.

Legalism

1. What would a legalist think about human nature?

2. According to a Legalist, how does a good ruler rule?

3. How do you suppose a Legalist would think how people should live their lives?

4. How do you suppose a legalist would face death?

5. Imagine that a legalist had a teenage daughter or son in high school who wishes to go out on a date. Make up two rules for his daughter or son about dating (i.e. time she has to be home, activities she may not participate in (i.e. skydiving) etc.) What do you suppose the legalist's punishment would be for the child if he or she broke the rules. Explain your reasoning

HERRLEE G. CREEL

Buddhism in China

Around the beginning of the Christian Era, Buddhism spread to China from India. This meant far more than the mere coming of a religion. For some Chinese it meant a new way of life. For all Chinese, whether they accepted Buddhism or rejected it, it meant that henceforward the world would be looked at in new ways, and the universe conceived to be quite a different thing from what it had been. The whole Chinese manner of thinking was to some extent changed, so gradually and so universally that very few people knew what was happening. For roughly a thousand years the Chinese mind was largely dominated by Buddhism. . . .

His doctrine, as it is set forth in various scriptures, is based on the law of causation. Existence is an evil to be got rid of. What causes existence? Desire, the clinging to life and the things of sense. Exterminate this desire and clinging, and one will be free from the round of existence. To the end of one's life, then, one is simply to practice celibacy, good deeds, and contemplation, and at death (if not before) one will enter nirvana. Those who embarked upon such a life and became members of the order were monks; Gautama later permitted women to become nuns, though he did this with great reluctance. The laity were not members of the order but acquired merit by supporting monks and nuns. Laymen had a much simpler code of conduct to follow; they must not take life, drink intoxicants, lie, steal, or be unchaste. While the layman may hope for nirvana, it is also right for him to aim at rebirth in a temporary heaven. . . .

. . . early Buddhism is sometimes called "Hinayana Buddhism." This name was given to it by the advocates of a variety of Buddhism developed later, which they called "Mahayana." This means "great vehicle"; they patronizingly called the earlier form "Hinayana," "lesser vehicle," to distinguish it. The Mahayana was developed in India, possibly around the beginning of the Christian Era. Its most essential difference is the place it gives to the *bodhisattva*, literally, "being of enlightenment." A bodhisattva is a being who has qualified to enter nirvana and become a Buddha, but who voluntarily renounces this privilege in order to remain among the still unenlightened beings of the universe and work for their salvation. He is a heroic figure, reverenced and even worshiped for his suffering, toil, and compassion for others. The Mahayana Buddhists consider the striving for personal attainment of nirvana that characterized the Hinayana to be selfish.

In general, Mahayana Buddhism caters to the popular tastes, developing to the highest degree those superstitious and mythological elements which were not pronounced in early Buddhism. . . .

It is not mere coincidence that the period of the tremendous growth of Chinese Buddhism was one in which the Chinese world was exceedingly troubled. . . . the later days of the Han dynasty, in the second century A.D., were anything but placid. Intellectuals took refuge in a sort of nihilism or in Taoist mysticism. The common people, ground between the oppression of the officials and that of the great landed proprietors, fell more and more into the ranks of the landless proletariat, if not of slaves. . . .

Only a few could become monks or nuns, but everybody could be a lay Buddhist. This was rather a new thing. To get much satisfaction from Confucianism one needed to be able to read fairly well. In Taoism the goal was to become an immortal, but only a few rare spirits could attain this. In Buddhism, however, and especially in its Mahayana aspects, absolutely everybody could win a very satisfying degree of salvation. Of course, one would have to wait until after death for it, but traditional Chinese thought had been almost silent on life after death. Buddhism offered at least a hope, and at times when men were living in a hell on earth it was much to be able to hope for heaven after death. In any case, it was something that even the humblest individual could hope to win *for himself*. . . .

Buddhism in China has not only offered salvation to the good and the faithful but has also portrayed in graphic terms the tortures that await the wicked in the multiplicity of Buddhist hells. But here again it offers a way out. These torments are not permanent, but only a series of purgatories; by an elaborate series of ceremonies it is possible to help those one loves to pass through them quickly. Services for the dead have been important in China from time immemorial; Buddhism succeeded in making for itself a large place in the performance of this age-old function. . . .

The Chinese are tolerant. They see nothing wrong in taking part in ceremonies in a Buddhist, a Taoist, and a Confucian temple on the same day. . . .

KENNETH K.S. CH'EN

Mahayana Buddhism and Chinese Culture

Of all the foreign religions introduced into China, why is it that only Buddhism managed to gain such widespread acceptance among the Chinese? It is probably safe to say that one of the primary reasons was that after its introduction it rapidly adjusted itself to the Chinese environment, and by so doing ceased to be Indian and became Chinese. Hence the frequent use of the term Chinese Buddhism. . . .

. . . Various features of Indian Buddhism were modified on Chinese soil. Bodhisattvas took on definite Chinese appearances. For instance, Maitreya, the future Buddha, was transformed into the Laughing Buddha, and in almost all Chinese Buddhist temples the image of this jovial figure with heavy jowls and a very pronounced belly greets the visitor as soon as he enters the temple. In this jolly pot-bellied figure one is able to see the representation of a number of Chinese life ideals. The huge protruding stomach denotes prosperity and a wealth of material goods. Only the rich can afford to eat and be fat. The reclining figure denotes spiritual contentment and relaxation. He appears to be at peace with himself and the world. The large number of children usually seen climbing all over him is indicative of yet another Chinese life ideal, a large family consisting of many children. In such a figure one sees Buddhism absorbing some of the popular beliefs of the Chinese people. . . .

Buddhism was accepted by the Chinese because it accommodated itself to the dominant Confucian virtue of filial piety. Buddhism as a religion in India aimed at individual salvation in nirvana, a goal attained by leaving the household life and entering the houseless stage, which meant the life of celibacy and mendicancy. Upon assuming the monastic garb the monk terminated his ties with family and society; his wife became a widow and his children orphans. When this religion was introduced into the country where filial piety and family life were the dominant features, conflict was inevitable. . . .

How did the Buddhists proceed to adjust and accommodate themselves to the ethical atmosphere in China so as to present a better image of their religion as far as filial piety was concerned? Briefly they sought to make Buddhism palatable by three methods: by pointing to the numerous sutras in the Buddhist canon which stress filial piety; second, by forging a body of literature which emphasized piety as its central theme, and third, by contending that the Buddhist concept of piety was nobler and superior to that of the Confucians because it aimed at universal salvation for all living creatures, while the Confucian piety was limited to just one family. This last point is the most important of all. It was an original idea of the Buddhists, and it merits some further remarks.

The Buddhists contend that when a person is converted to Buddhism and takes up the monastic vow he becomes a vehicle for the conversion of his own parents, so that they attain salvation and escape from the endless cycles of rebirth. Surely this is the greatest boon that a filial son can convey to his parents. The Chinese Buddhists pursued this argument further and contended that the Buddhist monk was not merely aiming at salvation for his parents, but at universal salvation for all living creatures. In this role he was fulfilling what the Buddhists call the *ta-hsiao*, the great filial piety.

Chinese Buddhism

1. How would a Chinese Buddhist live his or her life?

2. What does Buddha think about human nature (whether people are good or evil)?

3. How do you suppose a Buddhist emperor would rule a country?

4. How would a Buddhist face death?

5. Imagine that a Chinese Buddhist had a teenage daughter or son in high school who wishes to go out on a date. Make up two rules for his daughter or son about dating (i.e. time she has to be home, activities she may not participate in (i.e. skydiving) etc.) What do you suppose the Buddhist's punishment would be for the child if he or she broke the rules. Explain your reasoning.

AIM: What did Chinese philosophers teach?

Chinese Philosophy	Confucius	Taosism	Buddhism	Legalism	Mencius
Teachings About:					
Human Nature					
How a good Emperor Rules					
How To live					
Death					
Dating					

Writing Assignment

Write a dialogue between three Chinese thinkers (a Chinese Buddhist monk, a Confucius, Mencius, a Legalist, or a Taoist philosopher). They are to discuss two of the following subjects: how people should live, human nature, government, death, or dating. The length is 2 to 3 pages.

UNIT ON CHINA

To Accompany Silver Burdett
Ginn's Eastern Hemisphere

Peggy Coffey
1995

Unit on China

Materials:

The Atlanta Journal/The Atlanta Constitution Atlanta Newspapers, Atlanta, April 2, 1995, p. A-10, 1995.

Enchantment of the World People's Republic of ChinaValjean McLenighan, Children's Press, Chicago, 1984.

Global Insights, People and Cultures Farah, Flickema, Hantula, Johnson, Karls, Resnick, Thuermer, Glencoe Publishing, New York, 1994.

PC Globe Maps 'n' Facts Dwight Aspinwall, Michelle Rooney, Broderbund Software, Inc., 1993.

People in Time and Place Eastern Hemisphere (7th grade Gwinnett County textbook), Teacher's Edition, Sheila Allen, Susan Colford, Edward Graivier, Lisa Johnson, Silver Burdett Ginn, Morristown, NJ, 1993. (Page Nos. used, unless noted, are from this edition).

People and Places China Marilyn Tolhurst, Silver Burdett Press, Morristown, NJ, 1988.

Scholastic World Cultures ChinaDaniel Chu, Scholastic Inc., New York,1986.

Slide presentation on Chinacheck out through Gwinnett County Schools, donated September 1995.

Twenty photographs enclosed with this unit, along with a hands-on item bought in China for students to pass around, feel and touch.

Objectives:

1. Describe the beliefs of Confucianism.
2. Explain how the Chinese character system of writing works.
3. Evaluate the rule of Shih Huang-ti according to Confucian ideals.
4. Explain why a large part of China's population lives near rivers or on river deltas.
5. Explain the attitudes of the British and the Chinese toward foreign trade and how these attitudes led to conflicts.

6. Describe some inventions of the ancient Chinese.

Vocabulary:

1. **Dialect** - *(p. 138)* "people in different parts of China speak in different dialects, a variety of the same language"
2. **Confucius** - *(p. 138)* "most famous person of ancient China, a very wise man"
3. **Pinyin** - *(p. 138)* "system of spelling Chinese words in the Roman alphabet"
4. **Good Emperors** - *(pp. 135-136)* "the three Good Emperors were Shen-nung, Huang-ti, and Yao"
5. **Shih Huang-ti** - *(pp. 142-143)* "King of Ch'in and he also had the life-sized clay army made at Xi'an"
6. **Ch'in** - *(p. 143)* "warlike kingdom in northwestern China"
7. **Chang Jiang** - *(p. 516)* "China's longest river and the world's fourth longest"
8. **Xi Jiang** - *(p. 516)* "means West River and is China's third great river"
9. **Huang He** - *(p. 516)* "One of China's great three rivers, it flows through areas of yellow soil, thus getting its name of Yellow River."
10. **China** - *(p. 143)* "land of the Ch'in"
11. **Great Wall** - *(pp. 143-144)* "Shin Huang-ti connected shorter boundary walls to form the Great Wall which stretches 1,500 miles across northern China"
12. **Kublai Khan** - *(p. 523)* "Ruler of China in 1265"
13. **Marco Polo** - *(pp. 523-524)* "Explorer who served Kublai Khan and wrote a book on what he saw"
14. **Ch'ien Lung** - *(p. 526)* "Chinese emperor in 1793"
15. **Beijing** - capitol of China

Strategies, Questions, Background Notes, and Evaluation:

After students have read, skimmed, discussed, brainstormed and thought about the material in the textbook, there are many activities they can do to get a better grasp of China and understand/apply the above objectives that are listed in the textbook. The sections in the textbook are Chapter #4 Lesson #3, pp. 135-149; Chapter #19 Lesson #3, pp. 515-519; Chapter #20 Lesson #1, pp.522-526; and Chapter #21 Lesson #1, pp.540-549.

China is the third largest country in the world. It has the oldest living civilization. China has approximately 3.7 million square miles with a population of over 1,160,000,000. The language is Chinese. Pinyin is a system of spelling Chinese words with a Roman alphabet. It shows quite accurately how the Chinese pronounce the 50,000 characters, (most are rarely used). A person must learn 1,000 to read even simple materials, 2,000-3,000 for newspapers and approximately 14,000 characters to use a college dictionary. In different areas Chinese use different dialects, ways of pronouncing Chinese differently, but all write the same.

China has no organized religion. Many follow Confucius, some Buddha, and some Tao. Even though these three religions are different, they co-exist in China as three ways to one goal. There is not a conflict between the natural world and the supernatural. Confucianism was founded by Confucius (551-479 B.C.). He was a teacher and philosopher that understood that the placement in the world and what was expected of a person was what was important. Only then could a person obtain peace and only then could harmony reign. He did this through his many sayings. Buddhism arrived from India in the first century A.D. under the Han Dynasty. Salvation of the soul came from renouncing all desire and earthly pleasures. This was a very organized structure which included monks. Taoism was founded by Lao-tze (575-485 B. C.). He was a hermit who believed in the the natural order of life, thus the symbol of the yin and yang. He believed in no god or creator but to put one's mind on natural harmony and thus bring harmony out of chaos. The Yin is the woman, night, shadow, moon, death, and earth. The Yang is the man, day, life, light, sun, and sky.

Family life and customs in China, as in other cultures, value age over youth, male over female. In many homes a family of the parents, a married son and wife and their child share two or three rooms. Two or three of these family units share a kitchen and a bath. Many postpone marriage to their late twenties. Due to over population, China is trying to limit the size of families. Legally parents can only have one child. This is causing some problems due to the belief of valuing males over females and in the farming areas where families need additional help. Single families are rewarded with income bonuses, better health care, and better retirement. They also get preference for day care and better jobs. If a family has more than two children the parents are required to pay 10% of their earnings to the state. Many children are being given up for adoption. Luxuries to us but rare to China are televisions, stereos, washing machines, and vacuum cleaners, so chores take a lot of time along with the normal long work hours. Health care is good due to proper eating. Medicine is generally herbal or acupuncture.

The food staple is grain and rice. Chinese eat many vegetables, but little meat. The Chinese are noted for experimenting with different varieties, dishes, and ingredients. Food is tastefully arranged for visual enjoyment. Szechwanese is spicy due to red chilies. Cantonese is sweeter and more colorful. They also enjoy pastries.

Entertainment and **music** include Chinese opera and in Shanghai and Beijing acrobatic performances. Art work is generally on long, colorful scrolls and films are different from American in nature and subject. Chinese enjoy daily athletic activities from exercises in parks to shadowboxing to basketball to swimming to table tennis and Ping-Pong. Many enjoy card games, discos and karaoke. Athletes perform for the good of the country not themselves. Food again is entertainment in that they have an appreciation of the art of cooking and the serving of food. Music can be traditional or more modern due to the influence of Hong Kong and Taiwan, which are in turn influenced by Western music, including rap and rock.

Transportation in China includes (Enchantment of the World People's Republic of Chinap. 135) "31,877 miles of railroads, 563,599 miles of highways and 101,400 miles of inland waterways. There are 160 domestic air routes serving eighty cities. The People's Republic also has four international airports served by thirteen international carriers."

Employment or jobs in China is very different than in America. Everyone has a specialized job. By our standards it seems the Chinese could do more than one thing as we do here. For example one person sells certain items at a gift shop and another will sell maps. These jobs are not interchangeable. Salaries are also low by U.S. standards. If you teach English in China the average pay is US$180 a month, four times that of the average Chinese worker.

Clothing in China can vary from the universal work shirts and slacks in navy or grey for both sexes to a more dressed up skirt for females and ties for males in the cities. Either dress can be seen riding bicycles.

Education is/was for developing political consciousness as well as knowledge. Science is considered the highest of the educational courses. Ages 3-6 are prepared for school if space is available. Only about one fourth of the children can attend due to space. Primary school is for six year olds. It is required and an exam is needed to be able to pass and continue. Three fourths of primary school students continue to secondary school. Secondary is six years with an exam after three years to continue. The last three years are in either general education or technical and vocational colleges. Nearly half in 1990 attended technical or vocational college. Only a small percent will attend a university. Upon completion of a student's education, authorities decide where a person is employed. Twenty-seven percent of the population in 1990 or 313 million are thought to be illiterate. This is down from 1949 when it was thought to be ninety percent illiterate. The reason was poverty, poor record attendance, and school fees.

The **economy** and **government** of China is different of course from the U. S. An U.S. $1 equals Y8 as of June 1995. Tourists can pay four times what a Chinese citizen can pay for the same service in China. This is standard and government directed. Depending on which card and basis of traveling group, a tourist will pay different prices of any item purchased, be it a room, tourist attraction, drink or meal. The government has 3,500 deputies of the National People's Congress which is the highest office of the state. They are elected for five years. They can enact laws, adopt economic plans, decide if the country goes to war. They meet once a year to select members for the Standing Committee of NPC. This is the decision making body. The President is the Head of State. He convenes the State Council, which fulfills legislative functions. The executive office appoints the Premier. The ruling party of the government is the Communist Party of China. They have over fifty million members. China has thirty main administrative units, twenty-two provinces or chu, five autonomous regions for national minorities and three directly administered towns.

The panda bear or Da Xiong Mao (giant bear cat) is a symbol for China. It is considered the bringer of good luck. Pictures of this animal are painted near door ways and on buildings to keep trouble away. In 1970 China donated pandas to zoos around the world. They delighted visitors with their appearance and playful behavior. In 1981 the World Wildlife Fund adopted the panda as a symbol for saving pandas from extinction. At that time there was approximately 1000 pandas wild in the world. The panda is believed to be the oldest mammal on earth. It is a very healthy animal with no natural enemies except man. Only the young, old or sick fall prey to leopards. The adult panda weights in at around 380 pounds and can eat 45 pounds of bamboo, thus eating out an area quickly. The panda's favorite food is bamboo even though it is a carnivore. It is too slow to catch other animals.

ACTIVITIES:

1. Do a chart on traditional symbols and what they mean: panda - good luck; lotus - birth, life; peach - Taoism symbol; peony - woman.
2. (p. 135) Try your hand at creating a picture language. Do as small groups of two or three and put finished work on bulletin board. Each group will design five terms that the other groups do not have. Check them off on the chalk board, so all groups have different words and there are no overlapping. If an overlapping word is found the class votes for their favorite symbol. Which word was the easiest to create? Why? Which word was the hardiest? Why? Advantages? Disadvantages of using symbols? A symbol stands for something not just a sound. The student will then write a five paragraph essay on these and related questions on languages. The students then can write letters to each other and decipher from their class key. The student can study Chinese calligraphy and make a correlation between it and the class's language. The

student can learn the Chinese words to count to ten and then the hand symbols to count in Chinese to ten.

3. According to legends there were three "Good Emperors". On a chart compare the three, Shen-nung, Huang-ti, and Yao. They invented a better way of living. Be sure to include how to farm, trade, boat building, peace, and friendship.

4. (p. 135) In groups of four or five choose a "Good Emperor" and portray what he stood for and believed in. Do this in written play form or perform as a skit.

5. Play Marco Polo alias Where in the World is Marco Polo? By studying the different major cities, graph each from the largest to smallest in population and other important information covered in class that relates to these cities. Then give a description (one sentence) describing this city or one of the provinces of China and ask where in China is Marco Polo? If the teacher wants to add another dimension prepare three cards for each city or province incorporating city information, planting a crop, a visit to a certain industry or eating a certain type of food, etc. that is indicative of that area. The teacher can lead the group or class as a whole on a chase to find the location. This can constantly change due to the class's thoughts and the teachers ingenuity.

6. (p. 524) Let the students design classroom money. What can it be based on? What is it used for? How much will be charged for what is a needed item? What happens if the class makes a lot of money? Or the charge for an item is a lot of money for a little "goodie"? What if the prices of items change? Raise? Lower?

7. (p. 540) Ask students to locate and bring in one item of clothing that contains a "Made in ________" label. The teacher will list all of the countries represented and the class will from this list generate a three paragraph essay and then graph the information represented by this random selection of the class.

8. (p. 544) Individually or in groups of two or three the students will brainstorm an imaginary trip to China. They will write a letter to a friend or family member describing sights, sounds, tastes, smells, and memories.
9. The teacher will divide the class in two groups. One group will prepare a debate on life in China is better. The other group will debate life is better in the United States. The students will pick two spoke persons from each group. Each side will have five minutes per person to influence factually their point of view with a two minute summation per team. The winning team will receive two points added to their social studies test grade. The teacher and a silent vote will determine the winner.
10. In groups of three/four the students will compare in chart/poster form the three major religions, Confucianism, Buddhism, and Taoism. Each group is required to present orally with two visuals what they have prepared.
11. (p. 147) Individually or in small groups design a guidebook or flip book for China. The student should list important places, food, temperature, map and a colorful cover. Each group or student needs to show to the class his/her/their handiwork and then self evaluate their efforts.
12. (p. 143) You are a worker in Xi'an when the life-size terra-cotta clay army was discovered. Write a journal entry or letter to a friend describing what this means and how you feel.
13. (p. 143) Each student will on a 3x5 note card write a question in Jeopardy style form, exchange and test each other on important information on China.
14. (p. 142) The teacher will discuss with the class the importance of political cartoons. One will be brought from the newspaper as an example for the class to study and understand. Then in small groups the students will

depict some aspect of China in a political cartoon. One good example would be the attitudes of the British and Chinese toward foreign trade.

15. (pp. 141/542) The student from information found in this book will develop a time-line with at least six items of Chinese history, including inventions.

16. (p. 160) Individually or in small groups the student will design, draw and write a flip book about the sayings and life of Confucius.

Up to Speed

[illegible]

Judge tells baseball owners to play ball

A federal judge issued a preliminary [illegible] clearing the way for the [illegible]

Owners could continue the lo[illegible] U.S. sports by locking out the pl[illegible] officials have said the required 2[illegible] [illegible] and the start of the 199[illegible] was postponed.

Coming up: The owners meet today to announce their plans for opening the season.

LOCAL

WE DID IT: President Clinton and Vice President Al Gore held a regional economic conference at Emory University, in part to claim credit for an improving economy.

GESUNDHEIT: It was a bad week for allergy sufferers as metro Atlanta's pollen levels soared to record highs. Pollen records were set on Monday, Wednesday and Thursday.

SOUTH

DEATH IN THE SWAMP: The Army announced that nine instructors will face disciplinary action for blunders that led to the deaths of four soldiers who died of exposure during a Ranger training exercise in a Florida swamp in February.

HAIL AND FAREWELL: Alabama's Howell Heflin announced he was quitting the U.S. Senate in 1996.

NATION

DETECTIVE MOM: A drug detection firm will sell a $20 kit

Hsing-Hsing, of Washington's National Zoo, is the only panda in the U.S.

Panda-monium

The Interior Department took the first step Thursday toward lifting a two-year import ban on giant pandas, making it likely that more of the popular creatures soon will be shipped to American zoos.

The ban was imposed in 1993 after concern was raised that the animals were becoming in such great demand by zoo operators that their survival in the wild in China was being jeopardized.

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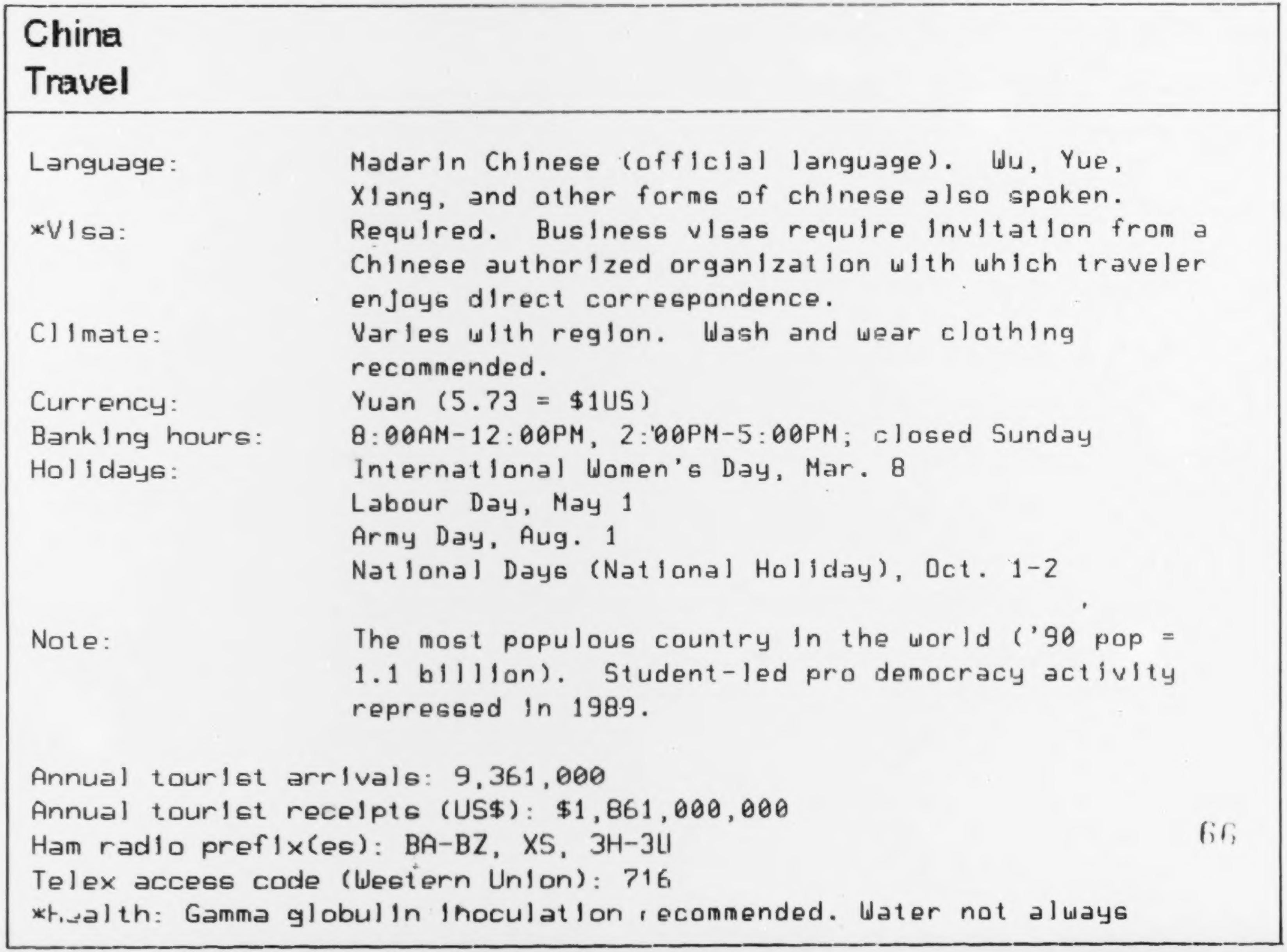
PC Globe Maps 'n' Facts, Dwight Aspinwall, Michelle Rooney, Broderbund Software, Inc., 1993.



China
Travel

```
Language:               Madarin Chinese (official language).  Wu, Yue,
                        Xiang, and other forms of chinese also spoken.
*Visa:                  Required.  Business visas require invitation from a
                        Chinese authorized organization with which traveler
                        enjoys direct correspondence.
Climate:                Varies with region.  Wash and wear clothing
                        recommended.
Currency:               Yuan (5.73 = $1US)
Banking hours:          8:00AM-12:00PM, 2:00PM-5:00PM; closed Sunday
Holidays:               International Women's Day, Mar. 8
                        Labour Day, May 1
                        Army Day, Aug. 1
                        National Days (National Holiday), Oct. 1-2

Note:                   The most populous country in the world ('90 pop =
                        1.1 billion).  Student-led pro democracy activity
                        repressed in 1989.

Annual tourist arrivals: 9,361,000
Annual tourist receipts (US$): $1,861,000,000
Ham radio prefix(es): BA-BZ, XS, 3H-3U
Telex access code (Western Union): 716
*Health: Gamma globulin inoculation recommended. Water not always
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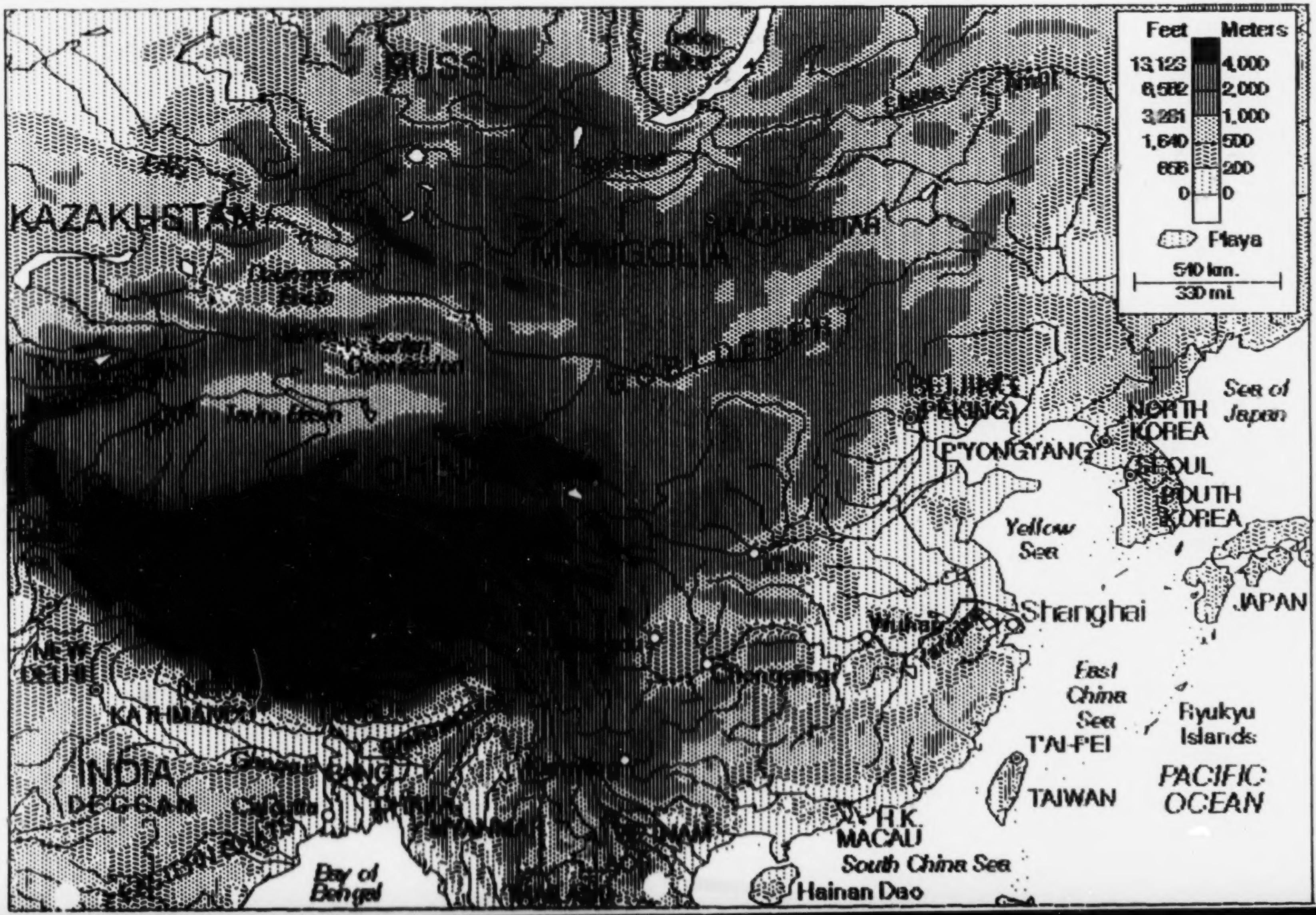
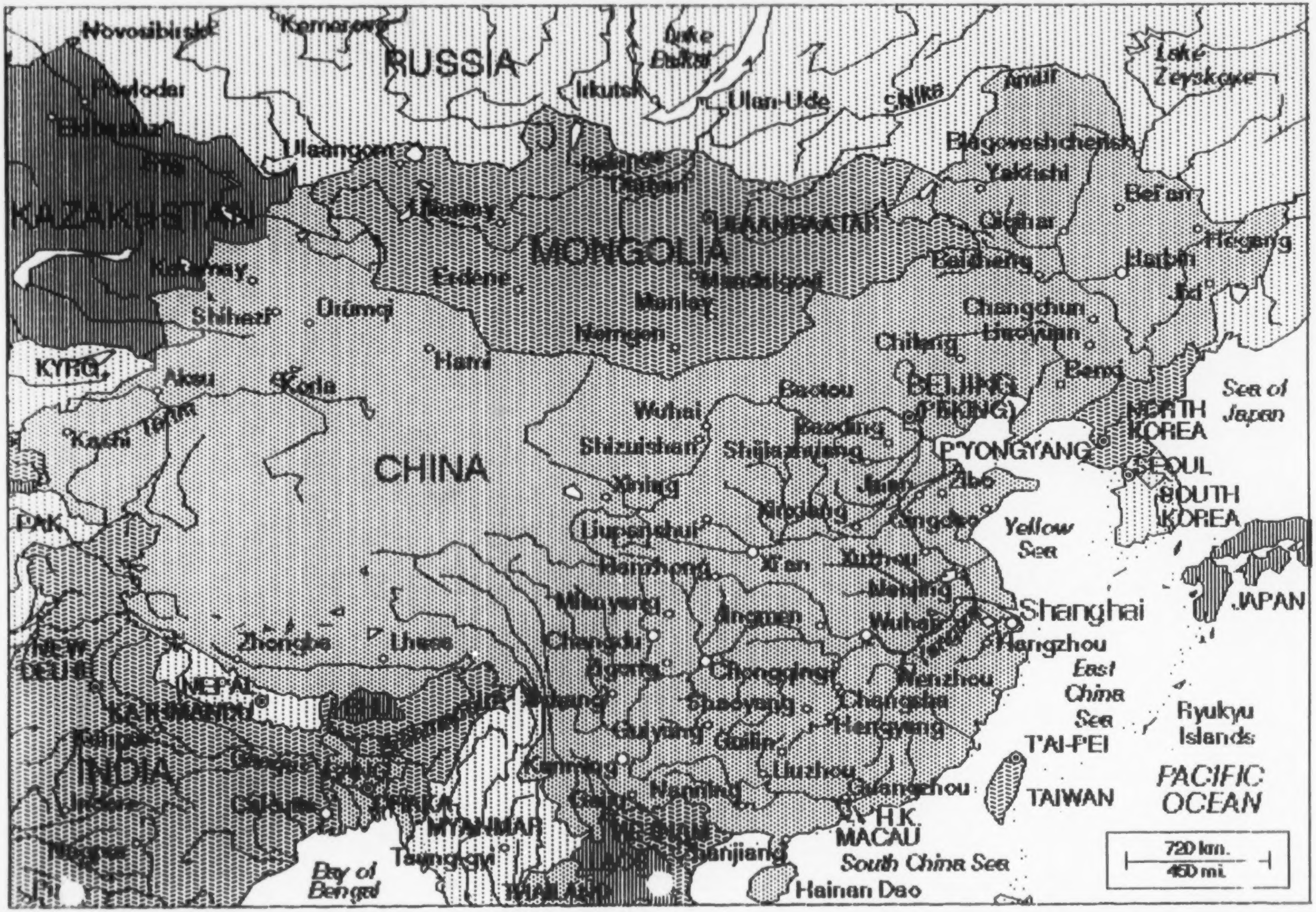
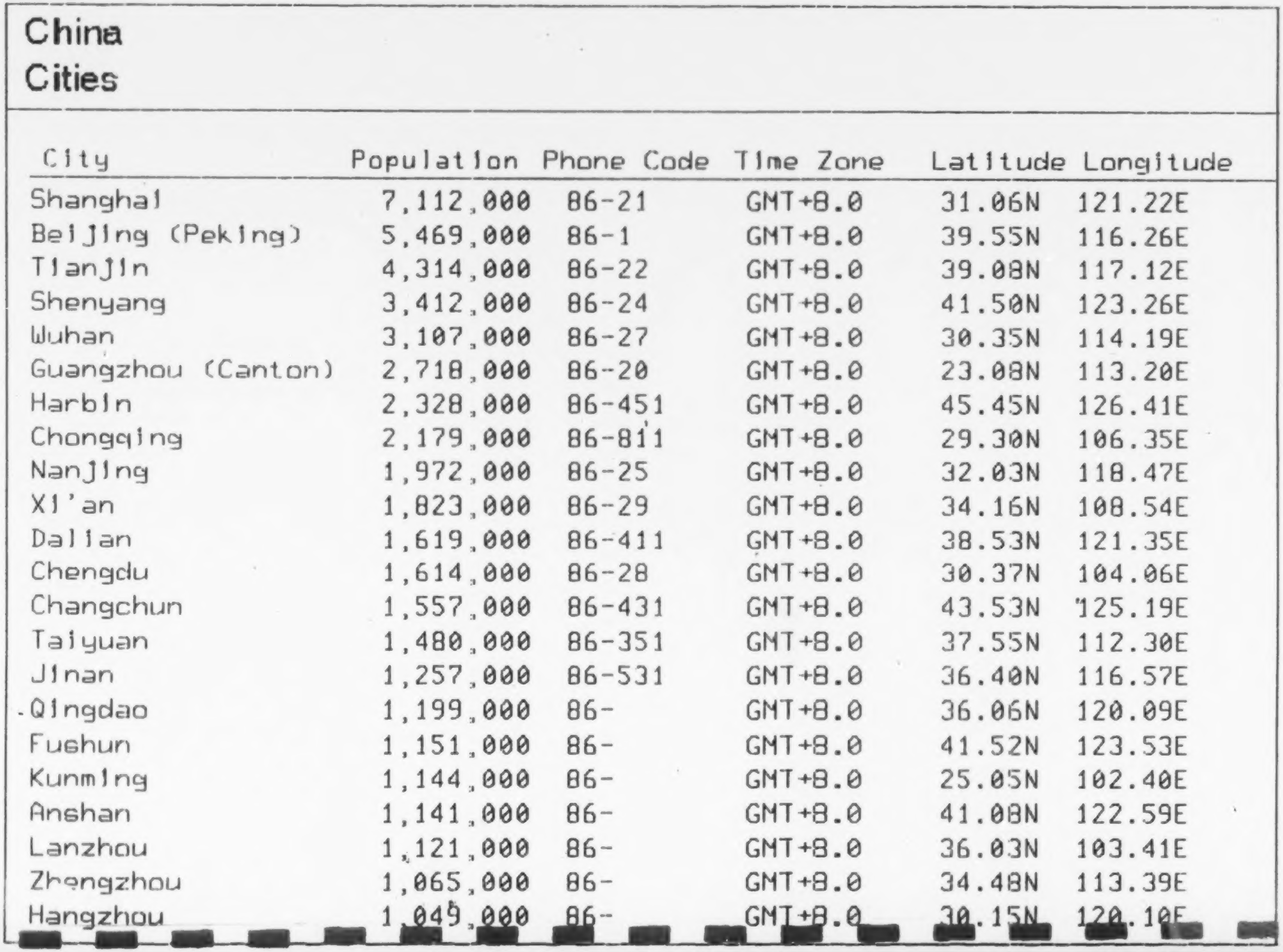
PC Globe Maps 'n' Facts, Dwight Aspinwall, Michelle Rooney, Broderbund Software Inc., 1993.


Feet
Meters
13,123
4,000
6,562
2,000
3,281
1,000
1,640
500
656
200
0
0
Playa
540 km.
330 mi.
RUSSIA
KAZAKHSTAN
MONGOLIA
ULAANBAATAR
Dzungarian Basin
Turfan Depression
Tarim Basin
GOBI DESERT
BEIJING (PEKING)
NORTH KOREA
P'YONGYANG
SEOUL
SOUTH KOREA
Sea of Japan
Yellow Sea
JAPAN
Shanghai
Wuhan
Chongqing
East China Sea
Ryukyu Islands
T'AI-PEI
TAIWAN
PACIFIC OCEAN
H.K.
MACAU
South China Sea
Hainan Dao
Bay of Bengal
NEW DELHI
KATHMANDU
INDIA
DECCAN
Calcutta
VIETNAM

PC Globe Maps 'n' Facts, Dwight Aspinwall, Michelle Rooney, Broderbund Software Inc., 1993.


Novosibirsk
Kemerovo
RUSSIA
Lake Baikal
Irkutsk
Ulan-Ude
Chita
Amur
Lake Zeyskoye
Pavlodar
Ekibastuz
Ulaangom
Blagoveshchensk
Yakeshi
Bei'an
KAZAKHSTAN
Uliastay
ULAANBAATAR
Qiqihar
Hegang
MONGOLIA
Karamay
Erdene
Mandalgovi
Baicheng
Harbin
Jixi
Shihezi
Ürümqi
Nomgon
Changchun
Liaoyuan
Chifeng
KYRG.
Aksu
Hami
Korla
Benxi
Baotou
BEIJING
(PEKING)
Wuhai
Sea of Japan
NORTH KOREA
Kashi
Tarim
Baoding
Shizuishan
Shijiazhuang
P'YONGYANG
CHINA
SEOUL
Xining
Jinan
Zibo
SOUTH KOREA
PAK.
Yellow Sea
Xi'an
Xuzhou
Hanzhong
Nanjing
Mianyang
Jingmen
Shanghai
JAPAN
Zhongba
Lhasa
Wuhan
Hangzhou
NEW DELHI
Chengdu
Zigong
Chongqing
Wenzhou
East China Sea
NEPAL
Shaoyang
Changsha
Ryukyu Islands
KATHMANDU
BHUTAN
Guiyang
Guilin
Hengyang
T'AI-PEI
Kanpur
INDIA
Kunming
Liuzhou
Nanning
Guangzhou
TAIWAN
PACIFIC OCEAN
Calcutta
DHAKA
Indore
MYANMAR
VIETNAM
H.K.
MACAU
Zhanjiang
South China Sea
Taunggyi
Bay of Bengal
THAILAND
Hainan Dao
720 km.
450 mi.

PC Globe Maps 'n' Facts, Dwight Aspinwall, Michelle Rooney, Broderbund Software Inc., 1993.



China
Cities

City	Population	Phone Code	Time Zone	Latitude	Longitude
Shanghai	7,112,000	86-21	GMT+8.0	31.06N	121.22E
Beijing (Peking)	5,469,000	86-1	GMT+8.0	39.55N	116.26E
Tianjin	4,314,000	86-22	GMT+8.0	39.08N	117.12E
Shenyang	3,412,000	86-24	GMT+8.0	41.50N	123.26E
Wuhan	3,107,000	86-27	GMT+8.0	30.35N	114.19E
Guangzhou (Canton)	2,718,000	86-20	GMT+8.0	23.08N	113.20E
Harbin	2,328,000	86-451	GMT+8.0	45.45N	126.41E
Chongqing	2,179,000	86-811	GMT+8.0	29.30N	106.35E
Nanjing	1,972,000	86-25	GMT+8.0	32.03N	118.47E
Xi'an	1,823,000	86-29	GMT+8.0	34.16N	108.54E
Dalian	1,619,000	86-411	GMT+8.0	38.53N	121.35E
Chengdu	1,614,000	86-28	GMT+8.0	30.37N	104.06E
Changchun	1,557,000	86-431	GMT+8.0	43.53N	125.19E
Taiyuan	1,480,000	86-351	GMT+8.0	37.55N	112.30E
Jinan	1,257,000	86-531	GMT+8.0	36.40N	116.57E
Qingdao	1,199,000	86-	GMT+8.0	36.06N	120.09E
Fushun	1,151,000	86-	GMT+8.0	41.52N	123.53E
Kunming	1,144,000	86-	GMT+8.0	25.05N	102.40E
Anshan	1,141,000	86-	GMT+8.0	41.08N	122.59E
Lanzhou	1,121,000	86-	GMT+8.0	36.03N	103.41E
Zhengzhou	1,065,000	86-	GMT+8.0	34.48N	113.39E
Hangzhou	1,049,000	86-	GMT+8.0	30.15N	120.10E

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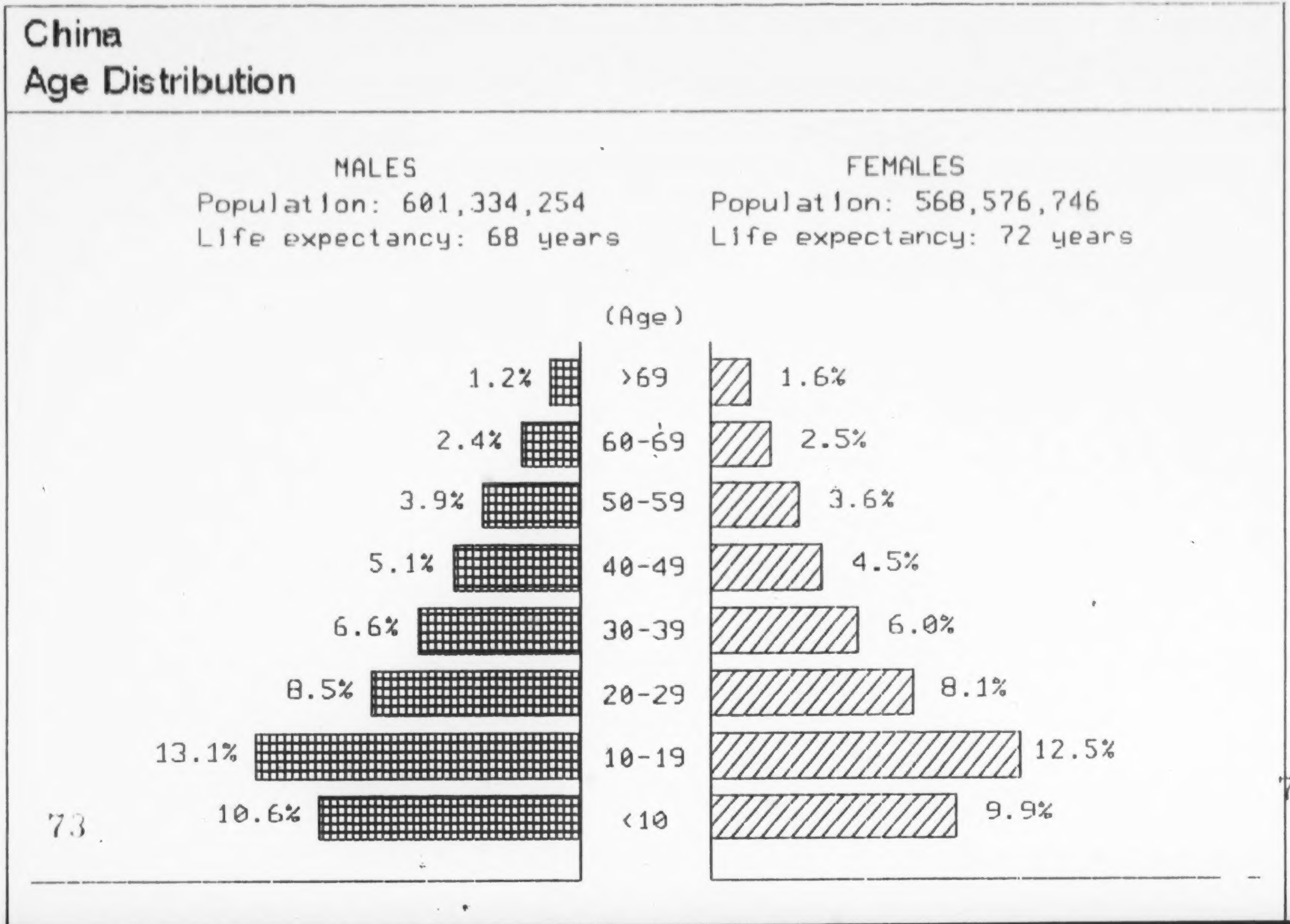


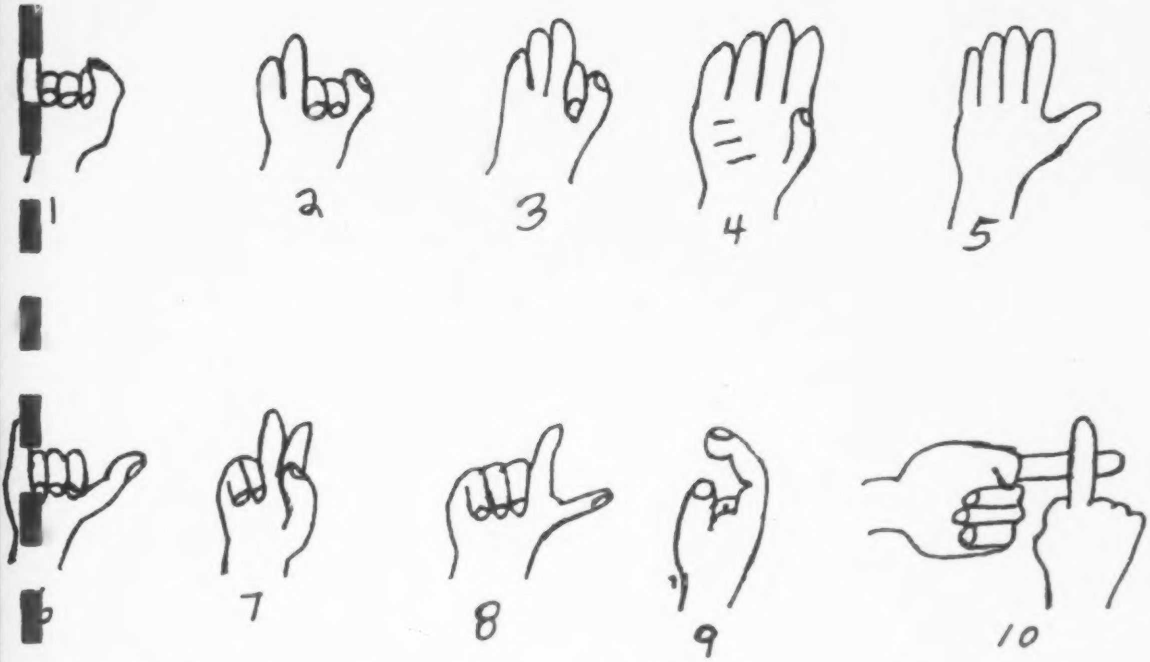
China
Age Distribution

MALES
Population: 601,334,254
Life expectancy: 68 years

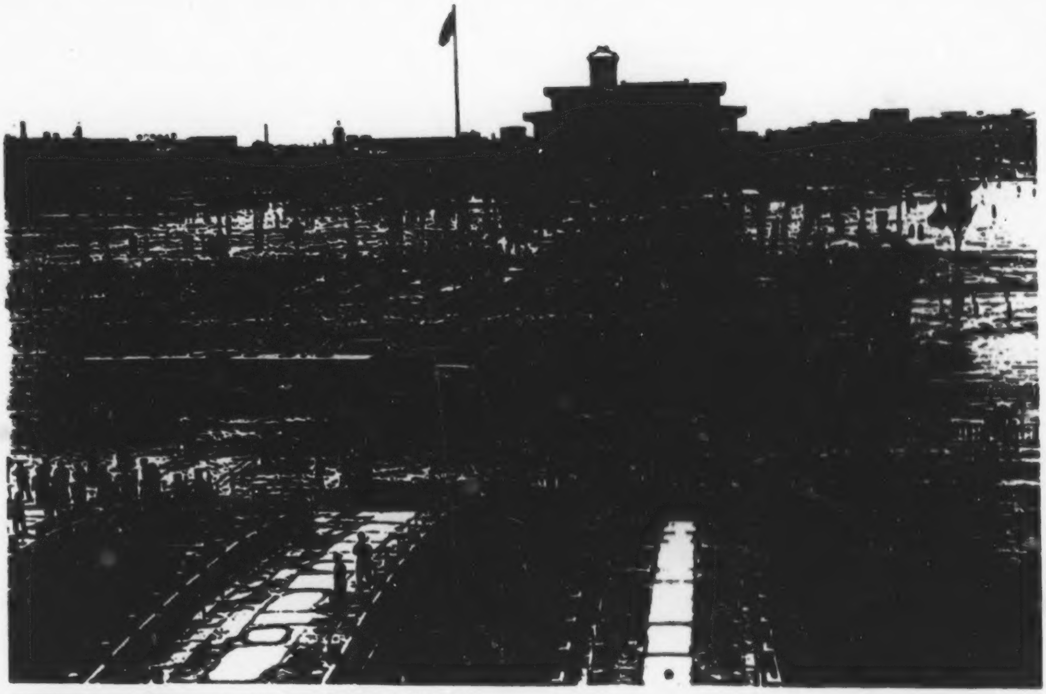
FEMALES
Population: 568,576,746
Life expectancy: 72 years

Counting 1-10

1 - yī
2- èr
3- sān
4- sì
5- wǔ
6 - liù
7- qī
8- bā
9- jiǔ
10- shī


1
2
3
4
5
6
7
8
9
10

Finger counting from one to ten



1.

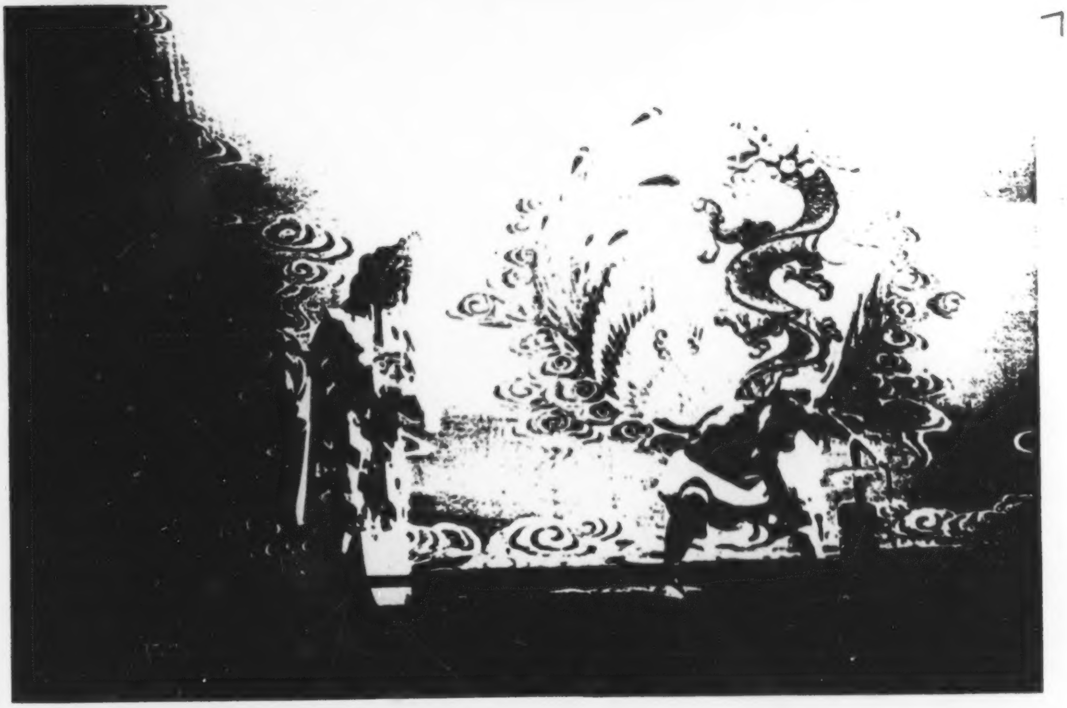
2.

3.

4.

5.

6.



7.

8.

9.

10.

11.

12.

13.

14.

15.

16.

17.

18

19.

20.

CHINA PHOTOGRAPHS

1. Monument to the People's Heroes - Tian'anmen Square
2. Portrait of Mao with Representative Chinese Groups
3. Temple of Heaven
4. Great Wall
5. Stage at Summer Palace
6. Marble Boat at Summer Palace
7. Beijing Opera
8. Chinese Stroller, Marco Polo Bridge, Beijing
9. Neighborhood Kindergarten, Beijing
10. Second affiliated Secondary School of BNU
11. Street sweeper, Beijing
12. Gentlemen sitting in front of small grocery store, Rural Beijing
13. Rice Field, Beijing
14. Great Mosque, Xi'an
15. Huaqingchi Hot Springs, Xi'an
16. One of the peasants who found terra cotta warriors - Museum of Terra Cotta Warriors and Horses of Qin Shihuang
17. Temple of Great Buddha, Leshan
18. Terraced farming
19. Qingshiqiao Farm Market, Chengdu
20. Yuyuan Garden, Shanghai

CHINA SLIDES

1. China Summer 1995
2. Beijing
3. Mao's picture, Tian'anmen Gate
4. History Museum (with count down for Hong Kong)
5. Monument to the People's Heroes - Tian'anmen Square
6. Great Hall of the People
7. Voting seat
8. Temple of Heaven
9. Temple of Heaven
10. Temple of Heaven
11. Guard Gate for Forbidden City
12. Forbidden City
13. Forbidden City
14. Largest Marble Walk Way
15. Forbidden City
16. Stage - Summer Palace
17. Summer Palace
18. Lake, Summer Palace with Buddhist Temple - Sea of Wisdom
19. Marble Boat, Summer Palace
20. Band outside Museum at Marco Polo Bridge
21. Museum Marco Polo Bridge
22. Bronze statues at Marco Polo Bridge
23. Urban Community, Beijing
24. Neighborhood Kindergarten
25. Neighborhood Kindergarten
26. Second affiliated Secondary School of BNU
27. Affiliated Kindergarten of BNU
28. Affiliated Kindergarten of BNU
29. Affiliated Kindergarten of BNU
30. Beijing Opera
31. Beijing Opera
32. Great Wall
33. Great Wall
34. Great Wall
35. Rural street, Beijing
36. Rice Field
37. Acrobatics, Beijing
38. Xi'an
39. Song and Dance Ensembles
40. Big Goose Pagoda

41. Ancient City-wall, 15 feet thick
42. Ancient City-wall
43. Motorcycle Shop from City-wall
44. Alley leading to Great Mosque
45. Alley leading to Great Mosque
46. Entrance to Great Mosque
47. Great Mosque
48. Great Mosque
49. Huaqingchi Hot Springs
50. The Museum of Terra Cotta Warriors and Horses of Qin Shihuang
51. Chengdu
52. Street, Leshan
53. Street, Leshan
54. Street, Leshan
55. Spill off water
56. Giant Sleeping Buddha
57. Giant Sleeping Buddha
58. Temple of Great Buddha
59. View from top of Temple of Great Buddha
60. Fuhu Monastery, Mt. Emei
61. Fuhu Monastery, Mt. Emei
62. Fuhu Monastery, Mt. Emei
63. Baoguo Monastery, Mt. Emei
64. Baoguo Monastery, Mt. Emei
65. Terraced farming
66. Water Buffalo
67. Memorial Temple of the Three Sus
68. Wuhou Ci Temple (Minister of War), Liu Bei
69. Apartment Building, Chengdu
70. Qingshiqiao farm market, Chengdu
71. Qingshiqiao farm market, Chengdu
72. Qingshiqiao farm market, Chengdu
73. Shanghai
74. Acupuncture, College of Traditional Medicine
75. Bund, Huangpu River Cruise
76. Huangpu River Cruise
77. Huangpu River Cruise
78. Yuyuan Garden
79. Big Dragon, Yuyuan Garden
80. Secondary School, Shanghai

1995 FULBRIGHT-HAYS SEMINARS ABROAD CURRICULUM UNIT

Excavating the Tomb of China's First Emperor

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In 1974, at a site near Xi'an, Chinese peasants discovered what would eventually turn out to be an underground army of lifesize terracotta soldiers. More than twenty years later, excavation continues while the unopened tomb of China's First Emperor lies nearly one mile in the distance, guarded 7,000 silent warriors. What other wonders lie beneath the expanse?

The tomb of Qin Shi Huangdi has been described as the Eighth Wonder of the World. Middle school students are enormously fascinated by the idea of an ancient royal tomb. Classroom activities which encourage their speculation about what yet remains unearthed provide opportunites for skill-based learning. As part of a larger study of China's early dynasties, this unit is designed provoke interest in archeology and the significant reign of Qin Shi Huangdi. By examining maps and photographs of the terra cotta warriors, students will appreciate the artistry of China's early craftsmen. By reading and analyzing 2,000 year old historical passages in comparison with contemporary accounts, students will learn about the Qin Dynasty and predict what archeologists may soon find in the decade to come. This unit would be part of a larger study of China's early history and is designed to augment existing curriculum.

GRADE LEVEL: Middle School **TIME NEEDED:** 2 weeks

OBJECTIVES:

Read and evaluate historical documents about the reign of China's First Emperor
Analyze primary source descriptions of Qin Dynasty building projects including the tomb of the First Emperor, Qin Shi Huang
Select, read and analyze secondary source accounts about the Qin Dynasty
Examine photographs of the Terra Cotta Soldiers being excavated near the tomb
Identify and categorize characteristics of the terra cotta soldiers
Make predictions about the excavation's future finds
Use the internet as a research tool

PROCEDURE:

- Show students scenes from the film, *The Last Emperor*, to convey the opulence of the lifestyle of China's final emperor, Pu Yi, filmed at the Imperial Palace (Forbidden City) in Beijing. (Be careful what scenes you show at middle school!)

- Invite student interest in learning more about China's first emperor, whose dynasty was to last 10,000 years. Show a couple of photographs of the terra cotta warrior army to provoke curiosity. April '78 *National Geographicc* or Time-Life Books' *China's Buried Kingdoms* can be easily obtained.

- Building on students' natural interest in ancient tombs, mummies, etc., emphasize that this excavation in China is only beginning. The actual tomb of Qin Shi Huangdi lies nearly a mile away from his standing army. Urge speculation about why the Chinese are not immediately excavating the mound that may contain the actual burial. (This can be a lively discussion if there was controversy previously in your classroom about the excavation of Tutankhamen's tomb in the 1920s.)

- Introduce China's "Grand Historiographer, Sima Qian (c.145-86 B.C.) whose 2,000 year old records are available to read today. Though nearly too fantastic to believe, some of what he'd recorded has now been confirmed by archeologists at Xi'an. Historians today generally verify his accounting of events.

- Excerpts from his 130 chapters will be given to students to read. Focus the activity by asking two questions: What kind of ruler was Qin Shi Huangdi? and What can archeologists hope to find as the excavation continues? Four pages of primary source excerpts can be discussed in small groups over 2 days. Ask students to individually record their thoughts. Follow with whole class discussion and summary.

- Their curiosity aroused, invite students to begin their study of the Qin Dynasty by using the resources of your classroom for this unit. (*A Message of Ancient Days* textbook, *The First Emperor* CD-ROM, *China's Buried Kingdoms*, *National Geographic* (April '78), and supplemental information (attached). Distribute "secondary source" sheets and invite students to be detectives. Try to confirm or contradict Sima Qian's writings based on present day sources. (Basic textbook will confirm Qin's reign as that of a despot, leaving the fantastical descriptions of the burial and palaces uncertain.)

- Record double entry journal using secondary source information during coming week.

- Analyze maps and diagrams of the excavation site (handouts or overhead for reference).

- Explore internet (www, university researchers, listservs, and newsgroups) for current information. See partial list of resources.

- Students' views on what may yet be excavated at Xi'an will vary. This open-ended inquiry does not have specific answers. It is designed to promote curiosity that only time (and archeology) will answer.

- As an optional activity to increase appreciation for the Qin Dynasty artistry, have students carefully examine the faces and uniforms of the terra cotta soldiers. Rank, clothing, stance and attitude vary with a wide range of facial types including those of ethnic minorities. If you have adequate resources in your classroom, the "facial type categories" may intrique your students. This can be a matching game that will focus attention on the grandeur and beauty of indiviual statues.

QUESTIONS: Are the writings of Sima Qian understandable to you?
What kind of ruler was Qin Shi Huang? Was he a "good" ruler? Why or why not?
Do the authors of 20th Century books seem to agree with Sima Qian's accounts?
What are your predictions for future discoveries at Xi'an? Will armed clay soldiers fire their crossbows at archeologists? Will underground rivers of quicksilver surround the capital city of the First Emperor in his tomb? Will the remains of his servants and concubines be found there?
Can you find an example of each of the ten basic facial types among the terra cotta warriors? Can you distinguish foot soldiers and officers from cavalry and generals?
Was Sima Qian an accurate historian or did he exaggerate?

EVALUATION:

Closing assessment activity will utilize the primary and secondary source material of the unit. After a short discussion, students will choose one of the following assignments to do:

- Pretend it is the year 2,010 AD and you are a news reporter. Write an article that describes the latest spectacular discovery at the tomb of the First Emperor. Include an interview with a 21st Century scholar.

- Imagine it is the year 2,010 AD. Your job is to make a travel brochure that gives details about exciting new discoveries near the Terra Cotta Warrior Museum for tourists to see. (include a map and sketches)

- Create an imaginary archeologist's diary the records details made at the excavation of the tomb Qin Shi Huangdi as discoveries are made.

MATERIALS:

Sima Qian: Historical Records, A Selected Edition, translated by Raymond Dawson. Oxford: Oxford University Press, 1994. (see excerpts)

Editors of Time-Life Books. *China's Buried Kingdoms*, Alexandria, VA: Time-Life Books, 1993. (excellent classroom resource)

The First Emperor of China CD-ROM. New York: The Voyager Company, 1994. (optional-- good graphics and overview)

The Last Emperor (1987) - Extraordinary scenes; filmed in the Forbidden City- rated R.

A Message of Ancient Days. Boston: Houghton Mifflin, 1991. (textbook)

Topping, Audrey. "The First Emperor's Army, China's Incredible Find." *National Geographic*, 153 (April 1978), 440-459. (excellent classroom resource)

Resource Guide: China's First Emperor

Cotterell, Arthur. *The First Emperor of China: The Greatest Archaelogical Find of Our Time.* New York: Holt, Rinehart and Winston, 1981.

Editors of Time-Life Books. *China's Buried Kingdoms,* Alexandria, VA: Time-Life Books, 1993.

The First Emperor of China CD-ROM. New York: The Voyager Company, 1994.

Guisso, R.W.L., *The First Emperor of China.* New York: A Birch Lane Press book, 1989.

Holledge, Simon. *Xi'an: Ancient Capital of China.* Lincolnwood, IL: Passport Books, 1988.

Sima Qian: Historical Records, A Selected Edition, translated by Raymond Dawson. Oxford: Oxford University Press, 1994.

Berger, Patricia and Jennifer Randolph Casler., curators. *Tomb Treasures From China: The Buried Art of Xi'an.* San Francisco: Kimbell Art Museum, Fort Worth and the Asian Art Museum of San Francisco, 1994.

Topping, Audrey. "The First Emperor's Army, China's Incredible Find." National Geographic, 153 (April 1978), 440-459.

The Undergound Terracotta Army of Emperor Qin Shi Huang, edited by Fu Tianchou. Beijing, China: New World Press, 1988.

Watson, William. *The Genius of China: An Exhibition of Archeological Finds of the People's Republic of China at the Royal Academy of London.* London: Times Newspapers Ltd., 1973.

Wu, Zilin. *Qin Shi Huang, the First Emperor of China.* Hong Kong: Man Hai Language Publications.

Internet Resources: Shang, Zhou, Qin & Han Dynasties

Ancient World Web	http://atlantic.evsc.virginia.edu/julia/AncientWorld.html
Burning Books	http://ccat.sas.upenn.edu/jod/texts/burn.html
China - A Trip Along the Silk Road	http://www.cco.caltech.edu/~salmon/china1.html#xian
Chinese Cultural Relics	http://www.arts.cuhk.hk/Chcrelics/CCR.html
Confucian Analects	gopher://gopher.vt.edu:10010/02/66/1
Imperial Eras	http://www-chaos.umd.edu/history/impial.html
Kong Zi - Confucius	http://convex.ccuky.edu/~jatuck00/Resources/Confucius.html
Mausoleum of the First Q'in Emperor	http://www.cco.caltech.edu/~salmon/wh-xian.html
Pre-Qin Philosophers	http://www.cnd.org/Classics/Philosophers/
Tourism in Xi'an	http://www.cs.bham.ac.uk/~yxh/tourism.html/
Treasures from the First Emperor of China	http://www.hansonlib.org/bmaxian.html
Xian - Starting Point of the Silk Road	http://praxis.comm.cornell.edu/COMM694/~George/xianhome.html

Resource Guide: Early Chinese History

Ancient China: The Geography, History, and Culture of Early Imperial China. Edited by Matthew T. Downey. Berkeley: Consortium for History in the Schools and the Clio Project, Graduate School of Education, University of California, 1990.

ANCIENT CIVILIZATIONS film series. Ontario Educational Communications Authority, 1990.

Capon, Edumnd, and William MacQuitty. *Princes of Jade.* New York: E.P. Dutton, 1973.

CHINESE ART AND ARCHITECTURE. Boulder, CO: Alarion Press Films, 1990.

Chisolm, Jane, and Anne Millard. *Early Civilization.* Tulsa, Oklahoma: EDC Publishing, 1988.

Cotterell, Arthur. *Eyewitness Books: Ancient China.* New York: Alfred A. Knopf, 1994.

Fitzgerald, Charles P. *The Chinese View of Their Place in the World.* New York: Oxford University Press, 1969.

HEART OF THE DRAGON series. A.S.H. Films, 1984.

Hoobler, Dorothy, and Thomas Hoobler. *China.* New York: Globe Book Company, 1987.

Hucker, Charles O. *China's Imperial Past.* Stanford, CA: Stanford University Press, 1975.

Inside an Ancient Chinese Town. New York: Warwick Press, 1986.

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Loewe, Michael. *Everyday Life in Early Imperial China.* New York: Dorset Press, 1968.

Mazzatenta, O. Louis. "A Chinese Emperor's Army for Eternity." *National Geographic,* 182 (August, 1992), 114-130.

A Message of Ancient Days. Boston: Houghton Mifflin, 1991.

Nancarrow, Peter. *Early China and the Wall.* Minneapolis: Lerner, 1980.

Odijik, Pamela. *The Chinese.* THE ANCIENT WORLD series. Needham Heights, Mass.: Silver Burdett, 1989.

Ropp, Paul S. *Heritage of China.* Berkeley: University of California Press, 1990.

Schaefer, Edward H. *Ancient China.* Alexandria, Va.: Time-Life Books, 1967.

THE SILK ROAD: THE GLORIES OF ANCIENT CHANG'AN, NHK Enterprises, Inc. 1990.

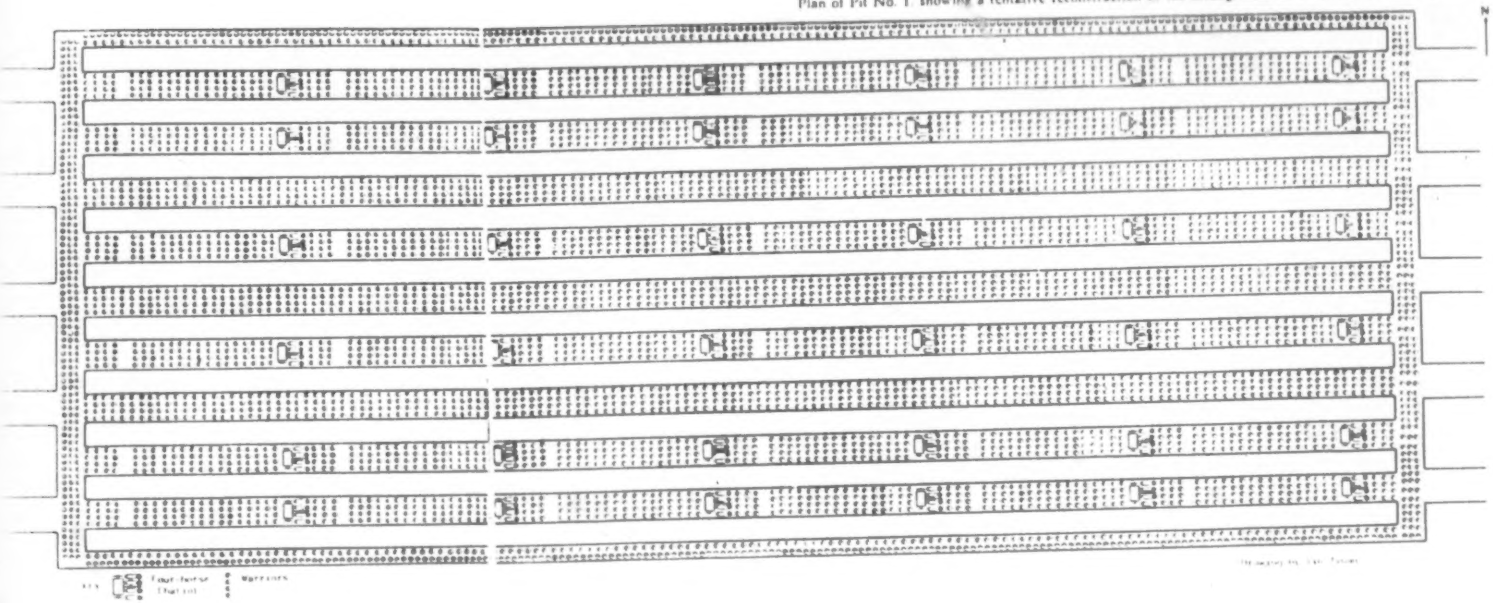
Sources of Chinese Tradition. Edited by William Theodore DeBary, Wing-tsit Chan, and Burton Watson. New York: Columbia University Press, 1960.

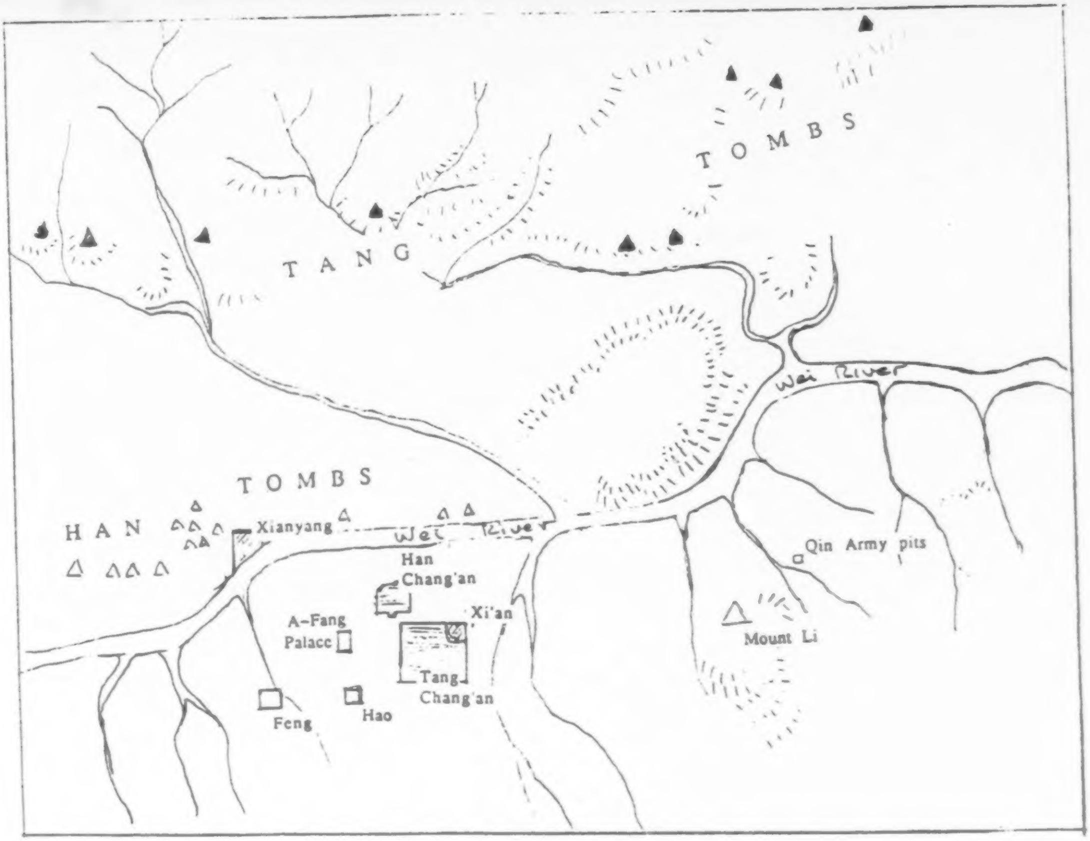
Temple, Robert. *The Genius of China: 3,000 Years of Science, Discovery, and Invention.* New York: Simon and Schuster, 1989.

Background Notes

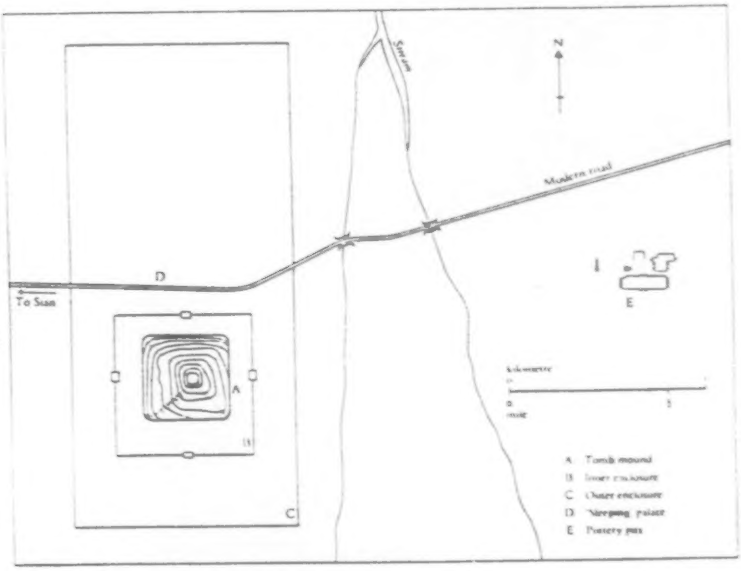
- One mile east of a 150 foot tall tumulus, a farmer and his 10 year old son struck the image of a clay soldier while digging a well in 1914. Sixty years later, in the same area, members of a commune made a similar discovery which was reported to the authorities. An immense pit, more than 200 feet (north to south) and 760 feet (east to west) was filled with the terra cotta fragments of more than 6,000 lifesize soldiers.
- Excavation revealed ten rammed-earth walls running the length of the chamber, dividing the trench into 11 corridors.Each corridor contained hundreds of pottery figures with bronze crossbow arrow-tips, swords and other weapons. Clay horses were positioned four abreast in six of the corridors. In 1976, two additional trenches were discovered (Pits #2 & #3) that held horse-drawn battle wagons, cavalry, formations of kneeling archers and infantrymen. Many spearheads, antlers and animal bones were found.
- *Shiji*, or *Records of the Historian*, were written about a century after the death of the First Emperor, Qin Shi Huang Di, (in 210 B.C.) whose burial mound lay one mile to the west. "The tomb was filled with models of palaces, pavilions, and offices, as well as fine vessels, precious stones, and rarities. Artisans were ordered to fix up crossbows so that any thief breaking in would be shot. All the country's streams, including the Yellow River and the Yangzi, were reproduced in quicksilver and by some mechanical means made to flow into a miniature ocean.The heavenly constellations were shown above and the regions of the earth below."
- Although it was common at the time for surrogates of a king's courtiers and attendants to be buried with him so that they might continue to do his bidding in the afterworld, the account makes no mention of clay soldiers or horses. But it did offer archeologists a clue: when the emperor learned that workers had nearly finished his tomb the text says, he ordered them to lay the boundary of the surrounding funerary precinct 3,000 feet farther from the mausoleum complex. Therefore, the newly discovered pits were part of the emperor's necropolis, and the terra cotta army likely represented his famous fighting force.
- Here was evidence that confirmed Sima Qian's writing (from about 100 B.C.) of the unprecedented wealth and power of China's first emperor. Few reigns were more influential, tumultous or short-lived. Its government system, later known as "Legalism" called for harsh discipline: flogging, mutilation, castration, decapitation and other torments to all offenders, regardless of class. In 247 BC, the 13 year old Crown Prince Zheng succeded his father to the throne, and with the influence of his advisor, Li Si, proceeded to build his empire during the next 36 years, during which time historians believe hundreds of thousands lost their lives.Spanning over 1,200 miles, China was united for the first time. Young Emperor Zheng took the name Qin Shi Huang Di: *huang* meaning "august sovereign,"*shi* meaning "first," and *di* meaning "divine."
- Qin Shihuangdi divided the empire into 36 provinces and appointed a governor, military commander and a civil inspector to oversee each. The *Historical Records* say, "The powerful and rich people of the empire, amounting to 120,000 families" were then forced to quit their ancestral seats and move to Xianyang, now the imperial capital. Special palaces were built for them there overlooking the Wei River." Modern archeology supports this: 27 broad rammed-earth foundations have been uncovered (easily the foundations for palaces) and floor tiles have been found there that have the symbols of two vanquished kingdoms, Chu and Wei.
- Qin's other reforms included: a standardized currency (small bronze disks pierced with square holes), standardized weights, measures, and axles, and standardized written characters. The system of severe punishment for those who broke the laws continued. Thousands were forced to work on building projects, such as his palaces and the empire's new road system (spokelike to the north, south, east and west) which covered more than 5,000 miles. According to Sima Qian, more than 300,000 convict-laborers worked on the Straight Road. Other laborers were sent to work on the Great Wall. More than 700,000 workers labored on Qin's colossal mausoleum.
- Li Si, to preserve order and stability, ordered all histories, poetry and philosophy burned. Any scholars who continued to discuss "forbidden works" were put to death. In 212 BC, 460 Confucian scholars were buried alive by order of the First Emperor. Only books on medicine, agriculture and divination were allowed.
- Qin Shi Huangdi was increasingly paranoid as years went on, and he never stayed in the same palace two nights in a row, but would move with his entourage each night. He ordered all his palaces in the vicinity of Xianyang to be linked by covered, walled passageways so that he could move unseen. He made it a capital crime if anyone divulged his whereabouts. This self-imposed secrecy imperiled his dynasty and in the year 210 BC when he became ill and died, his few close advisors concealed his death, secretly plotting the successor. They sent a message to his older son, Fu Su, commanded that he commit suicide (which he did) enabling a younger, weaker son to inherit the throne. A period of turmoil and strife ensued, toppling the Q'in Dynasty.
- Within a few years, Li Si was executed, and the Second Emperor committed suicide. Various ministers deserted, the capital was threatened. The Second Emperor's nephew, Ziyang, became the next king, ruling over a broken empire. A large army, led by Xiang Yu, determined to end the Qin Dynasty, beheaded Ziyang. Sima Qian records what happened: "They sacked the capital, burned the palaces and opened the tomb of the First Emperor. After 30 days of plundering, they still could not exhaust the contents of the mausoleum. Bandits melted the coffins for bronze as well as setting fire to it. The fire burned for more than 90 days." Archeologists believe that the blaze set in the pits weakened the beams that were over the terra cotta army, causing the roof to collapse.

Plan of Pit No. 1, showing a tentative reconstruction of the arrangement of warrior and horse figures.


N
Key
Four-horse Chariot
Warriors

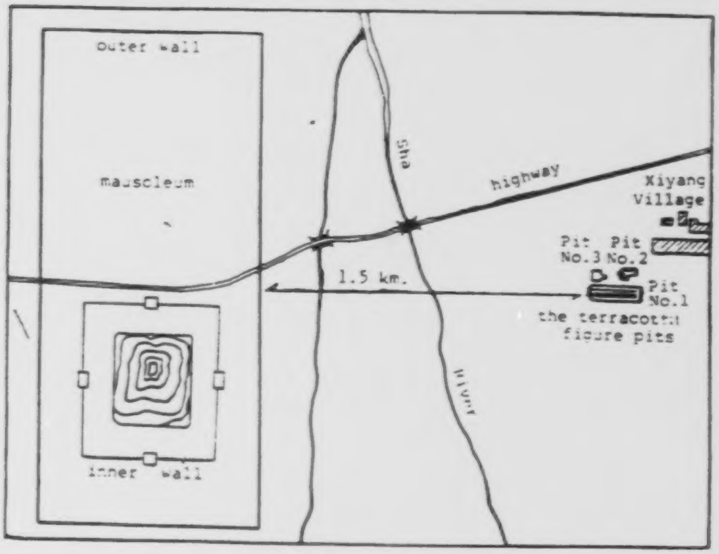

TANG
TOMBS
Wei River
HAN
TOMBS
Xianyang
Wei River
Han
Chang'an
Xi'an
A-Fang
Palace
Tang
Chang'an
Feng
Hao
Qin Army pits
Mount Li

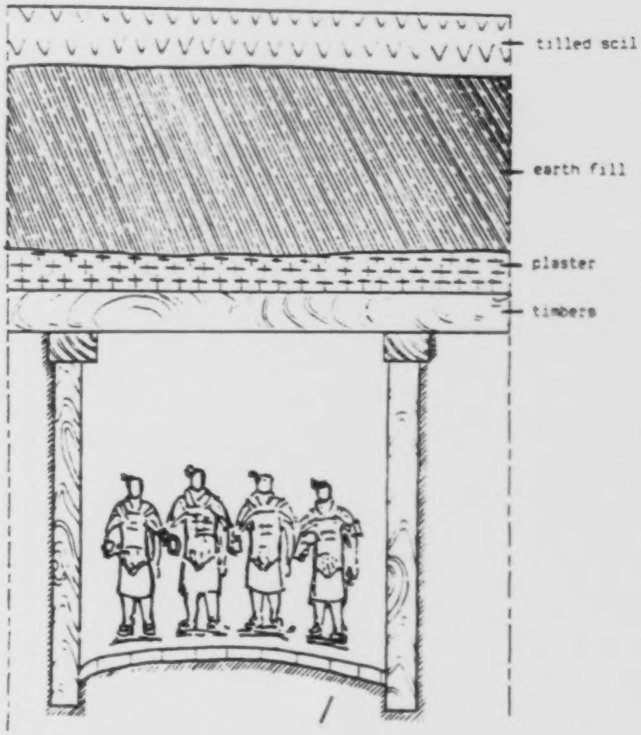
VICINITY OF XI'AN


Stream
N
Modern road
D
To Sian
A
B
C
E
kilometre
0
1
0
mile
A Tomb mound
B Inner enclosure
C Outer enclosure
D 'Sleeping' palace
E Pottery pits

The tomb of the First Emperor at Mount Li

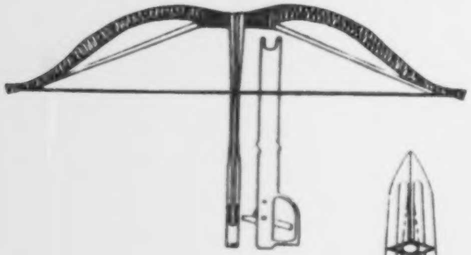
Sketch map showing the location of Emperor Qin Shi Huang's mausoleum and the terracotta warrior and horse figure pits.

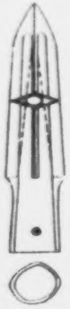

outer wall
mausoleum
Sha
highway
Xiyang Village
Pit No.3
Pit No.2
1.5 km.
Pit No.1
the terracotta figure pits
River
inner wall


tilled soil
earth fill
plaster
timbers

Cross-sectional view of a corridor of Pit No. 1 showing a tentative reconstruction of the earth and wood infrastructure.

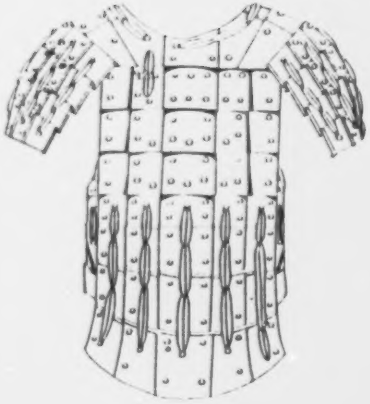
Sketch of a fully restored Qin Dynasty bow.



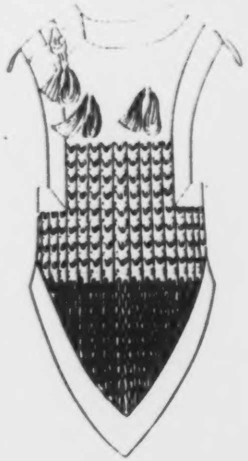


Sketch of a bronze spearhead.

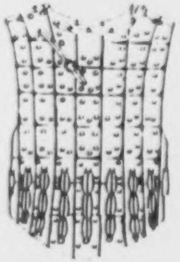
The armor of a warrior.



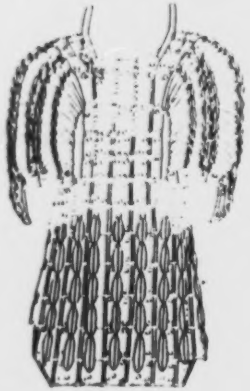
The armor of a general.



The armor of a cavalryman.



The armor of a charioteer.



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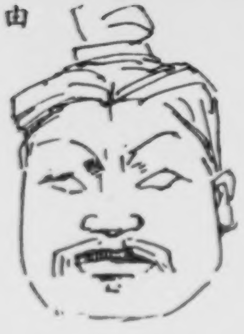
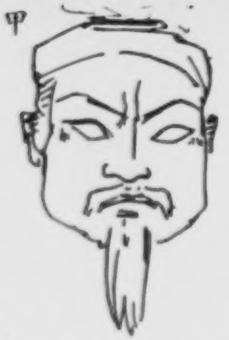
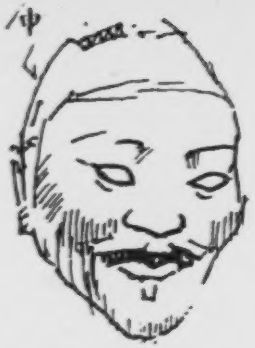


甲



申



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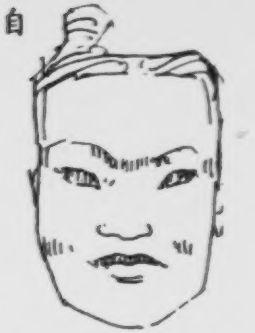

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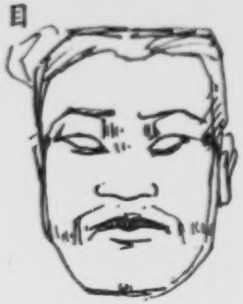


terracotta figures are, however, an exception to this. In the rectangular formation of Pit No. 1 which contains mainly infantrymen, the warriors' faces and expressions are in no way identical; and though they all stand erect in an attentive manner, each soldier has his own particular features. Some have tightly closed lips and forward-staring round eyes, and manifest a distinct character of steadiness, bravity and fortitude. Others show vigor, resourcefulness and confidence. Still others evince a sense of volition and thoughtfulness, suggesting the wisdom and talent of veteran warriors who have fought numerous battles. Judging from the range of ages, some are moustached soldiers long tested in battle, some are sturdy and valiant middle-aged fighters, while others look like young recruits. As for their status in the army, some appear to be junior officers rising from the ranks, while others are cautious and obedient young soldiers.

These varied and lively images are neither the product of a subjective imagination nor mechanical copies of individual people. Rather they are the rendering by induction and refinement of a countless number of images taken from real life, and hence works of art displaying characteristics even more distinctive than their living models. Some experts classify the unearthed warrior figures into as many as 30 types. If the shapes of the faces are compared to Chinese written characters, they can be divided into the following ten categories:

(you) (jia) (shen) (zi) (mu) (tian) (guo) (ri) (yong) (Feng)
由 甲 申 自 目 田 国 日 用 风

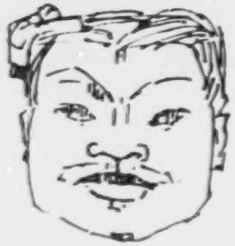
A "由" face is smaller at the top and widens towards the bottom; that is, the cheekbones are broader than the forehead. This face belongs to mighty warriors. The "甲" face is the exact opposite, with a broad forehead, small cheekbones, thin lips and a pointed chin. Such faces are numerous among the vanguard and represent an alert and rewourceful personality. "申" faces are pointed at both the top and bottom, and are relatively few in number. Directly opposite is the square "田" face, with large, thick-browed eyes, thick lips and wide noses, a type which gives an impression of honesty and sincerity.

""The "国" face is similar to the "田" face, though somewhat longer and more elegant. It portrays an honest, straightforward character with inner refinement — a keen mind behind a coarse exterior. The serious and intelligent "风" face is similar to the "国" face but wears a moustache, while "目" and "日" faces are long and delicate.

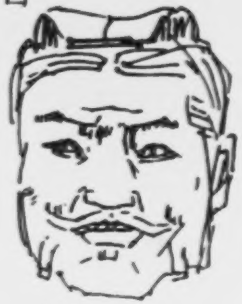
The different shapes and features of the faces give each warrior personality of his own. The corners of the eyes, for example, may slant upwards or droop downwards, and the eyes themselves may be half-closed or wide open. Eye shapes include the so-called "apricot", "monkey", "intoxicated" and "phoenix" varieties. Eyebrows vary in thickness and angle of inclination, and include such types as "willow leaf," "silk worm" and "sword". Noses, lips and ears also come in a wide variety of shapes.

As for the figures themselves, the close coordination of the head and body, both aesthetically important and technically difficult, is carried out with great skill. The proportions of the heads and bodies are well balanced, the figures measuring 7.5-8 times the height of the head. The hefty torso and sturdy legs give the impression that the warriors are strong and stalwart. It is interesting to note that the heights of the terracotta warriors in the three excavated pits range between 1.75 and 1.98 meters, somewhat taller than the average height in Qin times. A principle commonly applied in sculpture is that sculptured figures must be larger than life if they are to represent lifesize figures in an impressive way. This principle was clearly understood and applied by the anonymous Chinese artists of more than 2,000 years ago. In addition, the "law of harmonious form", often overlooked by some sculptors, yet was applied with great ease and mastery by the artists who produced the Qin terracotta army.

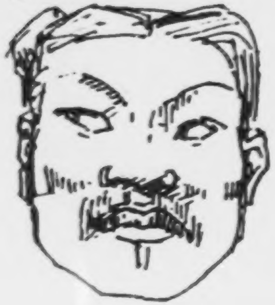
田



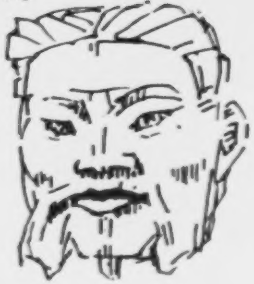
国



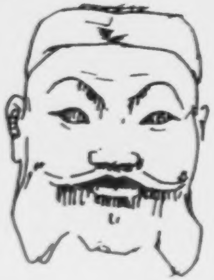
日



用



风



Skilful Rendering of Warriors' Dress

In their rendering of warriors' dress, the creators of the terrocotta army also showed a great familarity with their subject matter. The terracotta figures inherit the pre-Qin tradition of rejecting smaller details such as garment folds while emphasizing overall effects, and show a tendency towards the use of geometric forms. For example, the tunic of certain figures flares out from the waist down to form a trapezoidal step-like bulge. But the sculptors were distinctively realistic in their basic approach. The highly detailed platearmor tunics worn by the warriors with their waist sections ingeniously designed to enable the wearer to bend over, reveal that the artisans who created these figures were well versed in both the form and function of their subject matter. The battle dress of each warrior can be appreciated as integrated works of art in their own right, and it should be noted that in each case they fit their wearers perfectly.

Finely Bred Horses

great historical and artistic interest. Sun Bole, the author of a ***Guide to Horse Selection (Xiang Ma Jing)***, lived in the state of Qin at the time of Qin Mu Gong (?-621 B.C.). Sun and his contemporary Jiu Fanggao, the founder of a second school of horse connoisseurship, laid down the standards for fine horses several centuries before the time of Qin Shi Huang.

The discovery of the terracotta horses in the underground army of Qin Shi Huang confirms that these standards had been handed down through Qin Times. According to archaeologists, these terracotta figures are recreations of a large vigorous breed of the Qin horses, that could gallop for long distances at high speed. The height of the horses' heads averages 1.54 meters and that of the shoulders 1.30 meters. The average length of the body is 2 meters. The detailed characteristics of the horses conform with the rather picturesque requirements of the ***Guide to Horse Selection***: pillar-like forelegs, bow-like hind legs, high hoofs, slim ankles, wide nostrils, broad mouths, short and small ears resembling bamboo shoots and heads resembling rabbits' heads. Their full noses indicate powerful lungs, which make it possible for the horses to cover long distances.

The horses' saddles are covered with rows of nailheads and decorated with tassels. They were originally painted red, white, brown and blue and designed as if they were made out of leather. The quality of the workmanship in the saddles is of an extremely high standard. That the horses in the cavalry have no stirrups is further evidence of the skilled horsemanship of the soldiers in Qin Shi Huang's army.

Motion Within Stillness

Looking down from the observation platform in the exhibition hall at the vast underground army of Qin Shi Huang, one can almost hear the rhythmic beat of marching soldiers and the neighing of war horses. How do these motionless terracotta figures manage to make the viewer feel that he is witnessing an army in action? Like the stone men and beasts that have guarded Chinese imperial tombs through the ages, the Qin Dynasty sculptures of warriors and horses are motionless figures in a given number of postures repeated innumerable times. Generally speaking, group sculpture of this type tends to be tedious, but the Qin sculptures ingeniously utilize repetition and stillness to create a sense of "motion within stillness" and give the army, standing in full readiness for combat, an impressive and dignified air.

Archaeologists suggest that these warrior and horse figures

Journal Response to: *Sima Qian Historical Records, A Selected Edition*

The *Historical Records* is a history of the Chinese world from its beginnings up to the late second century, B.C. written by Sima Qian, China's famous historian. The following excerpts are taken from an abbreviated version of the 130 volumes which examine the Qin dynasty. This account was written approximately 2,000 years ago and these selections give clues about the reign of the First Emperor.

DIRECTIONS: Read each passage below and give your comments in the space provided. What does this reveal about Qin Shi Huangdi's reign? Decide whether you believe the account. Do you think the author was exaggerating? Do you think archeologists and historians can confirm this document?

QUOTATION	YOUR COMMENTS
"After more than twenty years all under Heaven was finally unified, and the sovereign was honoured as August Emperor, and he made Si chief minister. He razed the city walls in provinces and districts and melted down their weapons to demonstrate that they would not again be used. He ensured that there would be no fiefdom in Qin, even of a single foot of territory, and he did not set up his sons and younger brothers as kings or successful ministers as feudal lords, to ensure that in future there would be none of the disasters of warfare." (p. 29)	
"The First Emperor intended to travel throughout the Empire and go via Jiuyuan directly to Ganquan, so he made Meng Tian open a road...straight ...by hollowing out mountains and filling in valleys...The road had not yet been completed when the First Emperor in the winter of the thirty-seventh year went forth on his journey and travelled to Kuaiji. Going along the sea coast, he went north to Langye. When he fell ill on the way, he made Meng Yi return to offer prayers to the mountains and the streams. He had not yet got back when the First Emperor passed away on reaching Shaqiu. It was kept a secret and none of the officials knew." (p. 57)	
"Now Qin for the first time had unified all under Heaven ...and the following edict was issued: 'We have heard that in high antiquity there were titles but no posthumous names. In middle antiquity there were titles, but when people died they were provided with posthumous names in accordance with their conduct. If this is so, then it is a case of the son passing judgement on the father and the subject passing judgement on the ruler. This is quite pointless, and we will not adopt this practice in such matters. Henceforward, the law on posthumous names is abolished. We are the First August Emperor and later generations will be numbered with this system, Second Generation, Third Generation, right down to Ten Thousandth Generation, and this tradition will continue without end." (p. 65)	

QUOTATION

YOUR COMMENTS

"So the Empire was divided into thirty-six provinces, and a governor and army commander and an inspector were established for each. The people were named 'the black-headed people," and there were great celebrations. The weapons from all under heaven were gathered in and collected together from Xianyang and were melted down to make bells and stands and twelve statues of men made of metal... to be set up in the courts and palaces. All weights and measures were placed under a unified system, and the axle length of carriages was standardized. For writings they standardized the characters." (p. 66)

"In the twenty-ninth year, the First Emperor...made an inscription with the following words: '...The servants observed him in admiration, recalled his blessings and glory and sang the praises of what he initiated...Abroad he taught the feudal lords, bestowing the blessings of culture and spreading enlightenment by the principles of righteousness...He made his punishments just and his conduct sincere, and his awesome glory spread around. All his servants sing the praises of his achievements, and request to inscribe them in stone..." (p. 73)

"Chief Minister Li Si said, ' Your servant requests that the records of the historians...should all be burnt. Apart from those copies which the scholars of broad learning are responsible for in their official capacity, anyone in all under Heaven who dares to possess and hide away the *Songs*, the *Documents*, and the sayings of the hundred schools, should be indiscriminately burnt. Those who, using the old, reject the new will be wiped out together with their clans. Officers who see and become aware of such cases but do not report them should be convicted of the same crime with them. If thirty days after the ordinance has been promulgated the books are not burnt, then the culprit should be branded and sent to do forced labor on the walls. There should be an exceptions for books concerned with medicine, pharmacy, divination by tortoiseshell and milfoil, the sowing of crops, and the planting of trees...' This proposal was sanctioned by decree." (p. 77)

"Thereupon he made the Imperial Secretary investigate all the scholars, who were reported to have informed on each other; but in fact, although they tried to exonerate themselves, more than 460 who had infringed the prohibitions were all buried alive at Xianyang, and the whole Empire was made to know about this to serve as a warning for the future. And increasingly people were banished to the frontiers." (p. 80)

The following sections relate to the building projects carried out by order of Qin Shi Huangdi. Read them carefully and decide whether Chinese archeologists excavating at Xi'an are likely to find what is described by Sima Qian.

QUOTATION	YOUR COMMENTS
"One hundred and twenty thousand powerful and wealthy households from all under Heaven were transferred to Xianyang. All the temples together with Zhangtai and Shanglin were to the south of the Wei (River). Every time Qin destroyed a feudal state, a replica of its palaces and mansions was produced ...there was a series of mansions, connecting walkways, and pavilions. The beautiful women,bells, and drums which they had obtained from the various states were installed there to fill them." (p. 67)	
"...a road was opened...Hills were hollowed out and valleys filled in to make it run straight...he constructed a palace for the court in the Shanglin park south of the Wei (River). First of all he built the front hall, Epang, which was 500 paces from east to west and 500 feet from north to south... For transport round about there was a screened highway from below the hall straight to the southern mountains.The summit of the Southern Mountains was put on show and treated as the entrance gate. They made a covered way going across the Wei from Epang to reach Xianyang in imitation of the screened highway. More than 700,000 men who had been castrated or were convict-laborers were in fact divided up between the Epang palace and constructing Mount Li." (p. 78)	
"Second Generation said: 'It would not be right that any of the previous Emperor's concubines should emerge from this place unless she has a son.' They were all ordered to accompany him in death, and those who died were extremely numerous. After the burial had taken place someone mentioned the fact that the workers and craftsmen who had constructed the mechanical devices would know all about the buried treasures and the importance of the treasures would be immediately disclosed. Consequently when the great occasion was finished and after the treasures had been hidden away, the main entrance way to the tomb was shut off, and the outer gate lowered, so that all the workers and craftsmen who had buried the treasure were shut in, and there were none who came out again. And vegetation and trees were planted to make it look like a hill." (p. 86)	

QUOTATION

"When the First Emperor had just come to the throne, excavations and building work had just taken place at Mount Li, but when he unified all under Heaven, convicts to the number of more than 700,000 were sent there from all over the Empire. They dug through three springs and poured down molten bronze to make the outer coffin; and replicas of palaces, pavilions, all the various officials, and wonderful vessels, and other rare objects were brought up to the tomb, which was then filled with them. Craftsmen were ordered to make crossbows and arrows which would operate automatically, so that anyone who approaced what had been excavated was immediately shot. Quicksilver was used to represent the various waterways, the Yangtze and Yellow Rivers, and the great sea, being made by some mechanism to flow into each other, and above were ranged the heavenly constellations and below was the layout of the land. Candles were made of whale fat, for it was reckoned that it would be a long time before they were extinguished." (pp. 85-86)

"The Second Generation said: 'Because the court at Xianyang was small, the previous Emperor therefore built the palace of Epang to provide a residence, but before it was completed it so happened that the Supreme One passed away, so the workers were disbanded, but they were re-engaged to replace the earth at Mount Li. The work at Mount Li is largely complete, so if I now abandoned the Epang palace and did not make progress on it, then it would indicate that the previous Emperor was wrong to undertake the task.' So they again worked on the Epang palace." (p. 89)

"Ziying was the King of Qin for forty-six days when the Chu commander, the Governor of Pei, smashed the Qin army and entered the Wu Pass, and then reached Bashang. He sent people to negotiate the surrender of Ziying. Ziying, having tied a rope around his neck, in a plain carriage with white horses, handing over the seal of the Son of Heaven, made his surrender beside Zhidao. The Governor of Pei then entered Xianyang, sealed the palaces, treasuries, and storehouses, and then returned to the army at Bashang. After a month or so the soldiers of the feudal states arrived, Xiang Yu being the leader of the alliance. Ziying was killed, together with the princes and other members of the royal family. Then Xiangyang was butchered and its palaces set on fire and the boys and girls who were in them made prisoner, and its treasures were looted and divided up by the feudal states... Xiang Yu, as overlord of Western Chu, was responsible for the orders dividing up the Empire among the kings and feudal lords. Qin was at last wiped out. And five years later all under Heaven was restored to order by the Han." (p. 96)

YOUR COMMENTS

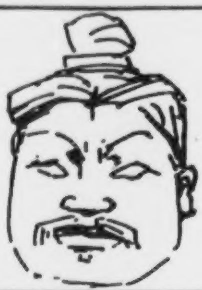
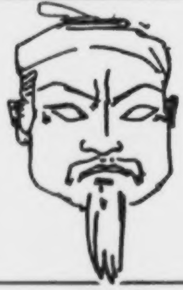
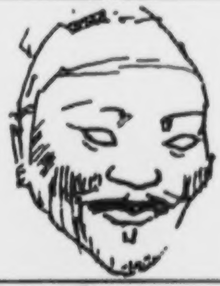
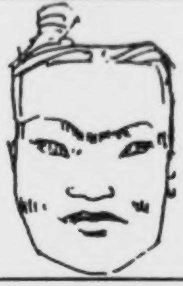
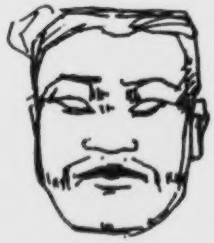
JOURNAL OF SECONDARY SOURCES

Select four references which describe the excavation of the terra cotta warriors or the site of the the tomb of Qin Shi Huang that confirm (or contradict) the descriptions given by Chinese historian, Sima Qian in 100 B.C. in his *Historical Records*. Include your comments on the significance of these findings.(Use additional sheets if necessary).

Title, author and page number	**Quote passage**	**Your comments**

Faces of the Emperor's Army

The faces of the terra cotta warriors are unique and show individual characteristics. See if you can find examples in books and photographs of the following types.

Facial Type	**Chinese Character**	**Meaning**	**Example (cite source)**
	由 you	sprout	
	甲 jia	pinnacle	
	申 shen	spirit	
	自 zi	oneself	
	目 mu	eyes	

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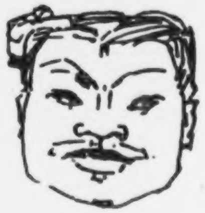
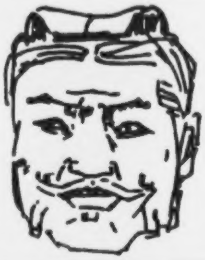
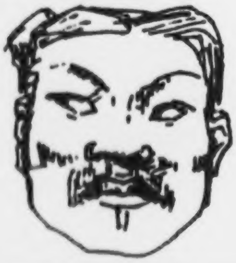
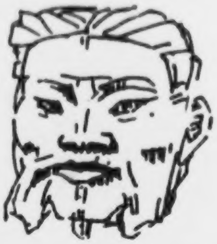
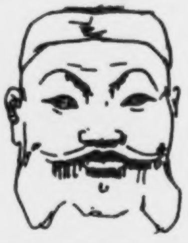
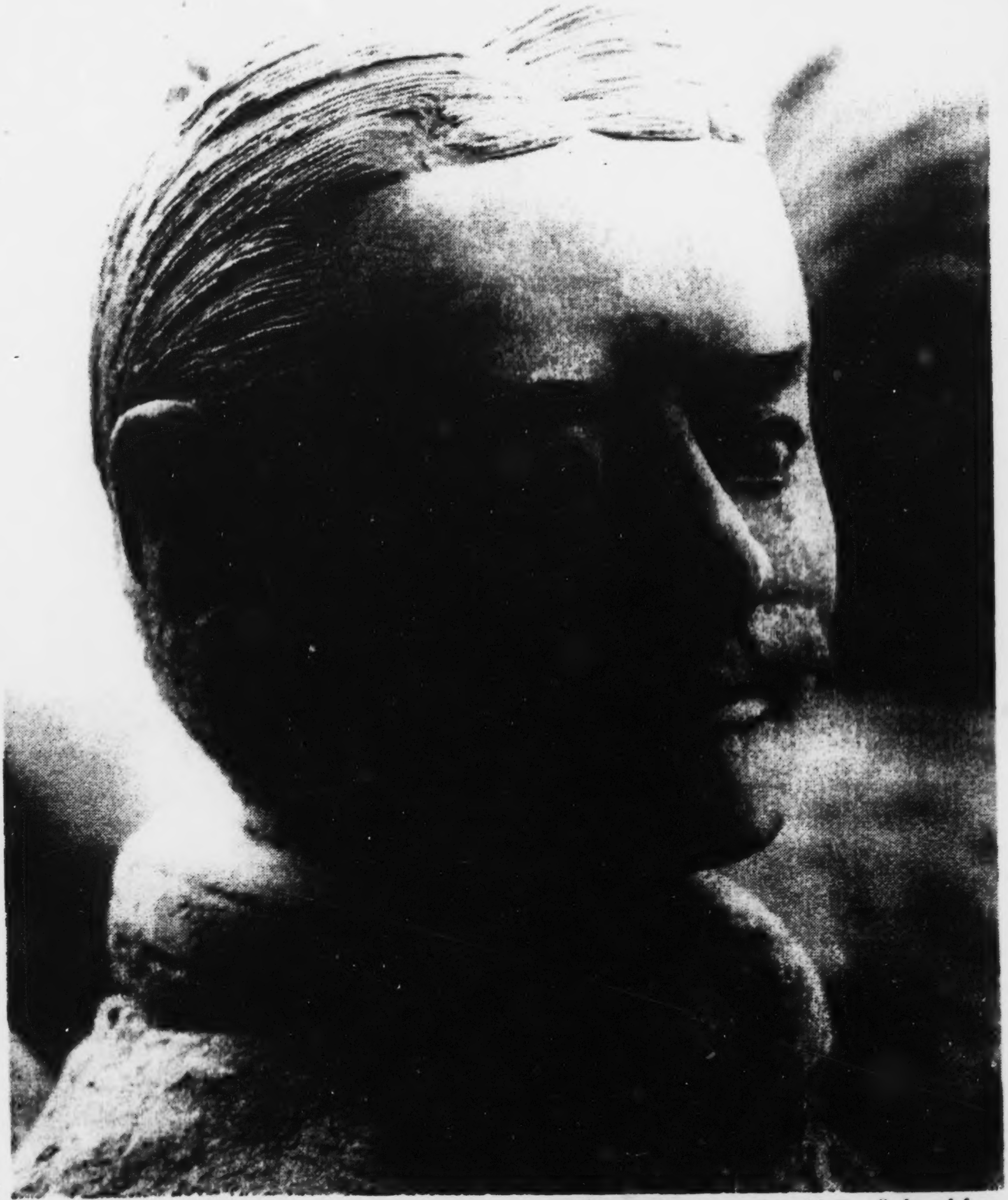
	田 tian	field	
	国 guo	country	
	日 ri	sun	
	用 yong	useful	
	风 Feng	wind	

EXTRA: Can you find any examples of eye shapes? (so-called “apricot,” “monkey,” “intoxicated,” or “phoenix” varieties) Can you find any examples of distinctive eyebrow shapes which vary in thickness and angle of inclination? (types such as “willow leaf,” “silk worm,” or “sword).

Armor-clad warrior in a soft round cap awaiting orders.

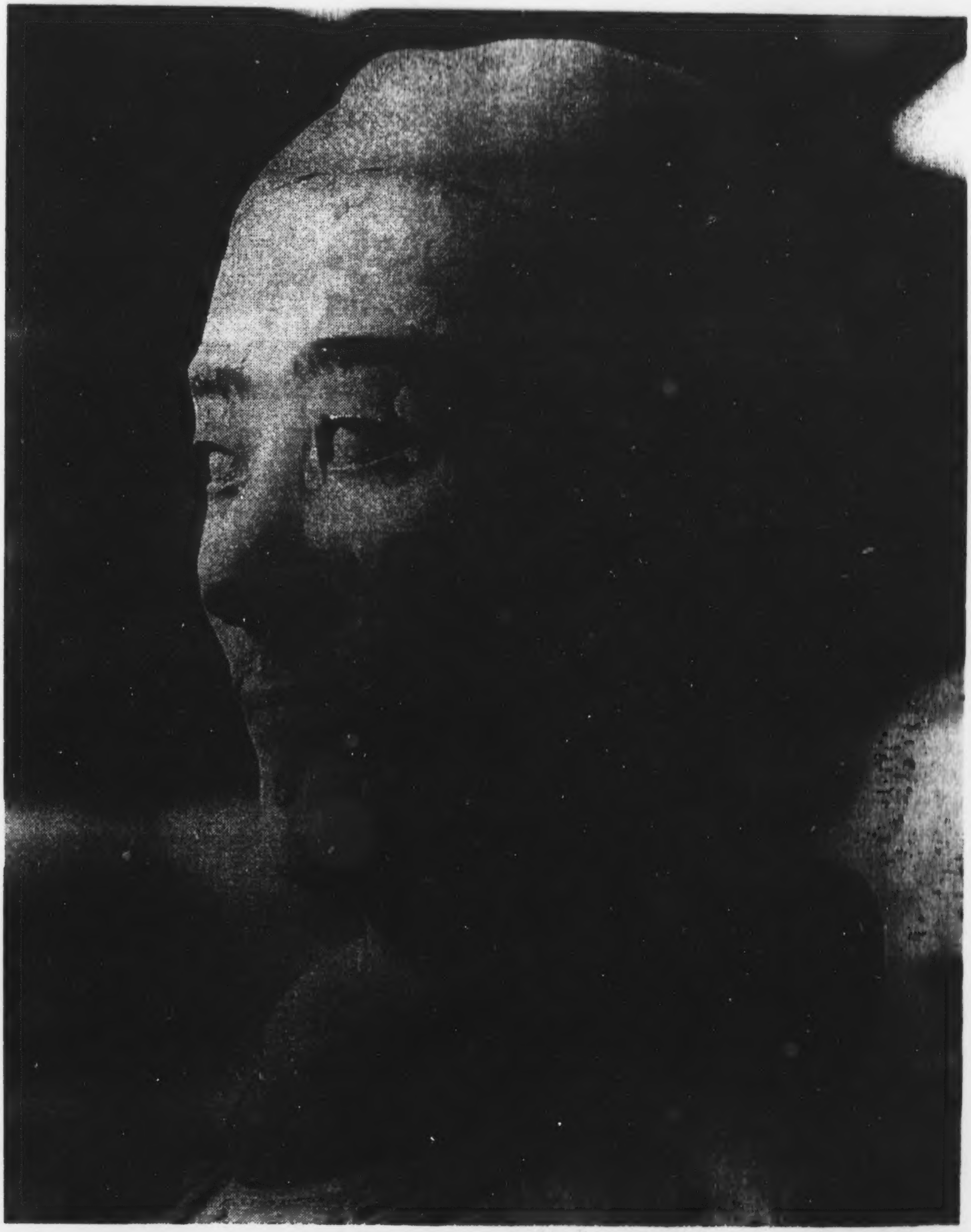
Photo by Weng Naiqiang



National minority warrior with " 甲 " shaped face.

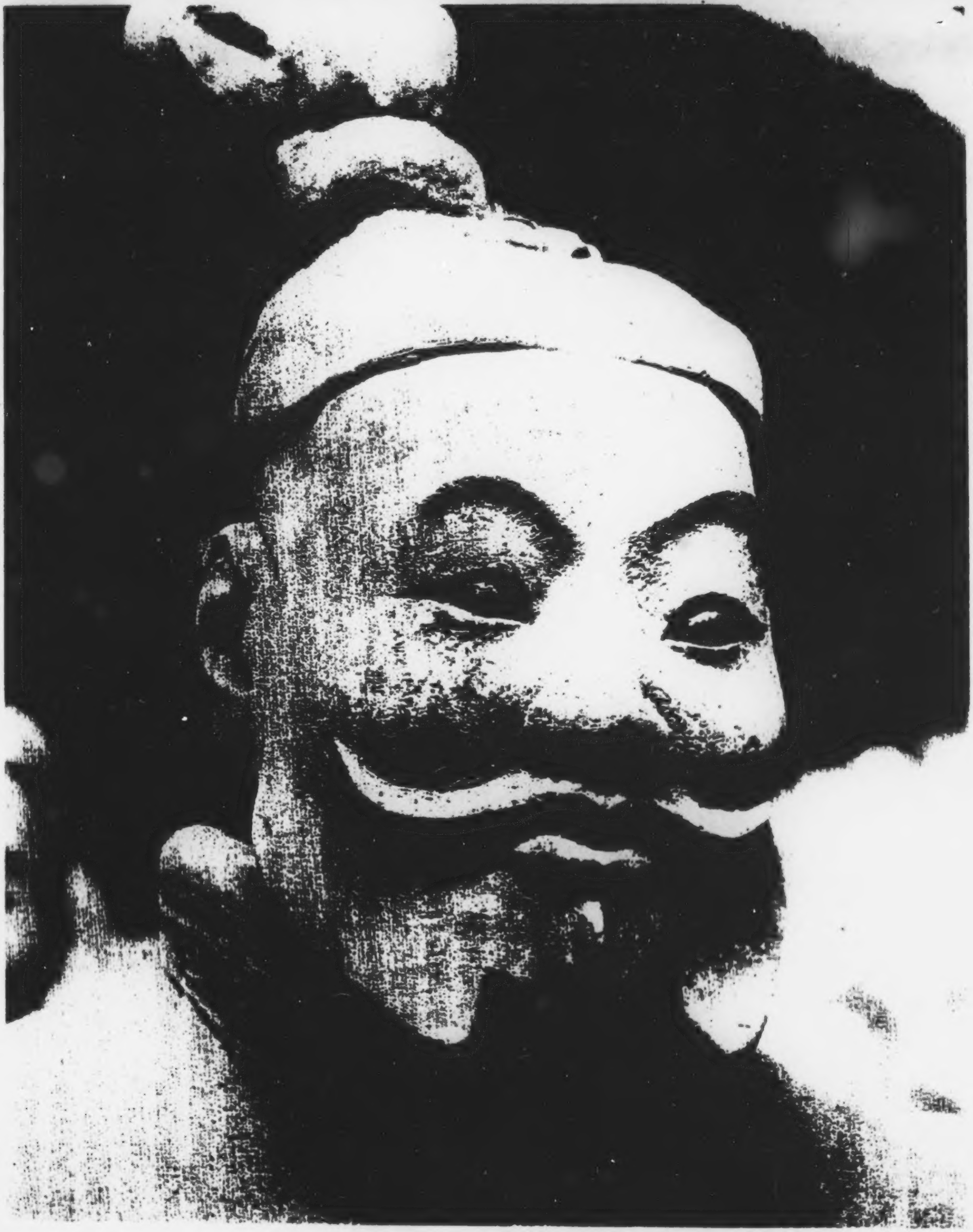
Photo by Wang Tianyu

Vigilant Sichuanese soldier in a soft cap.
Photo by Weng Naiqiang



Profile of an armor-clad warrior wearing a round cap.

Photo by Weng Naiqiang



National minority soldier with "風" shaped face.

Photo by Li Xing

Profile of a low ranking military office

Photo by Wang Tian

A plump and genteel military officer.

Photo by Weng Naiqiang

124

An experienced vanguard fighter.

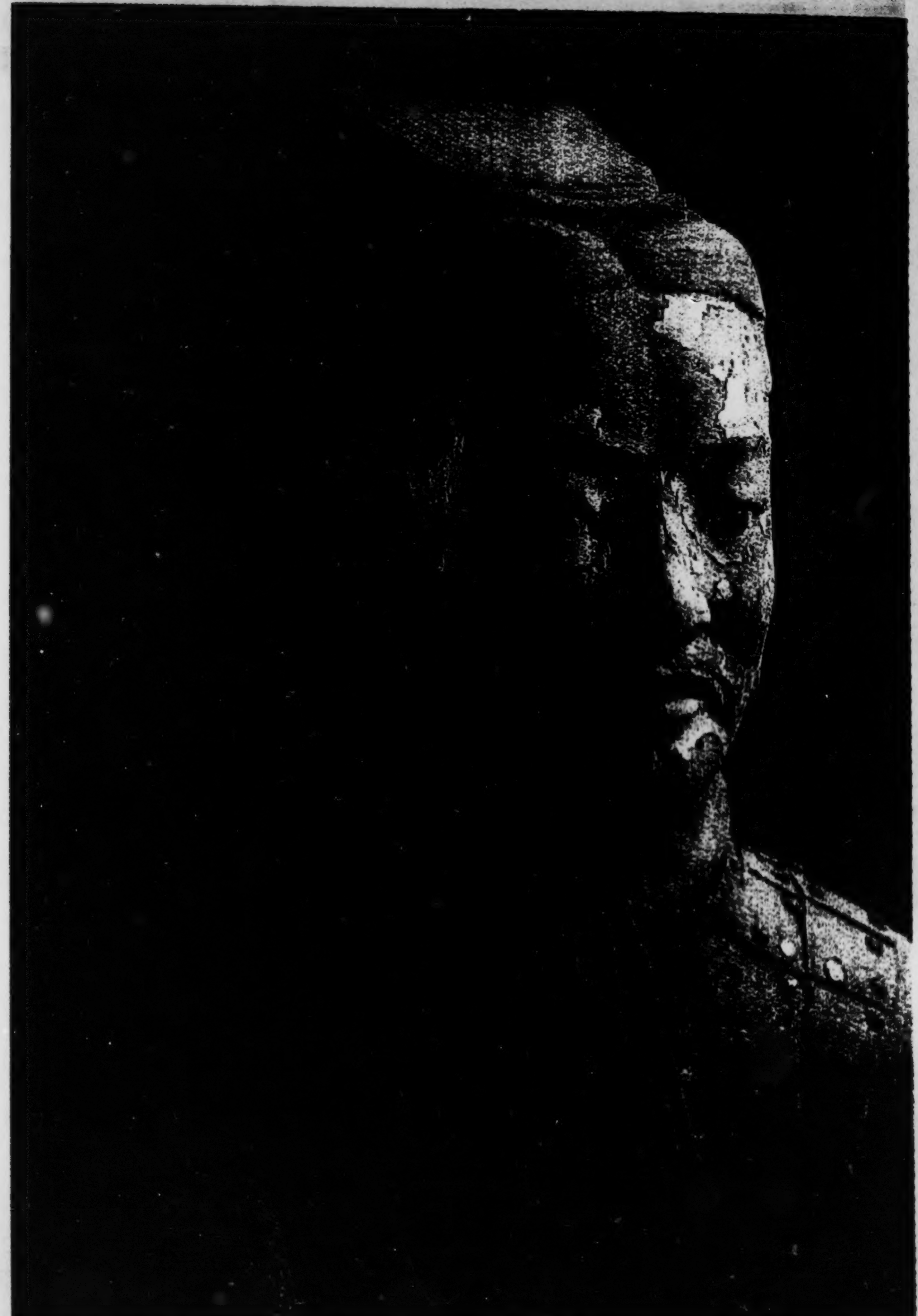
Photo by Li Xing

A dignified middle-aged warrior.

Photo by Wang Tianyu

Armor-clad warrior with a long lower jaw, high cheekbones and prominent forehead.

Photo by Wang Lu



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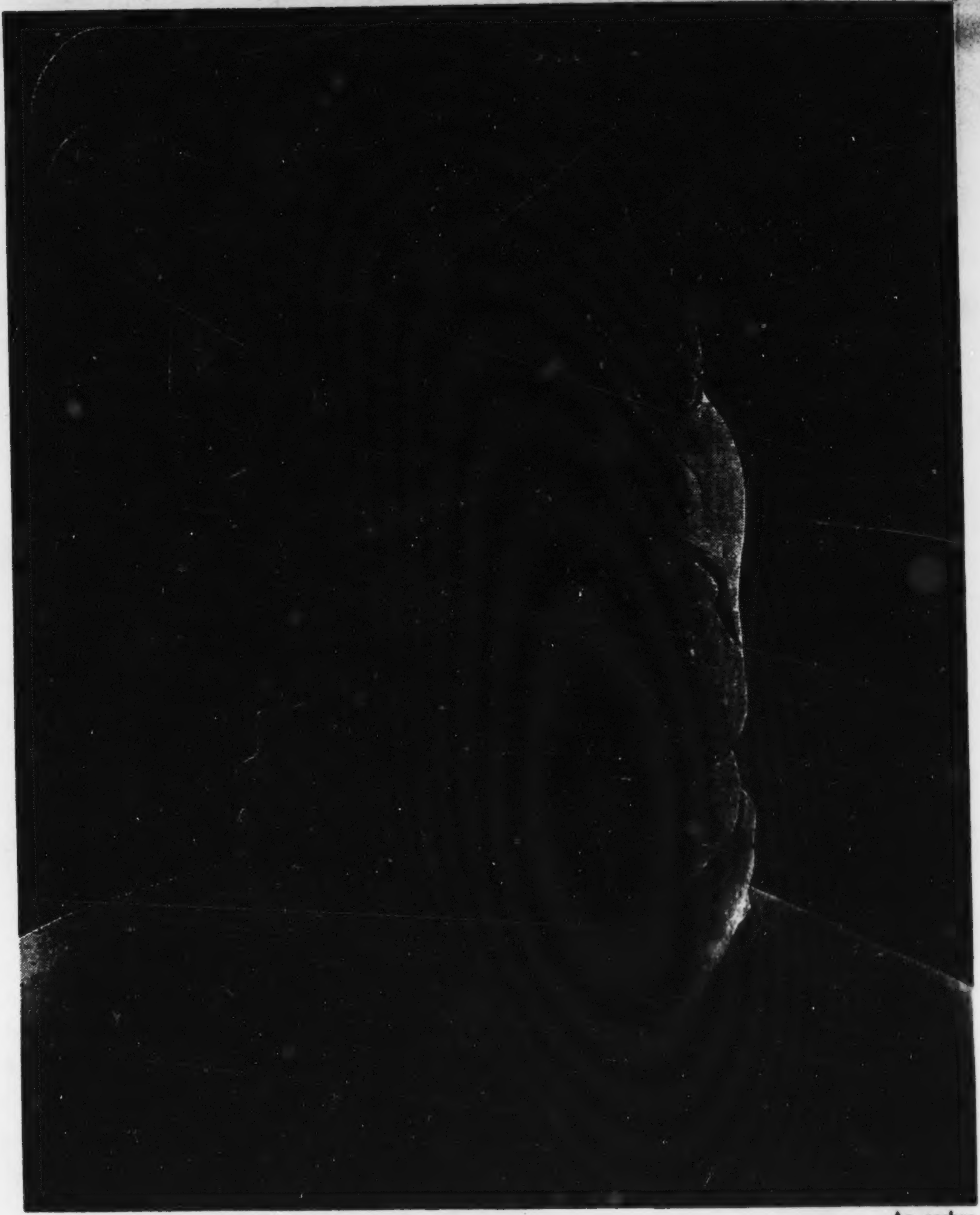

An archer.

Photo by Weng Naiqiang

134 Looking directly west from Terra Cotta Warriors – "tumulus" 1.5 km away

Close-up view of tomb

One Voice, Many Voices

Why in a sea of a billion voices is one still so powerful?

A Project on Twentieth Century China for
Ninth Grade Students of Modern World History

Prepared by

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Fulbright-Hayes Summer Seminar for Teachers 1995

January 15, 1996

One Voice, Many Voices

Why in a sea of a billion voices is one still so powerful?

Rationale and Caveats

This project is a compilation of musings, insights, questions, and stories that tries to examine the role of the individual in twentieth century China. It does not claim to be comprehensive or all-encompassing. It is a sliver, a small attempt to address some issues that are interesting to me, important to the curriculum requirements of our Humanities program for ninth graders, and significant for all students to explore at one time or another. It is, thus, a work in progress, and reflects my desire to create some activities around this theme.

As a both a work in progress and a thematic exploration, this project assumes that other activities and readings are used in conjunction with it to help students develop a basic understanding of the chronology and vocabulary of twentieth century China, in particular the history since 1949. I hope, then, that teachers can use the ideas and activities in this project with as much flexibility as possible so as to fit it in with other things they already do.

The project explores the central question of individualism in Communist China: Why in a sea of a billion voices is one still so powerful? The project looks at this through the vehicle of four individuals who, in one way or another, figured into the workings of Chinese society in this century. The four individuals--a dead wise man (Confucius), a revolutionary cult figure (Mao Tse Tung), a political cartoonist (Hua Junwu), and a democracy dissident (Wei Jingsheng).

My sources for this project include a variety of books (autobiographies, histories, and other primary documents-see Appendix A) as well as the experience of my trip to China during the summer of 1995 on a Fulbright-Hayes summer seminar for teachers. The most valuable influence is certainly that of our trip which provided valuable insights from scholars and individual Chinese, interesting conversations with other participants, as well as countless lasting images that helped me to think through some of the ideas contained within.

Introduction

Guanxi Exercise - Guanxi is the Chinese word to indicate ties or connections. Culturally and historically, the Chinese see themselves as tied together in an intricate network of family, community, and the nation that spans centuries and political ideologies. This is an important concept to teach and discuss with students. It can lead to discussions about how Marxism-Leninism fits in with this tradition as well as what kind of concept of individual rights exists in China in historic and contemporary terms.

Materials: a ball of yarn, identity cards

Procedure: Each student has an individual and distinct identity card. The identity card will say in a few words what identity they have in a village in China (see below an example). If students are reading a novel (such as Amy Tan's *Kitchen God's Wife* as they often do in our district), you can also make identities based on the characters in the novel. In that way, the activity also serves to remind students of book characters.

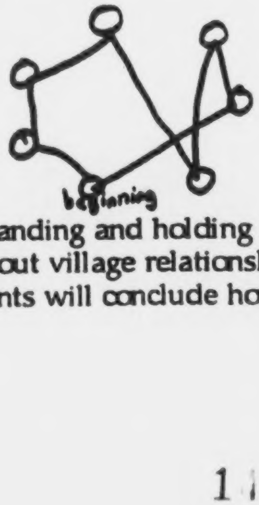
Tell students that they will assume their identity for the activity. Have students move desks away and stand in some kind of circle. The cards should be written like dominoes; one card leads to the next. (See below.) There should be one card, known to the teacher, to start first. That first card should be linked in some to the last card of the chain. That way, the reading of all the cards will result in a circle. Students should not stand in order of the cards.

Examples of Identity Cards that show Domino Linking Effect

My name is Guo. I am butcher and work every day from early morning until the sun goes down. Every Sunday a woman comes to pick up her beef for the Sunday meal.

My name in Cheng. I raise children and work on the farm. Our usual diet consists of rice and various vegetables we grow. On Sundays I make a point to pick up beef at Guo's, the local butcher. With my daughter we use the meat to make a splendid meal.

Students read the cards in order. After one card is read, it will reveal the next person who should make himself/herself known. The first reader will then throw the ball of yarn to the next person. This will continue until all cards are read and the first person has the ball of yarn back. The resulting pattern ~~should~~ could look something like this:



While students are still standing and holding onto the yarn, the class can discuss what this activity says about village relationships and individuals in Chinese society. Hopefully, students will conclude how important each person is to the functioning of the society and how dependent everyone is on everyone else. The teacher should lead students in a discussion of how this order of relationships could be upset and what such a set of relationships requires of individuals. Comparisons could also be made with American society as well. At the conclusion of the discussion, students should be introduced to the term, "guanxi." *Other related homework activities: brainstorm preliminary list of positives/negatives of guanxi, write about "Guanxi in America," write a short story showing the concept of guanxi among Chinese characters in a novel being read.*

Slide Images - Use slides of contemporary China to contrast images of guanxi and individualism. Four to five will be fine to illustrate the contrasting images in China today. These are a few possibilities from my own collection.

#26 - Local kindergarten visited in Beijing. Kids in rows were wiping their hands after a snack of tomatoes that they had just finished.

#35, 36, 302 - Rows of officers outside the Anti-Japanese War Museum.

#166 - People on the street in Xian. A woman in short skirt and heels. Welcome to New China.

#238 - A man who is smoking and touching the symbol to have good luck outside Baoguansi-Precious Light Monastery.

Confucius: why a danger to Communist China?

Confucius lived 2500 years ago. So what does he have to do with this century and Communist China? Confucian philosophy is an ethical system cultivating respect for heaven, earth, the emperor, parents, and teachers. It is based on a series of hierarchical relationships--subject to ruler, wife to husband, student to teacher, and child to parent. To Communist China, this set of hierarchical relationships was outdated and contrary to the very philosophical ideals of Communism. Thus, for most of the history of Communist China, Confucian ideals were considered reactionary and, indeed, threatened the very basis of the Communist system. Additionally, the Confucian system values intellectualism which during significant periods of Communist Chinese society was repudiated. Finally, Confucius also criticized the government of his time for not leading through moral example. One could also anticipate how this would create problems for corrupt Party members, especially during the tumultuous years of the Cultural Revolution.

Setup: students should have been exposed to the biographical information of Confucius. This should be introduced in the midst of their study of Communist China, particularly the Cultural Revolution. The question--so what could did this dead guy have to do with Communist China anyway--should have been posed.

Procedure: Pass out Confucian Handout #1 (Dear Chairman Mao, see Appendix B). Have students work on this in pairs or individually for a few minutes. The handout asks students to look at Confucian quotes found in a neighbor's journal and asks students to figure out how they could denounce the neighbor for his beliefs in Confucius during the Cultural Revolution. Then call the class back together and conduct a Residents' Committee Meeting where the neighbor is denounced for his crimes against the Great Proletarian Cultural Revolution. When the role-playing has exhausted the discussion of the quotes, discuss the irony of this dead sage being a threat to the powerful Communist Party, exploring the central question in light of this.

The next day, pass out Confucian Handout #2 (Who's Who?, see Appendix C). Ask students to take a short quiz and identify the author of the quote, Mao or Confucius. The catch is that these quotes are so similar that most students will have difficulty and experience frustration in doing so. Use the quiz to launch a discussion of these similarities. Reveal answers, pointing out how certain quotes seem identical (see key, Appendix D). Conduct a discussion on how/why these similarities exist and, of course, the irony given the lesson the day before.

Mao: how could a peasant become so influential?

Mao Tse Tung is definitely the most influential person of twentieth century Chinese history, not to mention one of the most significant in modern world history as well. Of the people discussed in this project, there is no question that his power over others was phenomenal and of a wholly different nature. To discuss Mao, one must address both Mao as a Personality Cult as well as the process of indoctrination.

Mao as Personality Cult

Mao as a cult has been developed through an idealization of his background as the perfect peasant. Through biographical accounts, comics, and socialist realist art, students can come to understand how Mao became the perfect symbol of socialism and New China.

Procedure: Begin by defining a personality cult. With students, this may be fairly easy to do by brining in pictures of popular music, TV, and movie stars of your teenage students (or have students bring these in). Put these in the front of the classroom on the same day that you begin to put pictures, pins, and other Mao memorabilia around the room. Ask students through journals and through discussion such questions as: What makes these people popular? How do you know they are popular? Why do people want to be like them? What do they symbolize for people? How do we show that they are popular figures for us? This opener should allow you to introduce Mao as a cult figure and, of course, draw some important distinctions. The question may be posed as a transition: in a time without extensive TV and movies, how could Mao become a cult figure over such a great land as China?

The next day, when students arrive, the classroom should appropriately display an overabundance of Mao memorabilia. The classroom should be awash in Mao.

(Overkill is best.) Begin class with a student who wants to earn Mao Merits (MM's) by reciting the quote for the day. Quotes should be taken from "Mao's Little Red Book" (see Appendix A). For the remainder of the unit, students can earn MM's by starting off class with these quotes. You can play with this in a variety of ways-- getting all students to recite the quote in unison, awarding MM's to students who can explain what the quote means or apply it to life at school.

The lesson for the day will be how Chairman Mao is the perfect peasant. Students would be divided into three groups. People in Group A will read a short biography of Mao's family background. People in Group B will examine socialist realist art that depicts Mao in heroic proportions with the people and against dramatic natural backgrounds. People in Group C will examine the story of Mao and his first wife, Yang Kaihui, in story or comic book form. A good source for all these materials is *Mao for Beginners* or Edgar Snow's *Red Star Over China*(see Appendix A). Students will fill out the handout individually, discuss the results with their group, and then do a jigsaw share with others who examined different materials (Mao, the Perfect Peasant, see Appendix E). This will allow all to come back and discuss in an informed way how Mao is the perfect peasant. The discussion at the end could be conducted like a Residents' Committee Meeting where students proclaim praises of Chairman Mao's revolutionary background. *Related homework activities: have students read the American rendering of Mao's biographical data and rewrite this account using exaggerating techniques and highlighting the "revolutionary aspects" of his background as discussed in class.*

Beyond: for the remainder of the week, continue reading from Mao's "Little Red Book" and develop ways that students can earn MM's through their demonstration within or beyond class of their revolutionary understanding of Mao's words. One way this could work is having students keep a journal for each day where they reflect on the quote for the day and activities in class and, thus, can have an opportunity to creatively embellish stories of how they could apply Mao's quotes to their lives (notice reactionary activities of teachers and parents, fink on counterrevolutionary elements in the class, etc).

Indoctrination

Undoubtedly, if you have been doing the preceding activities correctly, you have already been indoctrinating your students which will serve to pepper the discussion that can be conducted after reading a true account. There are several fine accounts, but the one I suggest as accessible for ninth graders and most effective in showing early indoctrination and its effects on the family is the first chapter ("Chairman Mao's Good Little Boy") from *Son of the Revolution* by Liang Heng and Judith Shapiro (see Appendix A).

Procedure: Students should begin the selection in class with an appropriate introduction to the context of the account, 1956-1957 Hundred Flowers and Anti-Rightist Campaign. Students should finish the selection for homework. The class period the next day should address the reading through discussion. Begin with a journal entry prompt such as the following which are designed to instigate some student debate: Why did Liang Heng's parents divorce? What did Liang Heng's mother do wrong? Discuss student responses and point out how the divorce (and, thus, family relations) was connected to the political campaigns of the day. It's important in the course of the discussion to discuss the chapter's title and the question, was Liang Heng Chairman Mao's Good Little Boy?

It's important that in the course of exploring who Chairman Mao was you do not neglect the thematic question--to what extent did he influence history and how did one person gain such influence? Various autobiographical accounts, journal prompts, and class discussions can address and develop student thinking on this theme.

Hua Junwu: a picture is worth a thousand words--critiques through cartoons

Hua Junwu is a cartoonist, a self-described "folk artist," who has been applying Mao Zedong's principles on culture and art for the last forty years. A collection of his cartoons between 1955-1982 (but not during the Cultural Revolution when Junwu "tasted repression") acquired in Xian, China, serves as the basis for the lessons that follow. The objective is to show how individuals in art reflect and influence the society in which they live.

Setup: This activity should be done after students have been exposed to the events of the Cultural Revolution and just as they are to begin a study of post-Maoist China. The second activity in particular will lead well into a slide show of pressing issues facing contemporary China.

Procedure: begin by taking Mao's quotations from the chapter, "Culture and Art," from his "Little Red Book" (see Appendix A). Cut up the quotations into separate strips and have students in pairs look at their particular quote and discern its meaning. Students will report back on their individual quotes and discuss the relevance of the quotes to both the Communist China they are studying as well as to America today.

Pass out the handout on pre-Cultural Revolution Cartoons (A Picture is Worth a Thousand Words, Part I, see Appendix F). As individuals, partners, or in groups, students will examine all of the eight cartoons (or those that are assigned) and their dates to try to ascertain 1) what the cartoon is saying, and 2) what events are happening in the larger society. When students complete handout, discuss their observations. As a class, brainstorm a list on the board about what this art says about the concerns of pre-Cultural Revolution China. Students should identify the critiques of capitalism and the symbols of Old China, etc. Ask them if this is consistent with what they know events and tactics leading up to and during the Cultural Revolution. Discuss how this person's art may or may not have influenced the hysteria, the criticisms, and the dogma of the Cultural Revolution.

On the next day pass out the handout on post-Maoist China (A Picture is Worth a Thousand Words, Part II, see Appendix G). As individuals, partners, or in groups, students will examine cartoons and try to ascertain 1) what the cartoon is saying and 2) what this art says about the concerns of post-Maoist China. When students complete handout, discuss their observations and the question of this person's influence on the society in which he lived. As one artist among many, does he merely mirror or actually shape the concerns of the people in his community? This activity should fit nicely into a slide show on issues of contemporary concern, ending with some images of the democracy movement and the final individual in this project.

Wei Jingsheng: what's so dangerous about this man?

Wei Jingsheng, an electrician and former Red Guard, has gained prominence in recent decades as a symbol of the democracy movement in China. Wei wrote wall posters and several articles during the "democracy spring" of 1978-1979, for which he was sentenced for fifteen years. Wei has recently been brought to trial again and found guilty for plotting to overthrow the government, earning a sentence of fourteen years. Wei Jingsheng and the democracy movement of the 1970s and 1980s offer an opportunity to consider the project question from another angle.

Procedure: Begin with the famous picture of the man stopping the tanks in Tiananmen Square in 1989 (Tiananmen '89, see Appendix H). Each student should have a copy of this picture if possible. In their journals, students can respond to prompts like: write an interior monologue (what is this man thinking?), write an interior monologue (what is the man in the tank thinking?), what does this picture mean to you? Discuss the journal writes and launch into an overview of the movement which began in 1978 with the liberalization and the Democracy Wall. An overview of the Four Modernizations of Deng Xiaoping--in industry, in science and technology, in agriculture, and in military affairs--must be explained before Wei Jingsheng's essay, "The Fifth Modernization" can be understood.

The next day begin class by asking students, what other things China may need in order to be "modern" given what they know about its recent history? This may lead you to discuss the Democracy Wall and basic biographical information about Wei Jingsheng. It's best to read and discuss "The Fifth Modernization" together as it is not as easily accessible (the essay is available in The Democracy Reader, see Appendix A). *Related homework activities: journal write--this essay was one of the reasons Wei Jingsheng was sentenced to jail for fifteen years in China. What did he say that was so threatening?*

The next day in class begin by discussing student journal writes about Wei Jingsheng. Students may be interested in reading the state prosecutor's definition of freedom of speech at Wei's trial and Wei's response in October of 1979 (Wei Jingsheng's Trial 1979, see Appendix I). Another possible extension is to discuss Wei's current imprisonment in 1995-96 (Wei Jingsheng's Trial 1995, see Appendix

J), and show clips of the recent documentary on Tiananmen 1989, *Moving the Mountain*(Moving the Mountain, see Appendix K). Amnesty International is probably a good source for other materials on Wei Jingsheng. These sources should provide ample opportunity for students to debate whether individual dissidents make a difference.

Conclusion

The Chinese folktale, "The Foolish Old Man Who Removed the Mountains," provides a nice way to end the project on a number of different levels (see Chinese Tale, Appendix L). Not only does it deal with the theme of this project, but it also can be interpreted in several ways. Of course, it has meaning in a traditional sense, but it can also be interpreted and used for the purposes of understanding New China as both Mao Tse Tung and Hua Junwu did. Finally, in the new documentary, "Moving the Mountain," this fable is retold with beautiful words and images of China today with an obvious meaning for the current democracy movement in China.

Much of the history of twentieth century China can lead one to the depressing conclusion that individuals can do nothing to control the onward march of Misery and War. Hopefully, students have had the chance in the course of some of these activities to explore how individuals do make a difference in history. It would be appropriate to end with students taking part in some activity related to China and showing how they can make a difference. Ideas include: a letter campaign on behalf of Wei Jingsheng through Amnesty International, the organization of an educational week for the school on international human rights, or some kind of community service for the local community particularly if there is a local immigrant Chinese community.

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Appendix B - Confucian Handout #1

Dear Chairman Mao . . .

Instructions: You are a party cadre in 1967. You have come across your neighbor's journal, and because you are a good Communist and you love Chairman Mao, you decide to take a peek. After all, it's for the good of the Great Proletarian Cultural Revolution. To your surprise (or, perhaps, you knew all along) you discover that your neighbor is a reactionary because he has copied phrases from the Confucian *Analects*. Read each of the quotes below. All are serious reactionary statements against the Cultural Revolution. Write a few sentences below each quote that you can submit in a report to a Revolutionary about how these quotes threaten Maoist China.

1. The ruler of a certain state asked Confucius about government.

Confucius replied, "Have leaders be leaders, have administrators be administrators, have fathers be fathers, have sons be sons."

The ruler said, "Good! Of a truth, if leaders do not lead, administrators do not administer, fathers do not behave as fathers, and sons do not behave as sons, then even if there were grain, how could I eat of it?" (Analects, 12:11)

2. Confucius said, "Those who are born knowing are best; those who know by learning are next. Those who study only when they come to an impasse rank after that. Those who do not study even when at an impasse are considered lowest of the people." (Analects, 16:9)

3. Confucius said, "Study without thinking, and you are blind; think without studying, and you are in danger." (Analects, 2:16)

4. Confucius said, "I was not born knowing anything; I was fond of the ancient and sought it keenly." (Analects, 7:19)

5. Confucius said, "If you are personally upright, things get done without any orders being given. If you are not personally upright, no one will obey even if you do give orders." (Analects, 13:6)

Appendix C: Confucian Handout #2

Who's Who?

Read the quotes carefully below and identify the authors--Chairman Mao or Confucius. Underline parts of the phrases that lead you to think one way or the other.

1. "It is said that if good people work for a country for a hundred years, it is possible to overcome violence and eliminate killing. This saying is indeed true."

2. "Exemplary people understand matters of justice; small people understand matters of profit."

3. "In times of difficulty we must not lose sight of our achievements. We must see the bright future and must pluck up our courage."

4. "Promote the honest over the crooked and people will obey. Promote the crooked over the honest, and the people will not obey."

5. "Guard against arrogance. For anyone in a leading position, this is a matter of principle and an important condition for maintaining unity."

6. "We should never pretend to know what we don't know, we should 'not feel ashamed to ask and learn from people below...'"

7. "Good people should be slow to speak and quick to act."

8. "Whenever problems arise, call a meeting, place the problem on the table for discussion, take some decisions, and the problems will be solved."

9. "Talks, speeches, articles and resolutions should all be concise and to the point. Meetings should not go on too long."

Appendix D: Confucian Handout #2 Key

Who's Who?

Read the quotes carefully below and identify the authors--Chairman Mao or Confucius. Underline parts of the phrases that lead you to think one way or the other.

1. "It is said that if good people work for a country for a hundred years, it is possible to overcome violence and eliminate killing. This saying is indeed true." (Confucius, *Analects*, 13:11)

2. "Exemplary people understand matters of justice; small people understand matters of profit." (Confucius, *Analects*, 1:16)

3. "In times of difficulty we must not lose sight of our achievements. We must see the bright future and must pluck up our courage." (Mao, "Serve the People," September 8, 1944)

4. "Promote the honest over the crooked and people will obey. Promote the crooked over the honest, and the people will not obey." (Confucius, *Analects*, 2:19)

5. "Guard against arrogance. For anyone in a leading position, this is a matter of principle and an important condition for maintaining unity." (Mao, "Methods of Work of Party Committees," March 13, 1949)

6. "We should never pretend to know what we don't know, we should 'not feel ashamed to ask and learn from people below...'" (Mao, "Methods of Work of Party Committees," March 13, 1949)

7. "Good people should be slow to speak and quick to act." (Confucius, *Analects*, 4:24)

8. "Whenever problems arise, call a meeting, place the problem on the table for discussion, take some decisions, and the problems will be solved." (Mao, "Methods of Work of Party Committees," March 13, 1949)

9. "Talks, speeches, articles and resolutions should all be concise and to the point. Meetings should not go on too long." (Mao, "Methods of Work of Party Committees," March 13, 1949)

Appendix E - Mao as Personality Cult Jigsaw

Mao, the Perfect Peasant
Jigsaw Handout

You will write the new history books for the Revolution. Of course, there must be information about Chairman Mao. Use these documents to help inform your revolutionary interpretation and report back to your comrades.

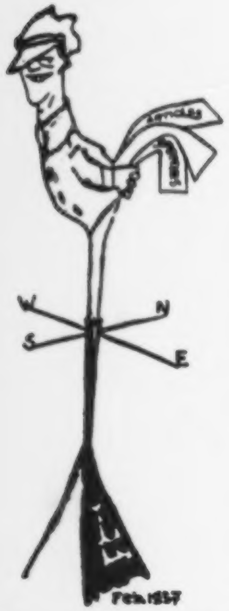
	Notes - important facts, important things you notice	Based on your documents, how is Chairman Mao the perfect peasant?
A: Mao' Childhood		
B: Mao in Pictures		
C: Mao's Revolutionary Marriage		

Appendix F - pre-Cultural Revolution Cartoons

A Picture is Worth a Thousand Words, Part I

Examine each of the cartoons below, observing the date of its creation, any symbols, and connections to the history you know (use your timeline notes). Below each cartoon in the space provided, answer the questions.

Cartoon #1: February 1957

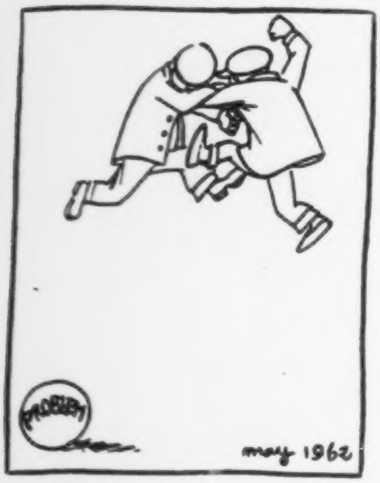


1) What is the cartoon saying?

2) What events, attitudes, ideas in the history of China could be connected with this cartoon?

We despise people who change with the wind

Cartoon #2: May 1962



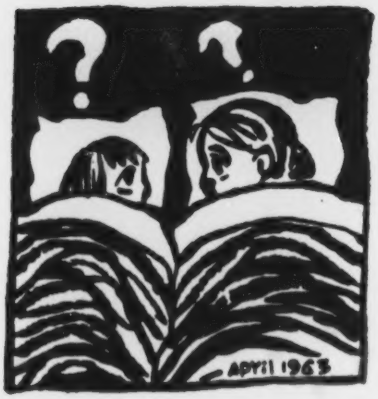
Play the ball!

1) What is the cartoon saying?

2) What events, attitudes, ideas in the history of China could be connected with this cartoon?

Cartoon #3: April 1963

1) What is the cartoon saying?

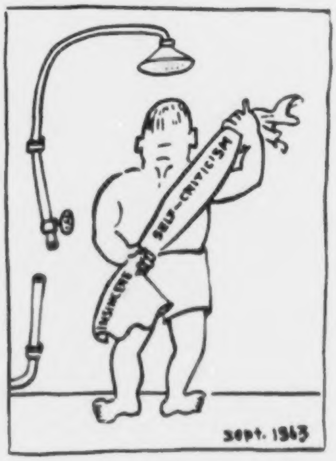


"Mum, are there really ghosts?"
"No."
"Then why are there ghosts in operas?"
"?"

2) What events, attitudes, ideas in the history of China could be connected with this cartoon?

Cartoon #4: September 1963

1) What is the cartoon saying?

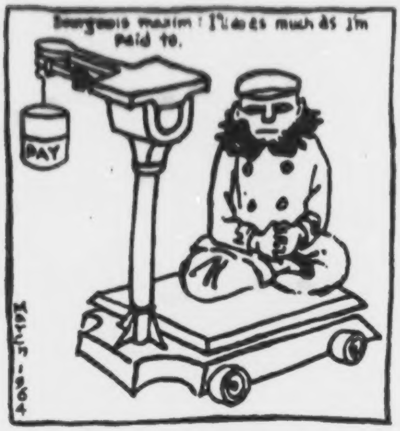

INSINCERE SELF-CRITICISM
Sept. 1963

Dry-cleaning

2) What events, attitudes, ideas in the history of China could be connected with this cartoon?

Cartoon #5: March 1964

1) What is the cartoon saying?

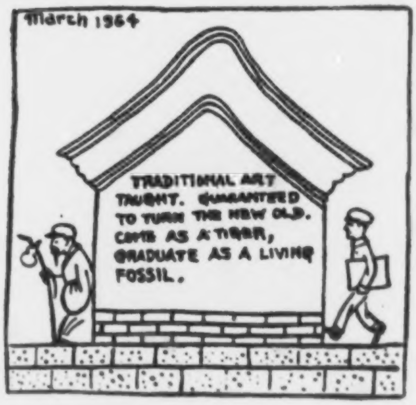

Bourgeois maxim: I'll do as much as I'm paid to.
PAY
March 1964

Treating yourself as a commodity

2) What events, attitudes, ideas in the history of China could be connected with this cartoon?

Cartoon #6: March 1964

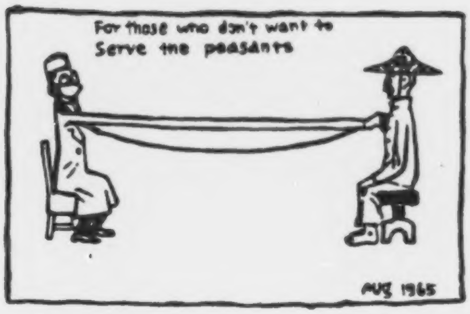
1) What is the cartoon saying?


March 1964
TRADITIONAL ART TAUGHT. GUARANTEED TO TURN THE NEW OLD. COME AS A TIGER, GRADUATE AS A LIVING FOSSIL.

Bringing forth the old

2) What events, attitudes, ideas in the history of China could be connected with this cartoon?

Cartoon #7: August 1965

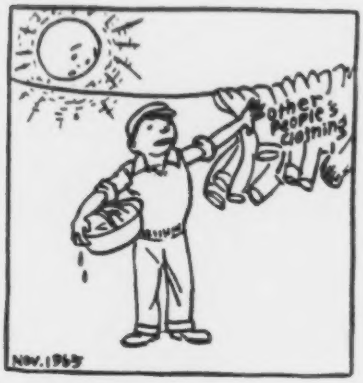

For those who don't want to
Serve the peasants
AUG 1965

The emotional gap

1) What is the cartoon saying?

2) What events, attitudes, ideas in the history of China could be connected with this cartoon?

Cartoon #8: November 1965


other People's clothing
NOV.1965

Individualism on the clothes-line

1) What is the cartoon saying?

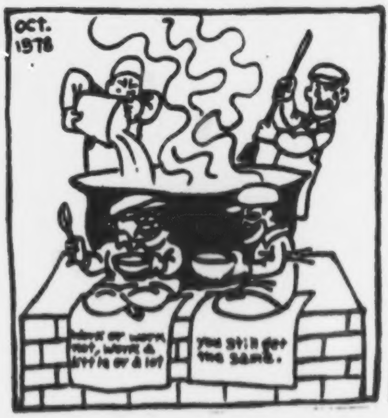
2) What events, attitudes, ideas in the history of China could be connected with this cartoon?

Appendix G - post-Maoist China Cartoons

A Picture is Worth a Thousand Words, Part II

Examine each of the cartoons below, observing the date of its creation, any symbols, and what you think it might say about post-Maoist China. Next to each cartoon in the space provided, answer the question.

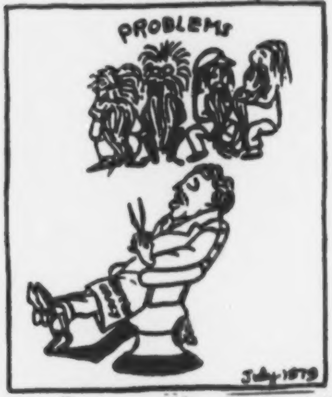
Cartoon #1: October 1978


Oct. 1978
Work or won't work, work a little or a lot
You still get the same.

Eating from the same pot

1) What is the cartoon saying about concerns of post-Maoist China?

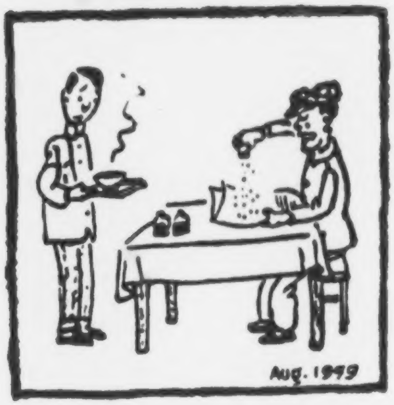
Cartoon #2: July 1979


PROBLEMS
July 1979

The barber who is not doing his job

1) What is the cartoon saying about concerns of post-Maoist China?

Cartoon #3: August 1979

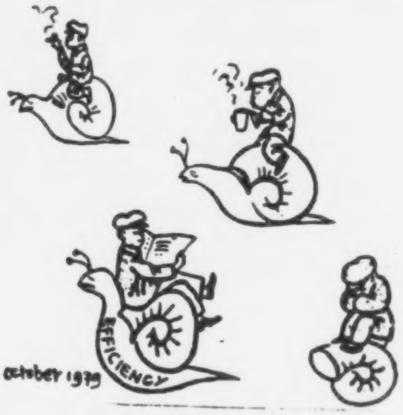


Adding salt

"Comrade, why are you putting salt on your paper?"
"This article's got no flavour."

1) What is the cartoon saying about concerns of post-Maoist China?

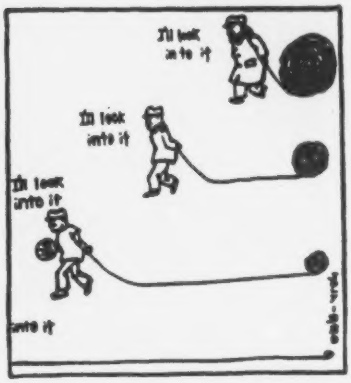
Cartoon #4: October 1979


EFFICIENCY
october 1979

Slowness race

1) What is the cartoon saying about concerns of post-Maoist China?

Cartoon #5: July 1980

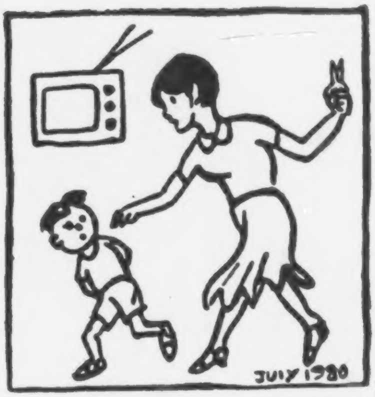

I'll look into it
I'll look into it
I'll look into it
into it

Can you drag it out any further?

1) What is the cartoon saying about concerns of post-Maoist China?

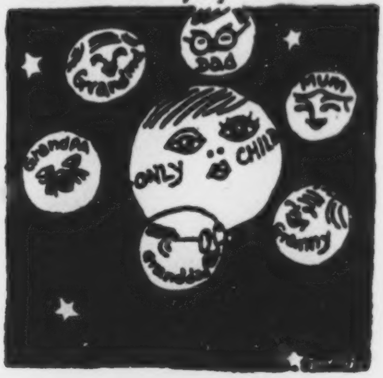
Cartoon #6: July 1980

1) What is the cartoon saying about concerns of post-Maoist China?



"I don't want them cut. There was someone on television the other day with fingernails several feet long."

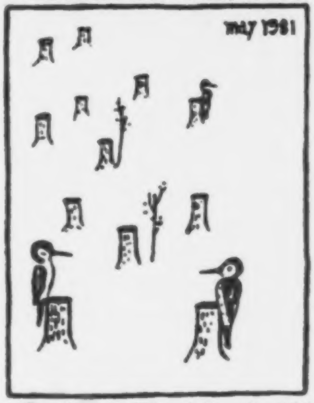
Cartoon #7: July 1980


Dad
Mum
Grandpa
ONLY CHILD

Revolving round the sun?

1) What is the cartoon saying about concerns of post-Maoist China?

Cartoon #8: Mav 1981

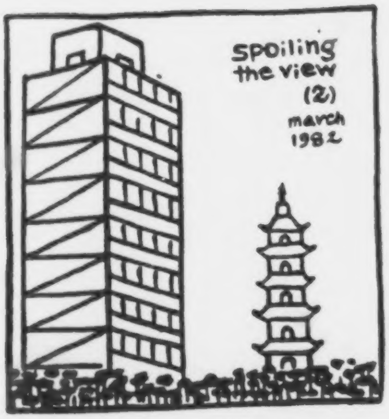


Unemployed woodpeckers

1) What is the cartoon saying about concerns of post-Maoist China?

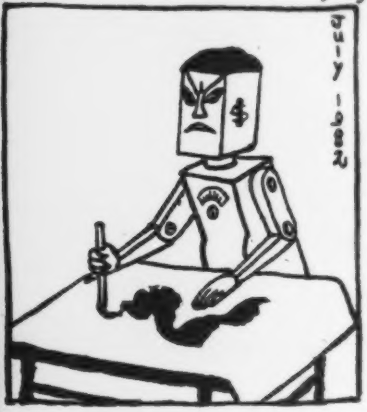
Cartoon #9: March 1982

1) What is the cartoon saying about concerns of post-Maoist China?


spoiling the view
(2)
march
1982

Competing for height with ancient monuments

Cartoon #10: July 1982



Mechanical Painting

1) What is the cartoon saying about concerns of post-Maoist China?

Verses by Chi Bei'ou

Who needs any life? Who needs any feeling?
A wave of the brush and the picture's unreeling.
Landscapes with mountains? Orchids? Bamboo?
Whatever you want the robot will do.
They'll all be the same, like woodblock reproductions.
So what if it's crude? It's fast mass-production.
Have as much as you like: I get profit and fame.
Tang Yin* would be furious, and Rodin the same.

* Tang Yin (1470-1523) was a noted Chinese painter.

Look over the cartoons and respond to the following questions:

1. What issues do you think are important to people in contemporary China?

2. What questions do you have about any of the cartoons?

Appendix H - Tiananmen '89

On June 4, 1989, when the Chinese army recaptured Tiananmen Square from the democracy demonstrators, this photograph of a lone dissident captured the imagination of the world. The young man stood in front of a line of tanks, bringing them briefly to a halt, until friends pulled him away.

Prosecutor's statement on freedom of speech

Our Constitution clearly stipulates extensive democratic rights. However, our democracy should be a democracy protected by law. It does not mean absolute freedom for one to do as one likes. . . . Freedom of speech of the individual citizen must be based on the four basic principles of insisting on the socialist road, the dictatorship of the proletariat, the leadership of the party, and Marxism-Leninism-Mao Zedong thought. The citizen has only the freedom to support these principles and not the freedom to oppose them. . . .

The defendant Wei Jingsheng hid his criminal aim of overthrowing the dictatorship of the proletariat and changing the socialist system under the guise of democracy. If such individualistic freedom of the minority is allowed to run rampant, the freedom of the majority will be lost. The people will sink into misery and the nation will be doomed.[43]

Wei Jingsheng

The indictment states that I "waved the banner of so-called freedom of speech and the demand for democracy and human rights to agitate for the overthrow of the dictatorship of the proletariat." I must point out that freedom of speech is not a wild allegation but is stipulated in black and white in the Constitution. It is a right which every citizen should enjoy. The tone in which the prosecutor talks about that right shows not only that he is prejudiced in his thinking but that he has forgotten his responsibility to protect the democratic rights of citizens. . . .

The prosecutor accuses me of trying to overthrow the socialist system. . . . In the course of my editing, our publication *Explorations* has never been involved with any organization engaged in conspiracy or violence. *Explorations* is a journal of theoretical investigation on public sale. It has never taken the overthrow of the government as its aim. . . .

The prosecutors perhaps do not agree with my theories. In my several conversations with them we have talked about this. I would just like to add a point. The Constitution gives the people the right to criticize leaders because they are human beings and not deities. Only through criticism and supervision by the people can they reduce their errors. . . .

Criticism cannot possibly be nice and appealing to the ear or entirely correct. To require that criticism be entirely correct and to inflict punishment if it is not is the same as prohibiting criticism and reforms and elevating the leaders to the position of deities. Is it really true that we must again take the old path of modern superstition of the Gang of Four?[43]

Beijing's Account of Trial And Sentence in Wei Case

By The New York Times

BEIJING, Dec. 13 — Following are excerpts from a Chinese Government statement about the conviction of Wei Jingsheng today, as issued by the official New China News Agency and Chinese television and translated by The New York Times:

Beijing's No. 1 Intermediate People's Court today reached a verdict in the case of Wei Jingsheng, sentencing him to 14 years in prison and revocation of political rights for 3 years for plotting to overthrow the Government.

In 1979, Wei was sentenced to 15 years in prison and was deprived of political rights for 3 years by the Beijing Intermediate Court for providing foreign nationals with important military information and for engaging in activities that jeopardized state security and whose aim was overthrowing state power. On Sept. 14, 1993, he was released on parole in accordance with law.

During the period of his parole and the time when he was deprived of political rights, he continued to plot to overthrow the Government. With the approval of a branch of the Beijing Procurate, the Beijing Public Security Bureau arrested Wei Jingsheng in accordance with law on Nov. 21, 1995.

After investigations by the Beijing Public Security Bureau, the Wei Jingsheng case was sent to a branch of the Beijing Procurate for examination. Based on Article 100 of the Chinese Criminal Law, the branch of the Beijing Procurate instituted a legal proceeding against him on Dec. 1 at the Beijing No. 1 Intermediate People's Court.

The prosecution charged Wei with engaging in activities aimed at overthrowing the Government. His activities have already violated Chinese laws and therefore should be punished in accordance with law.

"The court's investigation showed that Wei, in attempting to overthrow the Government, developed a plan of action," the Government statement said, "which included establishing an organization to raise funds to support democratic movement activities, purchasing newspapers, setting up a company in charge of organizing cultural activities, and organizing nongovernmental painting exhibitions, performances and publications with the aim of setting up a propaganda and liaison base, attempting to raise a storm powerful enough to shake up the present Government."

Wei Jingsheng worked actively to implement the above plans. He bought 12.5 percent of the shares of an urban credit cooperative in Beijing to start setting up a so-called democracy movement bank, and wrote and set an "introduction to projects for assistance" to people in charge of an overseas organization and asked for hundreds of thousands of U.S. dollars to fund his activities.

He also registered a company ... in Hong Kong and used the name of the company to prepare art exhibitions in Beijing so as to recruit people and organizations that would be sympathetic to him.

Wei Jingsheng also secretly connected some people both in China and abroad to study struggle strategies, conspiring to unite the illegal organizations in China and act when the the right moment comes.

He also use illegal means and published a series of articles overseas to slander and attack the Chinese Government, the leadership of the Chinese Communist Party and the socialist system and to advocate the independence of Tibet.

He and the enemy forces overseas echo each other and try to create publicity to overthrow the people's democratic dictatorship, sabotage the socialist system and to separate the country....

The court also announced the testimony of witnesses. Wei Jingsheng admitted all the evidence collected by the court. Based on Article 90, 92, 52 and 60 of the China criminal law, the court made the above verdict.

Wei was defended by a lawyer hired by Wei's relatives, and was allowed to represent himself fully. After debate between the opposing lawyers, Wei made his closing statement. Dozens of people from different walks of life, his family and the media attended the trial.

THE PROFILE

Red Guard Who Chose Democracy

By PATRICK E. TYLER

BEIJING, Dec. 13 — Like millions of Chinese, Wei Jingsheng passed through the great disillusionment of China's modern political history, and it has profoundly shaped his politics and his destiny as an adult.

Born in 1950, Mr. Wei grew up in a Beijing family steeped in the Communist revolution after its victory over the Nationalists the year before. He grew up as a fervent believer in the teachings of Mao Zedong.

Young Wei was one of Mao's Red Guards, as were millions of junior high and high school students. From 1966 until Mao's death in 1976, they "struggled" their teachers, neighbors and each other for the glory of Mao.

By the time Mao died, the cynicism of the era and its cruelty had become apparent. Even Deng Xiaoping's family had suffered endless cruelties.

Mr. Wei became an electrician at the Beijing Zoo and began to try to understand what had happened. China's intellectuals were beginning to talk about bringing democracy, or some form of it, to China.

In late 1978, Beijingers, accustomed to writing "big character posters" during political movements, began pinning up their thoughts on a stretch of wall in Western Beijing.

Mr. Wei's first attempt to join the political discourse came on Dec. 5, 1978, at 2 A.M., when an essay he wrote called "The Fifth Modernization" was affixed to the wall by a friend.

China, under Mr. Deng, was getting back on the path to pursue the "four modernizations" — industry, agriculture, science and technology, and national defense.

To these, Mr. Wei boldly proposed to add a fifth: democracy.

Associated Press

A wall in western Beijing became an outlet for criticizing the Government in the late 1970's. This poster opposed a policy of sending city youngsters to do manual work in the countryside.

"What is true democracy?" he asked his countrymen in the essay. "It means the right of the people to choose their own representatives to work according to their will and in their interests. Only this can be called democracy.

"Furthermore," he went on, "the people must also have the power to replace their representatives anytime so that these representatives cannot go on deceiving them in the name of the people. This is the kind of democracy enjoyed by people in European and American countries."

From the outset, Mr. Wei was regarded as the most daring of the essayists. With Ren Wanding, another essayist who is in prison, Mr. Wei published his views in a journal called Explorations.

It was Mr. Wei's attack on the Leninist, one-party state that turned Mr. Deng against the Democracy Wall movement. And when Mr. Deng took the offensive against the essayists, Mr. Wei fearlessly lashed back, warning in one editorial in Explorations, "The people must maintain vigilance against Deng Xiaoping's metamorphosis into a dictator."

Mr. Wei was arrested March 29, 1979, and sentenced to 15 years in prison six months later. He was released in September 1993, as China was making its unsuccessful bid to win the competition to host the Olympic Games in 2000.

During those six months of freedom Mr. Wei picked up agitating where he left off. Despite warnings not to publish or meet foreign reporters, Mr. Wei sought to win freedom for thousands of other Chinese political prisoners, calling on President Clinton to keep up pressure on China for human rights concessions.

On April 1, 1994, Mr. Wei was seized by seven carloads of policemen, weeks after he had met with the State Department's top human rights official.

12/14/95 NYT

Revolutionaries

Why Beijing Is So Afraid Of Mr. Wei

By PATRICK E. TYLER

BEIJING

ASK average Chinese to name their most important goal and the answer will be: a good job; wealth; a visa to America or Europe; more wealth, or a good education.

Way down the list, perhaps just below dental work, would be: a democracy movement to change China.

In a nation that has put virtually all thoughts of politics aside, why then is the Communist leadership so afraid of Wei Jingsheng?

The pro-democracy campaigner, who got a 14-year prison sentence last week at a trial in which the verdict was decided not by a judge but by the Communist Party leadership, has never organized a march, never declared an opposition party and does not believe, as Mao did, that power comes out of the barrel of a gun.

Takes One to Know One

But the crux of Mr. Wei's threat may be deceptively simple: it takes a group of aging revolutionaries to spot another one.

Sixty-five years ago, after hundreds of Communists had been rounded up and shot in Shanghai and Mao Zedong's tiny band of guerrillas was an encampment of gloom deep in the hills of southern China, Mao sent round a letter exhorting his commanders to action. He looked out across the wreckage of the Communist movement and saw a vision of victory:

"All China is littered with dry faggots which will soon be aflame," he wrote, "The saying, 'A single spark can start a prairie fire,' is an apt description of how the current situation will develop.

"We need only look at the strikes of workers, the uprisings by the peasants, the mutinies of soldiers and

Revolutionaries

Why Mr. Wei Scares Beijing

12/17/95 NYT

Agence France-Presse

Checks on notices outside Beijing's No. 1 Intermediate Court, where the dissident Wei Jingsheng was tried, indicate executions.

Continued from page 1

the strikes of students which are developing in many places to see that it cannot be long before a 'spark' kindles 'a prairie fire.' "

Today China may be another tinderbox and Wei Jingsheng the dreaded spark of a new political revolution.

A wrenching and chaotic transition has already begun here. Though parts of China's economy are booming, a huge mass of state industries with 110 million workers is stagnating or collapsing. Each month reports of strikes, labor actions and peasant unrest drift into Beijing from the provinces. Drug trafficking and lawlessness reign in broad sections of the country.

Party leaders this fall announced that they would rescue only 1,000 of the most important state industries, like aviation, petrochemicals and steel, and let the others — there are 14,000 large and medium-sized state enterprises — die, merge or "go to the sea," the new Chinese euphemism for privatization.

The Anger Out There

The new year may bring a high tide of bankruptcies in the public sector and a flood of newly unemployed Chinese, resentful that their cradle-to-grave rice bowl is crumbling even as Communist Party cadres — identifiable by their wealth — skim state bank accounts to subsidize a privileged life style.

China's leaders, because they have access to the truth, know that millions of workers are now idle; millions more have been laid off. Hidden unemployment, Nanjing University recently estimated, could be as high as 14 percent among the urban workers and number of jobless rural laborers is approaching 130 million.

An international bank official, who has been traveling to China for more than a decade, returned from the countryside recently, telling a reporter "how much anger is out there."

A lone, charismatic democrat frightens the Old Guard; they still remember Mao's revolutionary zeal.

Today's Communist Party chiefs are students of the Communist disintegration around the world. They have witnessed how one man, Lech Walesa, unhinged the Polish Communists when the shipyard workers of Gdansk rallied behind him. They saw how Russia's miners destabilized Mikhail S. Gorbachev in his final days.

The hard-line leaders here, who dispatched tanks and machine gunners to snuff out China's democracy uprising in 1989, are also watching as the rulers of South Africa and South Korea support criminal prosecutions against former rulers, especially those who have blood on their hands.

Message and Messenger

Wei Jingsheng's message that the Chinese have an inalienable right to democracy may not seem profound or revolutionary to a Western ear. But in the Chinese context, Mr. Wei, 45, projects a charismatic fearlessness and speaks a compelling evangelism of freedom from corruption and repression. The Politburo is loath to expose 1.2 billion Chinese to such a message.

Many Chinese last week said they believe it is unlikely that Mr. Wei will serve out his full sentence, coming as it does at the end of the era of Deng Xiaoping, China's 91-year-old paramount leader. It was Mr. Deng who first recognized the dangerous nature of Mr. Wei and developed a personal animus toward him. From 1978 to 1979, Mr. Wei took advantage of a period of public debate about democracy to attack Mao, the Communist Party and the whole Leninist system, something that remains dear to Mr. Deng's heart.

For his sins, Mr. Wei has already spent 15 years in jail.

The future of China after Mr. Deng remains nebulous, but many Chinese believe that a new debate will then begin. Mr. Wei may finally get his chance to speak to an audience larger than his jailers.

"★★★½ EXTRAORDINARY, DEEPLY MOVING!"

– Dave Kehr, NEW YORK DAILY NEWS

"PIERCING. UNFORGETTABLE. PASSIONATE! This Film Is Not To Be Missed!"

– Jay Carr, BOSTON GLOBE

Michael Apted's *Moving the Mountain* is a major achievement, illuminating China's student-led democracy movement that culminated so tragically in the Tian An Men Square massacre in June, 1989.

Drawing upon his formidable skills as both a director and documentarian, Apted confidently clarifies the complex chain of circumstances that led to that brief but profound outcry for democracy. Inevitably, *Moving the Mountain* is devastating but ends with a Chinese parable expressing the belief that the mountain can be moved—that democracy will eventually flower.

When the film's British producer, Trudie Styler, met with a number of the democracy movement's student leaders within a day so of their escape to the West, she found in Li Lu, now completing a law degree and a master's in business administration at Columbia, a way to encompass China's tumultuous history of the past three decades within the young man's own story. Thus, setting the stage for all that is to come, Apted acquaints us with Li, who's handsome, personable, fluent in English and a passionate campaigner for change in China while living in exile. As he recounts his life, Apted commences flashbacks in a deft mix of archival footage and scenes from his early youth re-created in Taiwan.

On April 26, 1989, Li, then an economics major at Nanjing University in China's central coast, sneaked aboard a train bound for Beijing, where thousands of people, mainly students, were beginning to gather in the wake of the death of ousted Communist Party General Secretary Hu Yaobang, a progressive economic and political reformer.

Li Lu

As we move toward Tian An Men Square, Apted brings Li together in New York with other escaped leaders: Chai Ling, commander-in-chief of the student headquarters during the demonstration, to whom Li had been a deputy; Wan Chaohua, the eldest of the students, who had crucial ties to the nation's intellectual communities; and Wuer Kaixi, a feisty, early leader in the movement. In China, Apted also managed secretly to film Wang Dan, a fearless, key leader, only recently released from prison, and Wei Jingsheng, a veteran dissident, the students' hero and inspiration—and also fresh from prison, where he had been serving a near-15-year sentence in horrendous conditions.

This beautifully structured film acquires epic dimension as the confrontation with armored tanks of demonstrators, hunger strikers and just plain citizens draws ever-closer. Apted's mastery of structure, his classic sense of the tragically inevitable, his seamless blend of amazing archival footage, re-creations of the students' perilous escapes and their present-day observations come together like a thundering cataract, with much of the impact of D.W. Griffith's four stories colliding at the climax of *Intolerance. Moving the Mountain* not only communicates (and commemorates) the meaning of Tian An Men Square in majestic fashion but also expands the possibilities of film itself.

—*Excerpted from Kevin Thomas's* Los Angeles Times *review.*

From the Director of 35 UP and GORILLAS IN THE MIST

moving the mountain

Appendix L - Chinese Tale

CH #22

The Foolish Old Man Who Removed the Mountains*

MAO TSE-TUNG

(June 11, 1945)

WE have had a very successful congress. We have done three things. First, we have decided on the line of our Party, which is boldly to mobilize the masses and expand the people's forces so that, under the leadership of our Party, they will defeat the Japanese aggressors, liberate the whole people and build a new-democratic China. Second, we have adopted the new Party Constitution. Third, we have elected the leading body of the Party—the Central Committee. Henceforth our task is to lead the whole membership in carrying out the Party line. Ours has been a congress of victory, a congress of unity. The delegates have made excellent comments on the three reports. Many comrades have undertaken self-criticism and, setting out with unity as the objective, have arrived at unity through self-criticism. This congress is a model of unity, of self-criticism and of inner-Party democracy.

When the congress closes, many comrades will be leaving for their posts and the various war fronts. Comrades, wherever you go, you should propagate the line of the Congress and, through the members of the Party, explain it to the broad masses.

Our aim in propagating the line of the Congress is to build up the confidence of the whole Party and the entire people in the certain triumph of the revolution. We must first raise the political consciousness of the vanguard so that, resolute and unafraid of sacrifice, they will surmount every difficulty to win victory. But this is not enough; we must also arouse the political consciousness of the entire people so that they may willingly and gladly fight together with us for victory. We should fire the whole people with the conviction that China belongs not to the reactionaries but to the Chinese people. There is an ancient Chinese fable called "The Foolish Old Man Who Removed the Mountains". It tells of an old man who lived in northern China long, long ago and was known as the Foolish Old Man of North Mountain. His house faced south and beyond his doorway stood the two great peaks, Taihang and Wangwu, obstructing the way. He called his sons, and hoe in hand they began to dig up these mountains with great determination. Another greybeard, known as the Wise Old Man, saw them and said derisively, "How silly of you to do this! It is quite impossible for you few to dig up these two huge mountains." The Foolish Old Man replied, "When I die, my sons will carry on; when they die, there will be my grandsons, and then their sons and grandsons, and so on to infinity. High as they are, the mountains cannot grow any higher and with every bit we dig, they will be that much lower. Why can't we clear them away?" Having refuted the Wise Old Man's wrong view, he went on digging every day, unshaken in his conviction. God was moved by this, and he sent down two angels, who carried the mountains away on their backs. Today, two big mountains lie like a dead weight on the Chinese people. One is imperialism, the other is feudalism. The Chinese Communist Party has long made up its mind to dig them up. We must persevere and work unceasingly, and we, too, will touch God's heart. Our God is none other than the masses of the Chinese people. If they stand up and dig together with us, why can't these two mountains be cleared away?

Yesterday, in a talk with two Americans who were leaving for the United States, I said that the U.S. government was trying to undermine us and this would not be permitted. We oppose the U.S. government's policy of supporting Chiang Kai-shek against the Communists. But we must draw a distinction, firstly, between the people of the United States and their government and, secondly, within the U.S. government between the policy-makers and their subordinates. I said to these two Americans, "Tell the policy-makers in your government that we forbid you Americans to enter the Liberated Areas because your policy is to support Chiang Kai-shek against the Communists, and we have to be on our guard. You can come to the Liberated Areas if your purpose is to fight Japan, but there must first be an agreement. We will not permit you to nose around everywhere. Since Patrick J. Hurley[1] has publicly declared against co-operation with the Chinese Communist Party, why do you still want to come and prowl around in our Liberated Areas?"

The U.S. government's policy of supporting Chiang Kai-shek against the Communists shows the brazenness of the U.S. reactionaries. But all the scheming of the reactionaries, whether Chinese or foreign, to prevent the Chinese people from achieving victory is doomed to failure. The democratic forces are the main current in the world today, while reaction is only a counter-current. The reactionary counter-current is trying to swamp the main current of national independence and people's democracy, but it can never become the main current. Today, there are still three major contradictions in the old world, as Stalin pointed out long ago: first, the contradiction between the proletariat and the bourgeoisie in the imperialist countries; second, the contradiction between the various imperialist powers; and third, the contradiction between the colonial and semi-colonial countries and the imperialist metropolitan countries.[2] Not only do these three contradictions continue to exist but they are becoming more acute and widespread. Because of their existence and growth, the time will come when the reactionary anti-Soviet, anti-Communist and anti-democratic counter-current still in existence today will be swept away.

At this moment two congresses are being held in China, the Sixth National Congress of the Kuomintang and the Seventh National Congress of the Communist Party. They have completely different aims: the aim of one is to liquidate the Communist Party and all the other democratic forces in China and thus to plunge China into darkness; the aim of the other is to overthrow Japanese imperialism and its lackeys, the Chinese feudal forces, and build a new-democratic China and thus to lead China to light. These two lines are in conflict with each other. We firmly believe that, led by the Chinese Communist Party and guided by the line of its Seventh Congress, the Chinese people will achieve complete victory, while the Kuomintang's counter-revolutionary line will inevitably fail.

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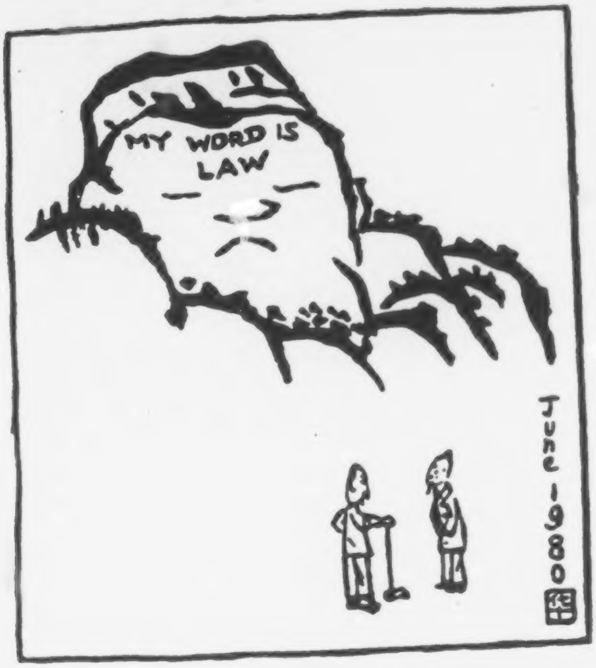
*The closing speech by Comrade Mao Tse-tung at the Seventh National Congress of the Communist Party of China.

NOTES

[1] Patrick J. Hurley, a reactionary Republican Party politician, was appointed U.S. ambassador to China towards the end of 1944. In November 1945 he was forced to resign because his support for Chiang Kai-shek's anti-Communist policy roused the firm opposition of the Chinese people. Hurley's open declaration against co-operation with the Chinese Communist Party was made on April 2, 1945 at a U.S. State Department press conference in Washington. For details, see "The Hurley-Chiang Duet Is a Flop", *Selected Works of Mao Tse-tung*, Eng. ed., FLP, Peking, 1965, Vol. III, pp. 331-34.

[2] See J. V. Stalin, "The Foundations of Leninism", *Works*, Eng. ed., FLPH, Moscow, 1953, Vol. VI, pp. 74-82.



The Foolish Old Man decides to dig up the foothills of feudalism

"My word is law" is a style of leadership that survives from feudal society. Although the Foolish Old Man dug up the mountain of feudalism (see Mao Zedong's "How the Foolish Old Man Moved the Mountain") he also has to dig up its foothills.

ARTIFACTS LESSON

MAUREEN FREDRICKSON
JANUARY 1996

ARTIFACTS LESSON

CREATE YOUR OWN ARTIFACT KIT

Artifacts:

Collect artifacts, preferably ones whose uses are not obvious. In China, I collected a small scale like the ones I saw used in the markets, a metal and leather bag with a stone for making fire, and a grooming kit with ear pick, tweezers and toothpick, which could be hung around the neck on a chain. When I arrived home, I found a prayer wheel at an import store and bought that to add to the kit. (Garage sales are also good, inexpensive places to find artifacts.) I place a piece of Chinese brocade on the table on which I display the artifacts.

Activity Sheets

Create an activity sheet for each artifact. Below are some ideas for activity sheets. Write your own to fit the particular artifacts that you have in your kit. See the sample activity sheets on the following pages.

Direct students to:
- Examine the artifact carefully.
- Describe the artifact in words.
- Sketch the artifact (this forces the students to look carefully at details and gives those with artistic intelligence a chance to shine- have each student in the group sketch from a different angle).

Ask questions which may help guide students' thinking:
- Is this artifact like anything else you have seen? What? How it is like the other object? Different?
- What material or materials were used to make it?
- What can you guess about the artifact if you know the materials from which it is made?
- What does the design of the artifact or its decorations tell you?
- From what country might this artifact have come? What evidence do you have which led you to this answer?
- How or for what purpose might this artifact have been used?
- What guesses can you make about the people who made or used this artifact?

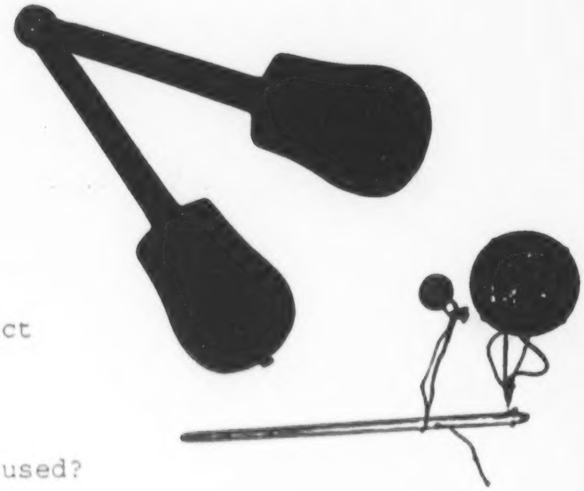
Directions for Artifacts Lesson

Divide the class into groups of three or four students each.
Ask one person from each group to come to the table and choose one artifact for the group to inspect.
Give students time to examine, describe, sketch, think, talk, and write about the artifact.
Allow students time to prepare a presentation of the artifact, as they imagine an archaeologist might do.
Have groups share what they have learned about the artifact. Allow other students to ask questions and make guesses about the artifacts shared by groups other than their own.

Debriefing

Encourage students to ask questions of other groups.
Ask questions which will lead students to deeper understandings.
Decide for yourself whether or not you will tell what the artifacts are and how they are used if students don't figure it out correctly. I usually do not tell. Sometimes I try to find a similar artifact for the next unit of study and see if the students can see similarities and ultimately figure out the correct uses. Sometimes I have "mystery" artifacts whose uses I don't know.

Artifact



1. Examine this artifact closely. Have one member of your group write a detailed description of it, while other members sketch it.

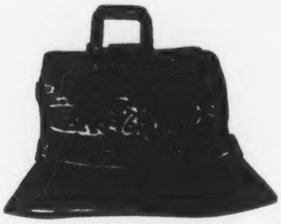
2. Of what materials is this artifact made? What is the value in knowing this?

3. For what might this artifact be used?

4. Who might have owned or used this artifact?

5. Prepare to present your findings to the class. Make your presentation as interesting as you can. Feel free to use your sketches and writings as part of the presentation.

Purse-shaped Artifact



1. Examine this artifact closely. Have one member of your group write a detailed description of it, while other members sketch it.

2. Of what materials is the artifact made?

3. Knowing what materials the artifact is made from, what guesses might you make about the place from which it comes?

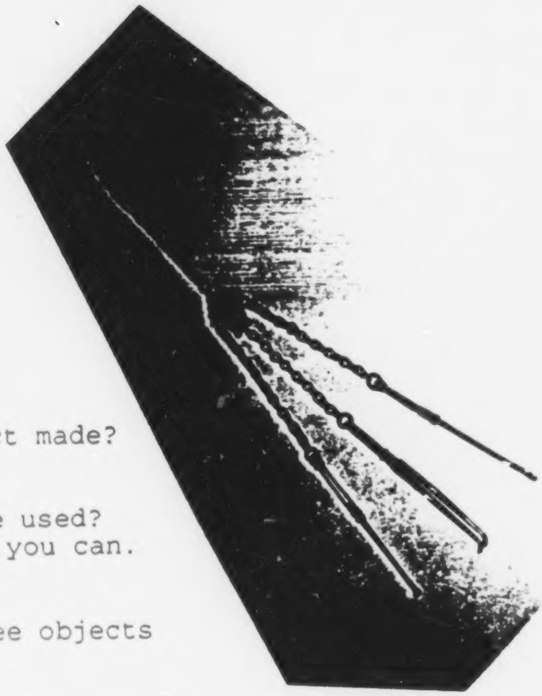
4. Why do you suppose that the artifact is made of more than one material?

5. For what might this artifact be used? List as many possible uses as you can.

6. Who might have owned and used this artifact?

7. Prepare to present your findings to the class. Make your presentation as interesting as you can. Feel free to use you sketches and writings as part of the presentation.

Objects on a Chain



1. Examine this artifact closely. Have one member of your group write a detailed description of it, while other members sketch it.

2. Of what material is the artifact made?

3. For what might this artifact be used? List as many possibilities as you can.

4. For what reasons might the three objects be hanging from the chain?

5. Who would have owned or used this artifact?

6. Prepare to present your findings to the class. Make your presentation as interesting as you can. Feel free to use your sketches and writings as part of the presentation.

Metal and Ivory Artifact

1. Examine this artifact carefully. Have one member of your group write a detailed description of it, while other members sketch it.

2. Why do you suppose that one part of this artifact is made of metal and one part is made of ivory?

3. Knowing that this artifact is made from metal and ivory, what can you guess about the place from which it comes?

4. For what might this artifact be used? List as many possibilities as you can.

5. Who would have owned or used this artifact?

6. Prepare to present your findings to the class. Make your presentation as interesting as you can. Feel free to use your sketches and writings as part of the presentation.

Teaching Modern Chinese History Through Literature

LEATH HUNT

Perhaps it is because I hate trying to follow other people's lesson plans, but I avoid trying to write standard lesson plans. I have the theory that if I have the information and the direction that I should go, then I will design my own lessons using whatever techniques seem appropriate at the time. To this end, I have not written a standard lesson plan, but rather tried to provide the necessary information for a history or humanities teacher to cross disciplines and offer an autobiography in an historical setting. As a history teacher, I have been frustrated with attempts to understand, much less teach, Chinese history from about 1956 to 1976. There has simply been nothing to equal the Great Leap Forward or the Cultural Revolution in modern Western history. The purpose of this outline is to cross reference three books and present a relatively quick, easy way to teach this difficult time period. Jonathan Spence's The Search for Modern China is a wonderful formal reference, while Zhisui Li's The Private Life of Chairman Mao offers personal insights in a narrative format. This represents an attempt to use these two sources to explain the historical setting in which Son of the Revolution takes place. What I like about this book is that it is a personal story of a young boy caught up in the great ideological struggles of Mao's dictatorship. As a point of reference, a comparison might be Jung Chang's Wild Swans:Three Daughters of China, which is the story of three generations of women in China, but is primarily an autobiography of a young girl from a politically correct family also caught up in the struggles of the Cultural Revolution. The recent movie To Live presents wonderful visuals of this time period along with a human drama of a man trying to survive in a world where the rules keep changing. Available on video, no lesson on current Chinese history would be complete without this movie.

Background

The Eighth Party Congress of the CCP (Chinese Communist Party) convened in September 1956. Already suspicious of men like Liu Shaoqi (his hand picked successor) and Deng Xiaoping, this conference confirmed Mao's worst suspicions. He was convinced that both men were trying to diminish his power. This was the first congress to convene since 1945 and called for collective leadership, asserted that China would never have a personality cult, removed Mao's thought as the guiding principal for the nation, and criticized "adventurism". This general line laid out at the Congress never had Mao's support and all of his political initiatives thereafter -party rectification, the Great Leap Forward, the socialist education campaign and the Cultural Revolution-were efforts to undermine this line. Not until 1969, when both men were purged, the majority of representatives ousted, and Mao's thought enshrined as the country's leading thought was Mao's revenge complete.

The Chinese have a saying that it takes many years for a river to be covered with three feet of ice. It took Mao many years to reach the point where he was able to purge his enemies, and the grudges he held often went back to liberation. To emerge victorious, he was willing to plunge the entire country into chaos. The principles of the Eighth Party Congress, which had convened thirteen years before, in September 1956, had never been officially reversed. Those principles-supporting the idea of a collective leadership, promising that China would never have a cult of personality, removing Mao's thought as the county's guiding ideology, and criticizing Mao's "adventurism" -had long been an anathema to Mao, as had been the men responsible for propagating them-Liu Shaoqi and Deng Xiaoping (villified and under arrest).

In the intervening years, Mao maneuvered to reverse those principles, and his efforts culminated in the Great Proletarian Cultural Revolution. As the party prepared for the Ninth Party Congress, the mere mention of collective leadership would have been a counterrevolutionary crime, and the cult of Mao was at its height. All China was wearing Mao buttons and carrying his little red book and reciting his quotations, and even the simplest transaction in a shop had to include a recitation from Mao's words. His portrait was everywhere. Tens of millions of people throughout the country began each day by bowing before a picture of Mao and asking it for their day's instructions. They ended the day by bowing again, reporting to Mao and confessing their mistakes. Every workday began and ended with collective recitations of Mao's thoughts. Chairman Mao's thought was not just the country's guiding ideology, it was its collective mantles. And adventurism? Mao's Great Leap Forward had resulted in the worst famine in human history. We know today that at least 25 or 30 million people died. (Some put the figure as high as 43 million). His Cultural Revolution had plunged the country into chaos, destroying lives, families, friendships, and the whole of Chinese society.

Years later, in 1976 immediately after the death of the Chairman, those blamed, because it was still unthinkable that the emperor could be mistaken (only badly advised), for the Cultural Revolution were called the

Gang of Four (Zhang Chunqiao, Wang Hongwen, Yao Wenyuan, and Mao's last wife, Jiang Qing).

The Great Leap Forward (1957-1960.)

Two momentous decisions were made in August, 1957. People's Communes-huge amalgamations of agricultural cooperatives-were the new form of economic and political organization throughout rural China. China's steel production was set to double within a year. Most of the increase would come through backyard steel furnaces. Mao called upon the country to overtake Great Britain in steel production within 15 years by using methods that were quick and economical. The logic was clear: Why spend millions of dollars building modern steel plants when steel could be produced for almost nothing in courtyards and fields? In reality, the furnaces were taking basic household implements and transforming them into nuggets called steel, melting down knives into ingots that could be used to make other knives. Mao's plan for the Great Leap Forward was grandiose, utopian-to catch up to Great Britain in 15 years, to transform agricultural production, using people's communes to walk the road from socialism to communism, from poverty to abundance. Mao was accustomed to sycophancy and flattery. Wanting to please Mao, top-level party and government leaders embraced his grandiose schemes. Top level cadres complied by working the peasants relentlessly and by reporting what their superiors wanted to hear. Impossible and fanatical claims were made. Everyone was caught in the grip of this utopian hysteria. Harvest time 1958 found thriving, abundant crops. The fields were filled with young girls and women. All able-bodied men, the real farmers of China, had been taken out of agricultural production to tend the backyard steel furnaces.

Every commune Mao visited provided testamony to the abundance of the upcoming harvest. As he traveled by train through the countryside, Mao saw a huge multi-act nationwide Chinese opera. Party secretaries had ordered furnaces constructed everywhere along the routes. Women working in the fields were dressed in colorful reds and greens. In some provences, rice plants from far away fields were transplanted along the train routes to give the impression of a widely abundant crop. Production figures were wildly falsified to the point that they represented numbers that no soil could produce. The finished steel coming out of the backyard furnaces was useless.

Agricultural production in the fall of 1958 was the highest in Chinese history. By mid-December, the nation was seriously short of food. A large portion of the huge harvest lay uncollected in the fields. The men had been transferred to the backyard furnaces and the women and children could not bring in the harvest. Crops rotted in the fields. Ironically, much of the grain that was produced was sent to pay debts to the Soviet Union. Mao could not admit that the communes Khrushchev had so vigorously opposed were not a success. As the drive to produce steel continued, people were forced to contribute their pots and pans, doorknobs, shovels, spades , etc.. . Because there was not enough coal to fire the furnaces, the fires were fed with wooden furniture.

The popular attitude toward Mao was rooted in Chinese tradition. The Emperor was never wrong, only misguided by his advisors and court officials. He continued to be greeted by huge, enthusiastic crowds who greeted him with thunderous applause and shouts of "Long live Chairman Mao."

Great Proletariat Cultural Revolution.

Thumb nail definition: Complex social upheaval that began as a struggle between Mao Zedong and other top party leaders for dominance of the CCP (Chinese Communist Party) and went on to affect all of China with its call for "continuing revolution Dates for the movement are usually given as 1966 to 1976.

"Dragons beget dragons; phoenixes beget phoenixes; rats beget rats." The Cultural Revolution officially began on May 16, 1966. On this day Mao launched what he called a "vigorous attack" on bourgeois elements within the party, the government, and the army. Mao contended that the Chinese revolution was losing impetus because of party conservatism and lethargy of the huge cumbersome bureaucracy, which had lost the ability to make speedy or innovative decisions. He claimed that many party bureaucrats "were taking the capitalist road" even as they mouthed the slogans of the revolution.

As the year began, two quite different groups had emerged. On one side was a group reguarded as professional party bureaucrats and intellectuals who embraced the status quo and were close to Liu Shaoqi and Deng Xiaoping. The second group was under Jiang Qing and may be loosely called radical or nonestablishment intellectuals who, initially, pushed for socialist purification of the arts.

In August, Mao wrote a letter to a young student at a middle school. A group of youth had formed a rebel organization called the Red Guards. Mao praised the group and proclaimed that "to rebel is justified." His message was reprinted all over China and became the rallying cry of young people everywhere in the country. Red Guard groups began to spring up in schools, at all levels, throughout the country. Mao announced that certain "comrades" at both the national and local levels had taken a reactionary, bourgeois stand and thus enforcing the dictatorship of the bourgeoisie. They were trying, he claimed, to strike down the Great Proletarian Cultural Revolution. "Who are against the great Cultural Revolution? American imperialism, Russian revisionism, Japanese revisionism, and the reactionaries." That summer (1966) he stood atop Tiananmen repeatedly to receive millions of the young Red Guards who had traveled from all parts of China to see their great leader. With Mao behind them, student rebels were unleashed to move from their schools to the streets, and house searches of those suspected of "bourgeois" tendencies began. Red Guards began breaking into private houses to question the occupants and search for evidence of their antipathy toward socialism.

January 1967, the country was in chaos. Fighting was breaking out. Party and government offices were paralyzed. Factory production was plummeting, and had stopped altogether in some places. Transportation was breaking down. "Overthrow Everything" and "Wage Civil War" were the slogans of the rebels headed by Lin Biao and Jiang Qing. Each person investigated was subjected to intense psychological pressure in so-called study groups. For hundreds of thousands of cadres and intellectuals, these investigative sessions were not held in their hometowns, but in special "schools" which combined hard agricultural labor with constant self-evaluation and study of Mao's works. They were, in fact, as much prisons as schools. This combination of incessant indoctrination and hard labor was also the norm in ordinary villages all over China.

The problem was that factories and schools were split into two groups. On one side were the militant rebels. On the other side, fighting back, were party supporters. This was a struggle for power between competing groups. Mao took the side of the rebels in order to overthrow purge the conservative party committees.

In 1968 Mao apparently decided that his faith in the young had been missplaced. His new faith was placed in the workers and student leaders were sent to the countryside, followed by millions of ordinary students from middle school through the university. They were to be reformed and to "learn from the poor and lower-middle peasants".

Universities in China were closed for four years. Everything was questioned. In the factories, workers joined with the Red Guards and questioned work methods as well as their leaders. The Cultural Revolution aimed to root out everything left of the old order. Mao wanted to create a new society in which people perform social functions for the satisfaction derived from contributing to a new ideal. He attacked the "capitalist roaders" who were defined as those who were not enthusiastic about the road to socialism, even though they had participated in the movement.

Officially, the idea was to create a greater industrial democracy with workers participating in the running of their factories and managers forced to work on the shop floor regularly so they could feel what it was like. People working in offices went (or were sent) to the countryside to "learn from the peasants". Doctors left their expensive hospitals to go out to the countryside to train "barefoot doctors" who would care for the sick in remote villages.

Quotations From Chairman Mao / Mao's Little Red Book

Compiled by Lin Bao, the first edition was published in May 1964. Palm sized book, covered in Red plastic, filled with aphorisms drawn from Mao's speeches and writtings. This signals the beginning of the cult of Mao. As though nothing had been learned from the Great Leap Forward, ideological purity, not expertise, was what mattered. The army set up political departments in work units everywhere in China to teach the thought of Mao. All of China was engaged in political study, reading the Chairman's works, reciting by heart the most simplistic of the Chairman's sayings. The cult of Mao spread to every factory and school and community in China.

Son of the Revolution

Chapter one.

Liang discusses the dilemma that his mother found herself in. "She loved the Party and didn't know what to do. She loved the party but didn't have any criticisms to make; the Party had given her a job and saved her from abject poverty. Still, her leaders said that everyone participate actively in the movement, especially those who hoped to someday join the party." Liang discusses the fact that the party seemed to be caught off guard and that the "Hundred Flowers Movement" suddenly changed into the "Anti -Rightest Movement". His mom was labeled a "rightest" solely because of the criticisms she had made. She was sent to the countryside and was denounced by her husband who was trying to save his family's reputation. He had to seek a divorce since the custom in such instances was to consider the entire family guilty. With such a questionable background, Party membership would be denied as well as admission to schools, decent jobs, and good marriages.

In the spring of 1956 Mao spoke of the need for warm relations between party and nonparty members, urging CCP members to consider any "reasonable" views expressed by outsiders, to pay more attention to minority needs in China, and to study more about the West and learn foreign languages. He spoke of "letting a hundred flowers bloom" in the field of culture, and "a hundred schools of thought contend" in the field of science. In April of 1957, intellectuals were encouraged to speak out against abuses within the party. The campaign took aim at the CCP's own "bureaucratism, sectarianism, and subjectivism". Convinced that permission to air their grievances against the CCP was now official, the intellectuals responded with enthusiasm across a 5 week period from May 1 to June 7, 1957. As days went on, the "mistakes" of the party were subjected to increasingly ruthless criticism. Not only were individual members of the party called into account, but the party as an institution was rebuked. In the end, Mao's own leadership was criticized. "We want the snakes to come out of their holes.. Then we will strike. My strategy is to let the poisonous weeds grow first and then destroy them one by one. Let them be fertilizer." At all levels people began to speak out against the CCP. Due to severe criticism, Mao altered the original text so that it read as if the promised intellectual freedoms were to be used only if they contributed to the strengthening of socialism. "I told the rightists to criticize us in order to help the party . I never asked them to oppose the party or to try to seize power from the party." According to Spence, by the end of the year, over 30,000 intellectuals had been branded "rightists", a label that effectively ruined their careers. According to Dr. Li, over 500,000 people were labeled rightists and that work units were given quotas of 5% of its membership to be labeled as rightists. Mao himself told Dr. Li that the number identified as "enemies of the people" was 30 million. "We have so many people. We can afford to lose a few. What difference does it make?" Many were sent to labor camps or to jail, others to the countryside into what was essentially a punitive exile that might last for life. Mao did not kill his opponents right away. But the physical and mental hardship of his reforms often meant a torturously slow and painful death. Some professors and students were driven to suicide by the incessant pressure of public struggle sessions.

Some argue that the Hundred Flowers campaign was a plot to reveal the hidden rightists. Spence claims that this was not the case and that the campaign was a muddled and inconclusive movement that grew out of conflicting attitudes within the CCP leadership. Dr. Li seemed to think that Mao expected the intellectuals to criticize his foes within the party, but that the strategy backfired. From this campaign sprang the Great Leap Forward.

Chapter two describes the famine of 1960 and the supposed attack of China by Chaing Kai-Shek. He also describes the denuding of the landscape in order to fuel the smelting furnaces.

Chapter four, father explains his loyalty to the party, but discloses that he was once a member of the KMT's (Koumintang/ Guomindang) youth league. In his chapter, Liang also describes his reaction to Mao's swim in the Yangtze river. Dr. Li pointed out that a river swim was often a signal that Mao was about to announce a major campaign. The Cultural Revolution is announced and backgrounds of neighbors are exposed. "All this was an exciting process which none of us dared to question. It seemed that every day good people were exposed as evil ones lurking behind Revolutionary masks. Friendly people were hidden serpents." "Gang Di denounced the music teacher for her high heels and coquettish voice. Little Monkey said Teacher Chen used a capitalist teaching method by telling us stories for ten minutes before class to calm us down...the math teacher wore perfume ...Teacher Luo boasts of using advanced Soviet teaching methods were used as proof of his surrender to the USSR." Finally, his father's past is exposed and Liang is accused of being "Sons of a Capitalist Reactionary stinking intellectuals." Father's daughter accused him of being a "Capitalist, a bloodsucker, a foreigner's dog." Liang Fang begins to participate in home searches.

Chapter Five. Little Liang is visited by members of a revolutionary work team who want him to criticize his own father. "The most important thing you can do is help your father. Help him recognize his faults. Be courageous, criticize him so he can change himself." Likewise, all of the families in the neighborhood are told," If someone in your family is criticized, this is a good thing, because those comrades are being saved from falling into the quicksand of capitalism." Liang speculates that his sister has renounced her mother in order to overcome her tainted background and help organize a revolutionary group in her school. Her Red Defense Guard unit began to make home searches, looking for counterrevolutionary material such as " pre-Liberation Reactionary artworks, gold, jade, silver, jewelry-the trappings of Feudalism-Capitalism-Revisionism". The leaders of the Revolution called for a comprehensive attack on the "four old" elements within Chinese society-old customs, old habits, old culture, and old thinking-but they left it to local Red Guard initiative to apply these terms. In practice what often happened was that after the simpler targets had been identified, Red Guards eager to prove their revolutionary integrity turned on anyone who tried to hold them in check, anyone who had Western education or dealings with Western businessmen or missionaries, and all intellectuals who could be charged with "feudal" or "reactionary" modes of thinking. The techniques of public humiliation grew more and more complex and painful as indentified victims were forced to parade through the streets in dunce caps or with self-incriminating placards around their necks, to declaim their public self criticisms before great jeering crowds, and to stand for hours on end with backs agonizingly bent and arms outstretched in what was called "the airplane position". At the same time, thousands of Red Guards were gathering in Tiananmen Square, to report to Jiang Qing.

Chapter six. A search team comes to the Liang home looking for counterrevolutionary material. They find two Western ties and a Western-style suit. After that, books are located and everthing is burned. The Work Team holds public a criticism meeting and Father is forced to confess.

Chapter eight. Little Liang describes life as the child of a counterrevolutionary. Because of the torment, he goes to the countyside to live with relatives. He becomes a storehouse of information for the peasants about life in the city and the struggles of the Cultural Revolution.

Chapters nine and ten. Students from all over China begin to recreate the Long March. Liang makes it to Peking to look for an old family friend who was studying at the Central Institute of Music (closed because of the Revolution). The past president of the institute was being forced to sweep floors and clean bathrooms. Joining with him was a famous studen pianist who was accused of the crime of having traveled to the Soviet Union to be part of an international competition.

Chapter eleven. Two student groups make war in Changsha in order to wield power in the name of Chairman Mao.

Chapter fourteen. 1969. Father, along with cadres, are sent back to the countryside to learn from the peasants and prolonged re-education.

Chapter fifteen. "The peasants ' only real source of income was the paltry twenty yuan they received for each pig they sold to the government. If this money was hoarded carefully for ten years or more, it might conceivably buy someone a bride." Such men, of course, were labeled Capitalists and forced to destroy their livestock. This also addresses the modern problem of marriage in the impoverished rural areas which features high percentages of unmarried men. Women marry outside the region, leaving large numbers of men without hope of marriage and accusations of kidnapped brides. Liang Wei-ping tells of a similar story in chapter sixteen. An Educated Youth was assigned to a peasant family in the countryside. After a week, she was raped by the son in the family. Too humiliated to report the incident, she married the boy. The family received a bride for free.

Chapter seventeen. Liang raises the questions: "Why should two good people like my parents be forced to divorce each other? Why should Liang Fang raise a machine gun against her fellow teenagers? Why did the peasants fear the cadres so much if they were part of our great Communist Party? Why were people so determined to make me and Peng Meng look like counterrevolutionaries when we wanted only to make a contribution to our country? Why had the Revolution given us all so little when we had sacrificed so much?" With the euphoria, fear, excitement, and tension that gripped the country, violence grew apace. Thousands of intellectuals and others were beaten to death or died of their injuries. Countless others committed suicide, many of whom killed themselves only after futile attempts to avoid Red Guard harassment by destroying their own libraries and art collections. Thousands more were imprisoned, often in solitary confinement, for years. Millions were relocated to purify themselves through labor in the countryside.

The extent of this outpouring of violence, and the rage of the young Red Guards against their elders, suggest the real depths of frustration that now lay at the heart of Chinese society. The youth needed little urging from Mao to rise up against their parents, teachers, party cadres, and the elderly, and to perform countless acts of calculated sadism. For years the young had been called on to lead lives of revolutionary sacrifice, sexual restraint, and absolute obedience to the state, all under conditions of perpetual supervision. They were repressed, angry, and aware of their powerlessness. They eagerly seized on the order to throw off all restraint, and the natural targets were those who seemed responsible for their cramped lives. For them, Mao stood above the fray, all wise and all knowing.

Chapter nineteen. This chapter presents an interesting description of a collapsing socialist economy.

Chapter twenty-two. Mao dies and the Gang of Four are arrested. Dr. Li's comment on Mao is: "What he brought was not a better life, but one political movement after another until the very word 'Revolution' had become tedious and meaningless... I thought about how for thousands of year our ancestors' reverence for their emperor had made it easy for him to control them. If they had grievances, they assumed that the emperor didn't know, that the evil ministers around him were keeping him from the truth. And so it is even now. No one blamed Chairman Mao . 'An old man sometimes becomes confused was the harshest thing I heard against him even during those days of violence."

Three Cultures, Two World Views

A Unit of Study for Advanced History Students

This Unit compares the cyclical world views held by traditional Chinese and Native Americans with the linear sequential world view held by Western Europe and America.

From the 1995 Fulbright Summer Seminar in China

By J. Kevin Oakes

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Traditional Chinese Cyclical World View

Today's China is a country in transition while yet remaining a repository of traditional world views. This unit will examine the effects of those basic world views which have persisted down through the ages to effect both America and China today.

Our predominant American culture of Anglo-Saxon and Calvinist values emphasizes a linear sequential world view. We tend to believe that life begins, proceeds from goal to goal, and concludes at some final destination. Time becomes the critical element that disconnects us from the universe. Americans pursue a Teutonic ideal of individualism. We are highly mobile and self reliant, but incapable of maintaining close personal ties. We see ethics in absolutes. Our linear, goal oriented Northern European approach led to assembly line mass production of Industrial Revolution.

Traditional Chinese and Native Americans appear to have a more cyclical world view of history and nature. Cyclical is wholistic. Ancient mythic archetypes repetitively symbolize good and bad values. Society embraces a situational and other-centered way of life. Focus is on the extended family. Individuals know their place in society and are secure in their relationships with others. This world view thinks of right and wrong, truth or untruth, justice or injustice, in relative terms. The Chinese concept of ren-ching-wei, the flavor of human feeling, means that whatever the occasion, human considerations take precedence. Personal relationships are more important than logic or legality. Human values are not to be swallowed by science, modern life, or other concerns. It is part of the daily give and take of social life. Goal oriented movement is not as important as human relationships.

Guanxi are the ties and connections. Chinese don't think of autonomous individual, but as groups. Morals are not absolute. Each person in the network has ties to each other. Family, clan, village, same school, army, etc are basis for Guanxi. Apparent Chinese conformity derives from the relatively stable quality of Chinese society. Marxism - Leninism fits well into this concept - just adds the economics of Marx and the organizational structure of Lenin. Every structure becomes a basis for a Communist Party. So system built around mutual spying and telling on one another and inventing lies about each other. It eliminates all private life. Also eliminates public sphere for publicly airing views. Public debate and expression eliminated. So only an official sphere remained. The measures that the Communist government has tried to implement were of Western origin, but the drastic measures and the relatively mild opposition indicates an other directed orientation rather than an inner-directed one.

Paul Theroux in Riding the Iron Rooster says: People know that in Chinese terms a cycle lasts sixty years. Lynn Pan began her book The New Chinese Revolution, about recent events in China, by describing what a cycle means in Chinese terms, and then she became specific: "In June 1981 the Chinese Communist Party, founded at a secret meeting in Shanghai in 1921, completed its first cycle of sixty and began on its next." It was also in June 1981 that Deng Xiaoping was made Number One and opened China's doors - and then the West hurried in.

There are several similarities between traditional Chinese and Native American values. The result of both traditionally cyclical world views is that they each revere the earth as true father and mother. Both consider family to be based on natural closeness rather than blood relations. All cousins, no matter how distant, are treated as brothers in both cultures. Both consider ethics in relative rather than absolute terms. Both view power as a reflection of virtue. Neither are highly individually goal driven. Traditional American policy has not enjoyed great success with either China or Native Americans. Perhaps one solution to better relations rests in understanding our nearly unconscious traditional world views.

Four comparisons we will observe regarding traditional world views are:

1. Ethnic and regional differences within China and America
2. The impact both of and upon religion and great ideas
3. The diluting effects of foreign influences
4. The effects of modernization.

Individual groups put cultural specific spins on these world views. Traditional beliefs of the Zhuang people in Guilin, for example, evidence fundamental differences from the more populous Han population in Beijing. Xi'an was the Tang Dynasty capital, largest city in world in its time, eastern terminus of the Silk Route, and the meeting point of east and west. The tremendous mixing of cultures through this dynamic city modified values on both ends of the Silk Route. Guangzhou's role as an early trade center, later a revolutionary center, and today an economic center is highly valuable to study. It reflects westernization within the country. Hong Kong provides relevant examples of heavily Westernized influences outside the People's Republic of China. Traditional ancient ancestor worship, Confucianism, Naturalism, Daoism, and Chan Buddhism reflect a cyclical view of life.

Of great interest is the upheaval of traditional values due to foreign occupation. Invading Mongolians, Confucian attitudes toward trade and protection during the Ming period, Western interference, and the Manchu absolute rule from the Dragon Throne all posed conflicts in values. To what degree can one yet discern remnants of such ancient values as the Mandate of Heaven, virtue, and China's view of herself? Han nationalism eventually overthrew Manchu invaders, but both the Taiping Rebellion and the Kuomintang Revolution were followed by a restoration. The shift in Kuomintang policy reflected a resurgence of traditional values that were in conflict with revolutionary values. Government policies since 1949 have been quite linear and goal directed. Both traditional cyclic values and western linear values still have strong yet apparently conflicting appeal. I would think the effects of the Cultural Revolution would differ from north to south, on regional peoples, and the degree of earlier foreign influence.

Our approach will be incomplete and filled with contradictions. The Historical Records of Ssu-ma Ch'ien seem to defy the notion of traditional cyclic values. The Shih-Zhi presents a precise chronological framework of history from its origins. Does this linearity suggest an aberration or a contradiction of the thesis?

If China does retain traditional cyclical world views, what impact would they have regarding future relations with America? Richard Nixon's final book Beyond Peace argued the need for a very different foreign policy than that being conducted by our current administration. Most speculation regarding China's future after Deng Xiaoping views China from one of two perspectives; either as the world's largest economy by the year 2010, or a balkanized country with a mass exodus of Chinese. Whichever scenario is correct, it is time we come to grips with Chinese culture, and that means teaching it correctly in our schools.

It is also true that we need to teach a more accurate portrayal of our own Native Americans. European-American relations with Native Americans has also been historically bad for the same reason - we fail to appreciate fundamentally different perspectives of the world. This unit is designed to look at the historic dynastic cycles, religion, art, and politics of Western Europe, China, and Native Americans in an effort to understand their respective world views.

Summary of Chinese Dynasties

1. Xia **2000-1500 BC** Mythical?

2. Shang **1500-1122 BC** Mandate of Heaven. Calligraphy.

3. Zhou **1122-221 BC** Less advanced. Used iron. Confucius, Lao Zi.

4. Qin **221-207 BC** Legalism. Great Wall.

5. Han **202 BC-220 AD** Pax Sinica. Leveling. Civil Service. Silk Route.

6. Six Dynasties **220-589 AD** Hun Invasions **316** AD.

7. Sui **589-618** Reunited China. Grand Canal dug to link Yellow and Yangtze rivers.

8. Tang **618-906** Defeated invading Turks and extended frontiers. Poetry flourished. Gunpowder invented. First printed book, Diamond Sutra. New taxation system.

9. Five Dynasties and Ten States **906-960**

10. Song **960-1279** Expanded foreign trade. Perfected porcelain making and landscape painting. Perfected Civil Service System.

11. Yuan **1271-1368** Established in North China by Kublai Khan. Improved economy. Extended Great Canal. Linked China to Persia and India by post roads. Marco Polo visited. Promoted contact with Europeans. Made local governments responsible to central government. White Lotus Society worked for revolution.

12. Ming **1368-1644** Reestablished order and suppressed secret organizations. Restored scholar officials to the Civil Service. Issued new code of laws - the Code of Great Ming. Sent naval expeditions to Southwest Asia and Africa. Eventually withdrew China from world affairs.

13. Qing **1644-1911** Established by Manchus. Ruled according to Confucius. Kept Chinese separate from Manchus. Required wearing of queue. Scholarship important.

14. Republic established by Sun Yat-sen in **1912**

15. Communist Revolution - **1949** - Mao Zedong

Native American Mythic / Historic Views of Time

Two views of society: Mythic (anthropological) and Historic. The one traditional ... that of cyclical time, periodically regenerating itself ad infinitum; the other modern, that of finite time, a fragment between two atemporal eternities. Herein lies the chief difference between the man of the archaic and traditional societies and the man of the modern societies with their strong imprint of Judaeo-Christianity. The former feels himself indissolubly connected with the Cosmos and the cosmic rhythms, whereas the latter insists that he is connected only with History. Mythic people say all life's acts exist as paradigms that were revealed in mythical times. All important acts were revealed by archetypes (models) of human behavior. Every act has a definite meaning - hunting, fishing, games, agriculture, conflicts, sexuality - in some way sacred. Profane activities are those which have no mythical meaning - they have no exemplary models. Ritual involves imitation of archetypes. Every sacrifice repeats the initial sacrifice.

By rejecting history, mystic shows terror of losing himself by letting himself be overwhelmed by meaninglessness of profane existence. Rejects novelties of experience (historical events) as being meaningless infractions of norms (faults, or sins). If we pay no attention to it, time does not exist, so mans sins (departure from the archetype) does not exist and time can be annulled. Life of mystic does not bear burden of time, does not record time's irreversibility. The primitive lives in a continual present. Absolutes have no meaning.

Progress is an inapt term for mythic societies. Any change was interpreted through myths. Mythic societies have no powerful incentive to dream up new technologies. When new ideas did appear, they were inserted into the mythic model.

History into myth - the myth of eternal repetition. - Birth, life, death, rebirth. Did have freedom each year to begin a new pure existence with virgin possibilities. But this only imitated the new Spring rebirth. Indians horrified at European burial of dead in coffins. This anticipated a resurrection. Indian burial not to preserve the body, but re-enter it into a cycle of decay and rebirth. Become part of nature:

> "The mountains, I become part of it ... The herbs, the fir tree, I become part of it. The morning mists, the clouds, the gathering waters, I become part of it. The wilderness, the dew drops, the pollen ... I become part of it."

Similar to eastern concept of reincarnation. Hegel said history progresses toward liberal democracies, and once there history will end. Pantheism of Indians - impersonal gods in nature.

Time is the focal issue because it is the ultimate symbol of disconnection. A sense of time produces a sense of distance from the grand unity. Indians see themselves as a cosmic glue connecting forms together. The Indian can be a fox or a frog and still be a person. He can call the wind and the rain, and make them go away.

Historical events have significance only in that they occurred within a larger sphere. One Hawaiian dismisses haole (white) history as fraud - "To know my history, I had to put away my books and return to the land. Historians must listen, they must hear the generational connections, the reservoir of sounds and meanings. They must come, as American Indians suggested long ago, to understand the land."

From God is Red by Vine Deloria

Indians hold their lands, places, as having highest importance. White America see our movement across the continent as a steady progression of good events, thereby placing history - time - in the best possible light. Indians concerned with problem of space and whites concerned with problem of time - spatial vs. temporal reference. Indians place importance on places for ritual. Ethics flow from the life of the community. Little dependence either on an individual or community basis on the concept of progress. Value judgments involve present community reality rather than past or future golden ages from/to which the community is moving. As time becomes less important, the monotheistic thesis is threatened.

Christianity has placed major importance on history, but tribal people give it casual importance. When relating past experience usually preface it by saying "The way I heard it" or "it was a long time ago." Recorded past by painting new symbol on buffalo hide each year of a memorable event. Eventually the hide would be filled with symbols and it would be maintained as long as there were people who remembered what the figures meant.

Introduction of Last of the Mohicans
By James Fenimore Cooper

It is generally believed that the Aborigines of the American continent have an Asiatic origin. There are many physical as well as moral facts which corroborate this opinion, and some few that would seem to weigh against it.

The color of the Indian, the writer believes, is peculiar to himself; and while his cheek-bones have a very striking indication of a Tartar origin, his eyes have not. Climate may have had great influence on the former, but it is difficult to see how it can have produced the substantial difference which exists in the later. The imagery of the Indian, both in his poetry and his oratory, is Oriental - chastened and perhaps improved, by the limited range of his practical knowledge. He draws his metaphors from the clouds, the seasons, the birds, the beasts, and the vegetable world. In this, perhaps, he does no more than any other energetic imaginative race would do, being compelled to set bounds to fancy by experience; but the North American Indian clothes his ideas in a dress which is different from that of the African, and is Oriental in itself. His language has the richness and sententious fullness of the Chinese. He will express a phrase in a word, and he will qualify the meaning of an entire sentence by a syllable; he will even convey different significations by the simplest inflections of the voice.

Basic Outline of Native American Peoples

EASTERN WOODLANDS

On east coast lived in walled cities with much political organization. Highest Indian culture the Mound Builders in Midwest and south. Mounds for burial places. Find there now tools, jewelry, weapons. One mound in Ohio, the *Great Serpent Mound*, is 1,300 feet long.

Algonquian

Largest and most widely distributed Indian linguistic stock consisting of several hundred tribes and speaking fifty related languages. Include Abnaki of Maine, and New England Tribes of Sauk, Fox, Kickapoo, and Pottawatomi of Middle West and Blackfoot of Plains. Also included Algonquin in Quebec, Amalecite, Cheyenne, Conoy, Cree, Delaware, Gros Ventre, Massachusetts, Miami, Micmac, Mohegan, Mohican, Montagnais, Musi, Narraganset, Naskapi, Nipmuc, Ojibway, Ottawa, Pequot, Sac, Shawnee, Tete de Boule, and Wampanoag. The principal confederations were Abnaki, Pennacook, and Illinois.

Algonquin

Excellent fishermen with nets and good hunters. They befriended the French, which then put them in conflict with the Iroquois. Iroquois won the warfare and by the middle of the 17th century the remains of the tribe were dispersed westward.

Iroquois

Common language was Iroquois. In central New York. In **1400's** and **1500's** 5 tribes, Cayugas, Mohawks, Oneidas, Onondagas, and Senecas, form the Hiawatha's League of the Iroquois, (League of the Iroquois or the Five Nations) to stop warfare. Later the Tuscaroras emigrated and admitted so known as the Six Nations. Lasts several hundred years. An agricultural economy based on corn, pumpkins, tobacco and fruits. Made pottery, baskets, and used wampum as medium of exchange. Kept public records woven into designs of large wampum belts. Towns of several long, bark covered communal houses with families living in semi private compartments. Councils were democratic; delegates elected. Early acquired firearms which gave them power in early colonial America. Expanded territory until **1720** when they held vast region from Atlantic Ocean to Mississippi and from St. Lawrence to the Tennessee Rivers. Usually allied themselves with English. Opposed French settlement southward from Canada and prevented English colonies from being flanked on west by French. Officially neutral during the Revolution, but six tribes joined the British. Tribes were eventually settled on reservations in Canada and eastern America.

Cherokees

Once one of the most powerful tribes in southeast. Of Iroquoian language. Consisted of seven clans distributed in villages of log houses. Hunted and farmed. Cherokees usually sided with English against French for supremacy of North America. Declared their allegiance to English throne in **1730**. But warfare from **1758-1761**; usually from seizure of Cherokee territory by American colonists. Aided British during American Revolution. Signed formal peace treaty with US in **1785** but continued resistance for ten years thereafter. Between **1790-1817** 3000 migrated to west of Mississippi in what later became Indian Territory, now part of Oklahoma. **1791** treaty gave US part of their lands and US recognized the rest of their land and prohibited trespassing on in. Many Cherokees converted to Christianity in 19th century. Tribes in **1820** established a representative government with elected chief, a Senate and House. Established public school system. Adopted a syllabic alphabet of 85 characters in **1825** invented by Sequoia. Drafted constitution in **1827** declaring the tribe the Cherokee Nation. Published newspaper.

Gold discovered on their lands in Georgia. Georgia unsuccessfully tried to have them removed in **1819**. Then tried to buy their land. Cherokees made sale of land punishable by death. But Georgia in **1828** enacted legislation outlawing Cherokee government and confiscated their territory. Cherokees appealed to President Jackson for protection but this was rejected. **1832** US Supreme Court including Chief Justice Marshall ruled that Georgian acts were unconstitutional but Jackson ignored the ruling. A small group agreed in **1835** to sell their lands, but they were put to death as traitors. US began military operations against Cherokees in **1838**. Most of the tribe, about 10,000 - 20,000, driven in forced march in which many thousands died. When they arrived in Indian Territory, they re-established government under John Ross. Nation flourished until Civil War when many Cherokees joined both sides. After the war a new treaty gave them greater freedoms. The nation friendly to US. They disbanded nation in **1906** and became US citizens. Now live on reservation in North Carolina and mostly in Oklahoma.

SOUTHEAST INDIANS

Muskhogean Indians

Europeans considered them the elite. Learn from Europeans to plant orchards and keep cattle.

Creek

Were dominant tribe in 18th century of confederacy in Alabama and Georgia. Agricultural but warlike. Lived in villages of log houses plastered outside with clay arranged around a common central square. Supported the British in Revolution. Instigated by British, they took up arms against US in **1813**. Crushed by Andrew Jackson. Sold all remaining territory in **1828** and moved to Oklahoma where they were one of the Five Civilized Nations.

Natchez

Of Muskhogean stock. Lived on lower Mississippi River. Only tribe to have an absolute monarch, the Great Sun. At the opposite end were the common people called the Stinkards. French met then in 17th century and surprised at esteem held for the Great Sun. First French missions came in **1699**, trading post in **1713**. But in **1729** Natchez sacked post and killed 200 white inhabitants. French, aided by Choctaw, drove Natchez out in **1731** and sold 450 as slaves in West Indies. Rest were assimilated with Chickasaw, Creeks, and Cherokees.

Seminole

Originally Creeks in Florida and Georgia.

Chickasaw

Apalachee

GREAT PLAINS

Between Rocky Mountains and Mississippi River. Hunt buffalo and live in tepees. Tribes held together by tradition. Participation in the often painful ceremonies voluntary. Had no hereditary or elected government. Chief in most tribes has no power to punish. Chief meant no more than just one honored for his wisdom. One could follow a leader into battle if one believed his medicine was powerful, or he could stay home. Wide range of conduct tolerated. If man wants to dress as woman, that's his business. Everyone a member of some society with own rules, ceremonies, dances, costumes, and taboos. The Hidatsa Dogs were contraries and did everything backward - so if told to flee was meant to attack. They had shared vision of thunder. To ignore this sign invited death by lightning. They rolled in dust to wash, immersed themselves in water to dry off, said yes when meant no. Almost all tribes had military societies. Some were age graded, while in others the boy just decided which to join. The Kiowas Principal Dogs, or Ten Bravest was prestigious. The Principal Dog leader wore long sash he anchored into ground with lance during battle. Could not move until another member of society pulled out the lance.

War was treated as a sport. Indians counted coup. Had to be witnessed and sworn to by another Indian. Minor coup is killing enemy while major coup to touch live enemy, fight staked to ground, rescue comrade. Feats of bravery more prized than killing. All out tribal wars were rare. War leader, no matter how successful, who lost a man lost face and followers. In combat there was no overall strategic view, only a contest in which to perform personal exploits. Only towards the end would leaders such as Crazy Horse persuade braves to concentrate on killing soldiers rather than on personal glory.

Cheyenne chief Roman Nose had a warbonnet that made him bulletproof. But it had a taboo not allowing him to eat food with metal implement or he would die in battle. He accidently ate food touched with metal fork. Days later was battle he knew he could not join or he would die. He did join when battle got rough and was promptly shot to death.

Pipes were most important sacred objects. Carved of blood red stone from Minnesota. The sacred stone quarry was neutral ground where no fighting was allowed. Carved pipes with 4-5 foot stems decorated with fur, horsehair, and quills had strong powers. Smoked kinnikinnick.

Sun Dance common among nearly all plains Indians. For four days and nights dancers went without food or water and stared fixedly at the top of a central pole, where a red painted buffalo skull or some other symbolic object represented the sun. Celebrants stood more or less in one place, rising up and down on their toes or shuffling a little backward and forward. They held eagle bone whistles in their mouths to sound with each breath. For those who lasted long enough, a vision might be granted. Some to fulfill a vow or wring pity from the gods, tortured themselves by running skewers through the muscles in their chests or backs and swinging from thongs until the skewers were torn loose.

Sioux (Dakota)

Confederation of tribes. Once from area of northwest Wisconsin and east Minnesota around Lake Superior. Sioux discovered by French in Canada in 17th century and driven southward to Lake Superior by hostile

Ojibway. Stayed here until placed on reservations in 19th century. Fought on side of English in Revolutionary War and War of **1812**. Treaty in **1815** at Prairie du Chien, Wisconsin, ended war between Sioux and Ojibway and gave land from East of Mississippi almost to Rocky Mountains from Devil's Lake Wisconsin to Sioux City Iowa. In **1837** Sioux sold all territory east of Mississippi River and in **1851** sold most of Minnesota but delay by government led to massacre of white settlers at Spirit Lake in **1857**. A second uprising in **1862** killed 800 settlers in Minnesota. This revolt put down by General Henry H. Sibley who hanged 39 leaders and drove Sioux out of Minnesota. Since then western Sioux and other Plains Indians under leadership of Red Cloud in constant war with United States. 100 soldiers massacred near Ft. Kearney in **1866**. In **1868** a peace treaty arrived at. But invasion of Black Hills led to another war from **1876** to **1877**. General Custer and nearly 300 troops killed. Chief Sitting Bull escaped into Canada but returned to surrender in **1881**. Uprising in **1890** opposed to sale of land to US resulted in killing of Sitting Bull and massacre of about 300 Sioux at Wounded Knee. Now live in various reservations in North and South Dakota, Minnesota, Montana, and Nebraska.

Name from Nadowessi meaning little snakes, meaning enemies. Sioux call themselves Dakota meaning allies. 3 dialects of Dakota, Lakota, or Nakota all meaning allies. Tribes form 7 groups called "Seven Council Fires" which are divided into 3 major groups.

Santee or Dakota Division

Mdewakanton, Wahpekute, Wahpeton, and Sisseton. Are the eastern tribes. This group more agricultural.

Yankton or Nakota Division

Also eastern tribes of Yankton and Yanktonai.

Teton or Lakota Division

Largest and western group. Includes Brule, Blackfoot, Hunkpapa, Miniconjou, Oglala, Sans Arc, and Two-Kettle. This group were nomadic warriors and hunters. This group constituted 2/3 of the confederacy and were typical Plains Indians. Practiced Polygamy. A major religious ceremony was the annual sun dance held by the warrior societies.

Cheyennes

Cheyennes and Arapahoes are both Algonquin speaking tribes that came from the north. They were agricultural sedentary peoples. Both tribes first noted in Minnesota and Great Lakes area. They lived in earth covered log houses, planted corn, and made pottery. Cheyennes probably migrated to this area due to pressure from the invading Sioux tribes. After crossing Missouri River the Cheyennes and Arapahoes remained several generations in the Black Hills where they developed a new life style. They made tepees and developed a nomadic existence. Once lived on upper Cheyenne River in Wyoming and were friends of Ojibways and Dakotas while they were warring. Ojibways became suspicious and drove them down into Dakota country. They then divided into two bands: The Southern Cheyennes who affiliated with the Kiowas and the Northern Cheyennes who affiliated with the Dakotas. Cheyennes and Arapahoes crossed South Platte River about **1820**. The Cheyennes first began to cross the High Plains to carry trade goods acquired from the Missouri River Indians to exchange for horses from the southern Kiowas and Comanches. Now live on reservations in Oklahoma and Montana.

Kiowa

Originally lived along Arkansas and Canadian rivers in Colorado, New Mexico, and Oklahoma. Most warlike Indians in this region. Allied with Comanche. Were subdued by Custer in **1868** and settled on a reservation in Oklahoma. They broke out of the reservation in **1874** and resumed warfare. Subdued in **1875** and chiefs and warriors sent to Florida. Have since remained in Oklahoma. Were typical plains Indians with elaborate and effective military organization. Made close approach to a written language; had system of pictographic signs and used primitive calendars.

Pawnees

Did live on Platte River and Republican Fork of Kansas River in Nebraska, Kansas, and Texas. Most famous of Indian scouts for army in the Plains Wars. Traditional enemies of the Sioux so used especially in campaigns against them and their allies the Cheyennes and Arapahos. Provided guards for railroad work crews. In **1873**, a large Sioux war party, seeking revenge, ambushed smaller Pawnee hunting party in Nebraska. Army sent relief detachment that finally drove the Sioux away, but not until they had killed 150 Pawnees including Sky Chief. Battle site known as Massacre Canyon. Gave up lands south of Platte in treaty in **1833**. Then suffered much from their hereditary enemies, the Sioux. Removed in **1876** to reservation in Oklahoma.

Osages

Did hold extensive land between Missouri and Arkansas rivers in Oklahoma. Typical Plains culture. First discovered in 17th century by French. They allied with French against other tribes including the Cherokee and Chickasaw in the east and the Kiowa, Cheyenne, and Comanche on the Plains. Scouted and led Custer to Washita battle. Sold most of their land between **1808-1870** and entered reservation in **1870**. Oil was later discovered on their reservation and they became one of wealthiest communities in world.

Comanches

Are an offshoot of the Shoshoni. Did live in south plains from Arkansas River to central Texas and often went far down into Mexico. Until their surrender in **1875** were the constant scourge of the Mexican and Texan frontier. The few survivors are with the Kiowa in western Oklahoma.

Crow

Did roam over upper Yellowstone region of Wyoming and Montana. At constant war with their neighbors, especially the Sioux, but remained at peace with Whites. Often supplied scouts against hostile tribes. Now on reservation in southeast Montana.

Mandans

One of the few non-nomadic plains Indians. Lewis and Clark wintered with them in **1832**. Torture ceremony called Okipa lasts four days to initiate young men into warrior status. Skewered through flesh of their chests, backs, arms and legs, they were festooned with buffalo skulls and weapons, suspended from the roof and twirled until they passed out. They were dumped to the ground until they recovered. Then they crawled to let a medicine man chop off a finger. Then at last they were dragged around until the skewers tore loose. They showed no signs of pain. A smallpox epidemic in **1837** reduced their number almost overnight from 1,600 to 31 people.

SOUTHWEST INDIANS

In North America the Pueblo Indians in Rio Grande Valley made Adobe apartments several stories high and in overhanging cliffs (*Mesa Verde*).

Pueblo

Zuni

Hopi and Zuni are good farmers and weavers. Most unmolested of Indians, so are best examples today of well rooted Indian culture.

Hopi

Hopi Snake Ceremonial held in late August to bring rain to guarantee a good harvest. The snake with its zigzag movements, symbolizes lightning and its accompanying rain. Lasts nine days. For first few days men pray, make prayer sticks, set up alters in their kivas. Then each morning for four days they go into the desert to capture snakes, both poisonous and non poisonous, which are placed in the kiva. On eighth day there is a symbolic marriage between a girl representing a Snake Virgin and a youth representing a Snake Hero. On that day men dance around holding earliest harvested fruits, stamping feet to draw the attention of the gods. On the ninth day snakes are brought out, washed in water, and dried in sand. Snake has ability to tell if a man has pure and fearless heart, so they are draped over bodies of most worthy men. At sunset *Snake Men* pick up snakes and carry them in their mouths while they circle the plaza. A *Hugger* accompanies the dancer and strikes it with an eagle feather to keep it from biting. After the circle, a *Gatherer* takes the snake and drapes it over the arm of one of the *Antelope Men* who stand and chant to the dance. Procedure repeated until all snakes have been taken and danced with. Snakes taken back to desert and released to spread word of Hopis prayers for rain.

Early Pueblo period developed the Anasazi (Old People) culture. Periods:

1. Basket makers, live in caves or huts. Used spears. Smoke tobacco. Naked except for sandals
2. Pottery makers. Used Bow and Arrow.
3. **1050-1500 AD** (same as the glorious 13th century in Europe) is golden age of Anasazi. Cliff dwellings, apartments, kivas.
4. Reduced by invasion and drought.
5. Navajo and Apache move in and absorbed Anasazi culture.

Athabascan Language group along the west coast of U.S. includes Apache and Navajo. Apaches mostly in south New Mexico, south Arizona, and north Mexico. Jicarilla is most northern group. They traded in Taos, a pueblo. Government in **1873** was going to put Jicarilla on same reservation as Utes. But doesn't work well as they are enemies. Jicarilla developed a lumber industry and with the money they purchased sheep.

Navajos

Lived in northeast Arizona, New Mexico and Utah. Related to Apaches. Settled and became pastoral people close to Pueblo Indians. Roam but lived in Hogan built of adobe and logs during winter. Known for pottery, baskets, silver jewelry and blankets. Divided into over 50 clans. Religion worships winds, waterways, and many gods. In frequent conflict with Spanish during 18th century. Made first treaty with US in **1846** but soon became hostile and at war until **1863**. Then over half tribe deported to reservation in New Mexico. They suffered hardships, disease, crop failures, and attacks by other tribes. New treaty signed in **1868** returned Navahos to reservation set aside in their original territory. US government began a 10 year $88,570,000 rehabilitation program in **1950** to help poverty among Navaho and Hopi.

Rocky Mt. News Dec 16 93: Navajo is name given by Europeans which means "thieves." The Navajo nation is considering changing their name to Dine [DEN-eh], the word most use in prayer and conversation. It means "People of the Earth."

Apaches

Fierce wanderers. Lived in wickiups. Called Apache by Pueblos which means enemy. Lived in Arizona, New Mexico, Texas, Mexico. Subdivisions of tribe called Jicarilla, Mescalero, Chiricahua, White mountain, and San Carlos. These bands roamed in small groups living on low cultural level. Known for predatory raids on Pueblo Indians in north Mexico and New Mexico. Not completely subdued by US until **1886** when Chiricahua chief Geronimo surrendered. Now live on reservations in Arizona, New Mexico, and Oklahoma.

Shoshone

Had mountain area of west Wyoming and Montana, Idaho, Utah, Nevada, and Oregon. They, the Bannock, and Piute often called the Snake Indians. Hunted buffalo, but stayed close to mountains to avoid warlike plains Indians. Had some of the simplest culture of Indians. No political coordination between the tribes. No individual leadership in a tribe. Original Shoshonean stock occupied all Rocky Mountain region to Pacific, but southern migration in 19th century led to splits. Comanches left to go to the plains. Piute left for southern California. Hopi tribe became the only sedentary and agricultural tribe.

Pima

Several tribes from Sierra Madre region of Mexico and Arizona from the Gila River south into Jalisco. Includes Huichol, Mayo, Opata, Papago, Pima, Tarumari, Tepehuan, Cora, and Yaqui. They are primarly sedentary and agricultural. Not usually aggressive, but some of their tribes, notably the Yaqui and Tepehuan, have maintained a determined resistance to the Spanish and Mexicans. Ho Ho Com (sp?) in Arizona may have been their ancestors from about **300 AD-1450**.

Nez Perce

Of Shahaptian Linguistic stock. From Eastern Washington, Oregon, and central Idaho including much of the Snake River. Name given by French meaning Pierced Noses. Economy based on fishing, especially salmon. In **1855** treaty ceded most of there land in exchange for reservation in Wallowa Valley Oregon. But gold later discovered there and they were forced to surrender that land. Band led by Chief Joseph refused to surrender and fought in **1877**. They were defeated and deported to Indian Territory. In **1884** they were returned to the north and placed on Colville Reservation in Washington. Most of tribe now lives on Nez Perce Reservation, Idaho.

Ute (Utah)

Of Shoshonean stock. Lived in mountains of Colorado and Utah but had hunting and raids far into the plains. Major bands were the Tabequache, Muache, Capote, Wiminuche, Yampa, and Uinta. Usually at peace with neighbors but constant warfare with Navaho and all plains tribes. Restless, warlike, and aggressive. Lived by hunting and wild fruits and roots. First treaty with US in **1850** and later treaties limited their area, except for Southern Ute, to present reservation in Utah. In **1906** they left reservation and moved to South Fork of Platte, refusing to return. Cavalry surrounded Utes and they were taken to Ft. Mead, South Dakota. They were later returned to their reservation.

NORTHWEST

Tlinglit

In Alaska and British Columbia. Indians fish. Wealthy give potlatch feast. Lived in houses made of cedar boards without nails. Looked like barn with round door. Several families lived together. Built totem poles as sign boards. Animals always carved the same way. Russians came in **1741** and named land Alaska from Tlinglit word meaning great land. Russians beat the Indians and ruled them harshly until **1876** when US bought Alaska.

CENTRAL AND SOUTH AMERICA

Olmecs

Earliest culture in Mexico is Olmec. They make giant stone heads and objects of jade. Worshiped jaguar. Practiced human sacrifice. In mountains of Peru a culture called Chavin [shuh.VEEN]. Both cultures disappear abruptly. North of Mexico city a major city formed in first century AD with 2 pyramids and population of 100,000. Another city in Bolivia called Tiahuanaco and it has temples with stones weighing 100 tons.

Maya

Maya develop advanced culture in south Mexico and Central America. About **300 BC** build small pyramids. Developed astronomy, devise calendar more accurate than European at the time. Develop counting based on 20 with a 0. Written language still not understood. Complex religion of astrology and gods plus human sacrifice. Sudden catastrophe **900 AD** (perhaps invasion, revolt,?) causes decline in Mayas as well as all other major civilizations in the Americas.

Toltecs

Toltecs invade Central Mexico from North and build capital at Tula [TOO.luh]. Important on Yucatan Peninsula by **1000 AD**. Toltecs influence the rebuilding Mayas. Built pyramids, work gold and silver, worship Quetzalcoatl [ket.SAHL.kwaht.uhl], the feathered serpent. Practice human sacrifice.

Chimu

Chimu in northern Peru develops **1300's**.

Aztecs

Aztecs in **1200 AD** invade central Mexico from north. Not as advanced as Toltecs. Wandering warriors whose priest finally told them to settle wherever they see an eagle sitting on a cactus eating a serpent. Settle on islands of Lake Texcoco and build Tenochtitlan. Become dominant people in Mexico by **1325**. Conquered tribes pay tribute of gold, turquoise, animals, food, and slaves. Aztec society dominated by their military. Believe sun will not move in sky unless sacrifices made to it. In **1478** when Aztecs at height they sacrificed 20,000 victims.

Incas

Incas in Andes Mountains - name means "children of the sun." By **1400's** Incas throughout all of Peru, Ecuador, Bolivia, and Chile. Build capital at Cuzco (City of the Sun). Stored food for famine. Establish public schools. Inca language Quechua [Kech.wah] still spoken by many in South America today. No writing, but kept records with *quipu*, a knotted string.

American Indian Historic Phases

- Beringian - 40,000-12,000 BC
- Paleo-Indian - 12,000-6,000 BC
  - Pre-Clovis Period
  - Clovis Period
  - Folsom Period
  - Plano
- Archaic - 6,000-500 BC
- Post Archaic (Formative) - 500 BC-1500
- European Phase - 1500-Present

Indian Conflicts

- Pequot War
- Pueblo Resistance
- Bacon's Rebellion
- French and Indian War
- Pontiac's Rebellion
- Wars for the Old Northwest
  - Battle of Tippecanoe
  - Black Hawk War
- Creek War
- Seminole Wars
- Indian Resettlement Act of 1830
- Difficulties with the Utes
- Treaty of Fort Laramie
- Establishment of Reservations
- Sioux Uprising
- Railroads crossed the plains
- Indian Wars of 1864-65
  - Hungate Massacre
  - Sand Creek Massacre
- Fetterman
- Treaty of Medicine Lodge
- Hancock's War in 1867
- Ft. Laramie Treaty of 1868
- Battle of Beecher Island
- Washita
- Summit Springs Battle
- Red River War
- Sioux War of 1876
  - Battle of the Rosebud
  - Battle of the Little Big Horn
- Meeker Massacre
- North West Indians
- Wounded Knee
- Americanizing the Indians
  - Dawes Act of 1887
  - Burke Act of 1906

Creation of Earth

Hopi

1. Hopi say original world was called Topka and was a world of endless space. Life was good and without strife. But man becam convinced that real differences existed between the various life forms so man became wicked toward other species. Wickedness erased when world destroyed by rain of fire. Hopi escaped this destruction by going underground.
2. As world cooled and Hopi emerged, he found the world had been rearranged. In this second world man and animals not allowed to live together, but lived seperately. But man began to learn trade and commerce, and accumulate because of greed. So this second world began to spin too fast, destroying the landscape. World stablelized by passing through very cold part of space that froze the waters into ice. Everything was lifeless, and Hopi could only survive by living underground again.
3. But the world thawed and man emmerged again. Man developed technology and learned to fly in the air on their shields. Using these flying shields men began to war with one another. Hopi were warned that world would be destroyed by flood, so they built cylinders of reeds that would float on the water. Flood came and as it receded they sent birds to find any remaining land.
4. Eventually all waters receded and the fourth, and current world, began.

Navajo

They talk about Navajos as first people to emerge from the underworlds. The first three worlds were neither good nor healthful. They moved all the time and made the people dizzy. Upon ascending into this world, the Navajo found only darkness, and they said we must have light. So they separated light into its colors.

Kiva

Significance of Kiva by going back into the earth, their birthplace. Kiva reaches down to its creator while Christian cathedral spires reach up to its creator.

The Noble Savage

Rousseau's noble savages wandered, pure of heart, through a preconcupiscent world, never having had so much as a bite of the fruit from the "tree of the knowledge of good and evil". Romantics, most of whom had never seen a living specimen, patronized Indians by eulogizing them, and thus denied them a common bond of humanity with other men and women. Since native people were assumed to be incomprehensible, they were seldom comprehended; their societies were simply beheld, often through cloudy glasses, and rarely penetrated by the tools of logic and deductive analysis automatically reserved for cultures prejudged to be civilized. Indians, though obviously contemporary with their observers, were somehow regarded as ancient, as examples of what Stone Age Europeans were like. Indians have been objects of mystery and speculation, not people. But Indians are people and have had to cope just like everyone else. Their cultures had to make internal sense or else the ancestors would have vanished long ago. Indian societies rested upon intelligence. Eurocentric conviction holds that the West has a virtual monopoly on science, logic, and clear thinking. To admit that other, culturally divergent viewpoints are equally plausible is to cast doubt on the belief that Europeans alone know what is right. If Indian cultures were admitted to be possibly viable, then European societies were not the exclusive club they had always maintained they were. Indians were whisked out of the realm of the real and into the land of make-believe. Indians became variable super and subhuman, never ordinary. They dealt in magic, not judgment. They were imagined to be stuck in their past, not guided by its precedents.

Lo, the poor Cheyenne, or Lo, the poor Sioux, or Comanche, Ute, Arapaho, Kiowa, Apache, or whatever often turns up in frontier diaries, occasionally as the pronoun Lo without specific identification. Every trooper understood it as a sardonic play on the naive humanism of Alexander Pope:

Lo, the poor Indian! whose untutor'd mind
Sees God in clouds, or hears him in the wind;
His soul, proud Science never taught to stray
Far as the solar walk, or milky way;
Yet simple Nature to his hope has given,
Behind the cloud-topped hill, an humbler heaven;
Some safer world in depth of woods embraced,
some happier island in the watery waste,
Where slaves once more their native land behold,
No fiends torment, no Christians thirst for gold.
To Be, contents his natural desire,
He asks no Angel's wing, no Seraph's fire;
But thinks, admitted to that equal sky,
His faithful dog shall bear him company.

Examine Religious Symbols

Consider the following religious and cultural symbols. To what extent to their shapes speak to their basic linear or cyclical world views? Can you think of any other artistic symbols or motifs that may convey a particular belief?

Buddhist Eight Spoke Wheel
Celtic Cromlech
Ten Thousand Character Symbol
Christian Cross
Church Spire
Chinese Calendar
Hindu Eternal Circle
Hindu Lotus
Hopi Kiva
Indian Mandella - Shield of Good Luck
Islam Star and Sabre
Jain Wheel of Life
Jewish Star of David
Julian (Western) Calendar
New Age Rainbow
Plains Indian Dream Catcher
Rosette in Cathedral
Round calendar of Aztecs
Taoist Yin and Yang

Chinese Ancestor Worship

Four great religions of China are Confucianism, Buddhism, Taoism, and Ancestor Worship. Most are swept away now, but can visit old Buddhist temples, Lamaist monasteries, and Confucian shrines. Confucian philosophy is a restatement of the Golden Rule - do unto others as you would have them do unto you. Taoism stresses the need for personal discipline. The Legalist quote indicates a belief in expediency; permanent moral standards have no place.

Ancestor worship considered the main religion of China. Natural and supernatural are connected and are part of the same whole. Assumes living can communicate with dead. Family believes its worship of spirits of ancestors will be repaid by good fortune created by those spirits in the netherworld. Ancestor shelves on most houses. On 1st and 15 days of lunar month incense burned and candles lit by tablets. On special occasions food offered.

Most important ceremony is the Ching Ming, or First Feast of the Dead at Spring Festival time. One of ancestor's souls remains near grave and needs to be propitiated. Do this by burning yellow paper money for their use and cleaning up the graves.

Shang Religion

Combination of animism and ancestor worship. Believe in all powerful and kindly dragon who could rise up to the clouds. The good dragon is the symbol of Chinese rulers. The family, both living and dead, are united forever through the religion. A child's duty to his parents is most important. Not concerned with life after death, so the Chinese priests never become as important as the Indian Brahmans. Believe their ruler received his power and orders from the spirits, a Mandate from Heaven. If a rebellion against the ruler succeeds, it proves he has lost divine favor.

Chinese Legalism

Believed in power rather than virtue in politics. Used harsh laws. Said people are naturally selfish. Qin dynasty puts Legalism into practice, but Qin failed because it was extreme, not a balance of Yin and Yang. "When the guiding principles of the people become unsuited to the circumstances, their standards of value must change. As conditions in the world change, different principles are practiced." The Legalist quote indicates a belief in expediency; permanent moral standards have no place.

Hinduism

India's Vedic Age

Conquering Aryans

From North West India. Called Indo-Aryans, or just Aryans. Spoke Sanskrit. Period from **1500-1000 BC** called the Vedic Age.

Vedas

Means "Knowledge". Collections of religious rituals and hymns to the gods. Four have survived:

Rig-Veda - hymns of praise
Suma-Veda - melodies or chants
Yajur-Veda - sacrifice rituals
Atharva-Veda - magic spells

Aryan Religion

Many gods. Varuna is god who enforces law of morality. Had one sophisticated concept of a single God (called That One) as the creator of order out of the original chaos in the universe. After death Varuna puts soul in dark pit of eternal punishment or puts it into heaven. With repeated ritual sacrifices and correct ritual action (Karma) one can reach heaven. Brahmans are priests who know the proper forms of rituals and know the Sanskrit language. They conduct the ceremonies.

Aryan Society

Class divisions formed. Brahmans are important to help control the forces of nature. Marriages occur by kidnapping, purchase, or mutual consent. Aryan City States in India governed by a Rajah.
World's oldest living religion. Epic Age from **1000-500 BC**. Vedas interpreted by the priests, Brahmans. Upanishads written to explain the Vedic Religion to the people. Bhagavad Gita part of the Upanishads, a favorite of the people. Krishna a human incarnation of the god (an Avatar) Vishnu. All of world filled with divine essence; Brahman. Self (Atman) and Brahman are one. God and humans are one - Monism. Maya says world is an illusion. Suffering is Maya, or illusion. We can be delivered from suffering by identifying Maya. This is why Hindus ignore those who suffer. Will take many lifetimes of experience to do this, so reincarnation (transmigration of the soul). Everyone is destined to Nirvana - not a matter of who makes it, but when. Practice Yoga to harmonize body with soul.

Salvation by fulfilling one's dharma - moral goodness. One's Karma follows you from life to life as you try to get rid of the results of bad actions. Many god's, but three most important are Brahma the Creator, Vishnu the Preserver, and Siva the Destroyer. All are manifestations of one god. Hindus say it is monotheistic since other gods are just representations of oneness of the universe. Cows are sacred. Someday every soul will know union with Brahman. Follow four paths to Nirvana - 1) Intellectual 2) Actions 3) Feelings or 4) the Royal path of all three. Nirvana is final recognition of oneness with Brahman. Brahman is one ultimate god beyond name, form, or comprehension yet accessible through mystical experience, the highest goal of Hinduism. Soul, Atman, is identical with Brahman. World order is permeated by a divine moral law, dharma. Following or rejecting this law produces good or evil consequences, or karma. Karma manifests itself as rewards and punishments in this or future lives. Caste system places people in social roles suited to their talents and karma.

During Epic Age the Brahmans and Kshatriyas change places with Brahmans now on top. Eventually develops 3,000 casts. Four appropriate goals to pursue in life are pleasure, wealth, social duty, and union with God. Worshipers follow individual Gurus who claim they have almost reached Nirvana. Much of Hindu philosophy has entered western culture in the practice of yoga, transcendental meditation, vegetarianism, belief in multiple paths to heaven, astro-projection, channeling, and other New Age teachings. But Hinduism has destroyed India, impoverished its people, created a caste system. They worship the Ganges river, bath in it, pollute it, release dead bodies into it. Don't hurt any animals. Worship cow, even its urin. Eat no beef. So people starve while cows walk the streets and flies cover the food. Tantra form of Hinduism says world is an aspect of Brahman, so can use the world itself to unite with Brahman. So use alcohol, drugs, sex in worship of Colli, an Avatar of Siva. Vedanta form of Hinduism adds Buddhist ideas of dualism - Brahman and Atman differ from creation, so Brahman and Atman are perfect and Creation is not. Maharashi Yogi leads this school. Hari Krishna worships the Avatar Krishna. Divine Light Mission led by Guru Maharishi whom some say is an Avatar.

6th Century BC Revolt

A worldwide 6th Century BC Priest Revolt. People reject the priestcraft. Tired of priests cheating the people. Similar to the later Reformation. This revolt led to many religious differences world wide.

1. Atheism - Like the Greek Epicureans
2. Ethicism - Like Confucianism, Jainism, Plato, and all modern Christian Liberalism. Belief that good deeds will lead to the right relationship with God.
3. Monism - Like Hinduism. Revolt was against the Brahmans, the priests of the earlier Vedic religion. Monism points man to a deeper mystical union. Man becomes a different kind of entity - an amorphous absolute. We try to obtain unity with an ultimate reality. Said we have direct access to God with no need for a Priest. Practice yoga, for example, as a way to God. This is heart of Taoism, Christian Science, New Age.
4. Pantheistic Monism - Budhism - says salvation by eliminating desire.

Jainism

Hinduism gave birth to three religous factions: Jainism, Buddhism and Sikhism. Jainism was the first. Mahvira born **599 BC** in northeastern India, contemporary of Buddha. Began as a reform movement in Hinduism but became a new religion. Today has 3 million Indian followers. Mahavira son of rajah in luxurious surroundings. At age 30 he chose life of self denial and pledged not to speak for 12 years. He wandered naked throughout India until enlightened at age 42. He was opposed to idea of a god, but later Jainism worshiped Mahavira himself. Religion based on self denial. Salvation or liberation by ascetic practices. The Five Great Vows include renunciation of: 1. killing living things, 2. lying, 3. greed, 4. sexual pleasure, 5. worldly attachments. Monks are to avoid women. Central to Jainism is practice of non-violence, or ahimsa. Can't take any life, even at the lowest level. Major sacred book is the 12 angas. Jainism is a religion of legalism for salvation is only through self denial. No freedom, only rules.
Both Jainism and Buddhism considered heretical to Hindu in that they were less concerned with giving mankind power over Nature than in freeing it from the law of transmigration - thus their doctrines are of salvation. Jainism and Buddhism spread through India **7th-6th Cent BC**.

Buddhism

Siddhartha Gautama **563-483 BC** once a wealthy prince in northeast India. He renamed himself Gautama to be a monk and follow Hindu life of Yogi in self denial and torture. But he realized that self deprivation would do no good. So he went through the forest to the Bodhi-Gaya, the Tree of Wisdom, a fig tree. As he walked the forest animals escorted him and worshiped him. While sitting under the Tree, Mara, the demon, tried to seduce him from the tree with three seductive daughters. Then Musilinda, the Naga king (a snake) protected him from a terrible storm and flood. Then became the enlightened one, the Buddha. Upon becoming enlightened, he had a choice - either enter Nirvana at once, or renounce for the time his own deliverance to remain on earth and spread the good word. Believes in Karma and Reincarnation.

Both Hinduism and Buddhism teach that life is a cycle of misery and rebirth and that you never know if after death, you will enter enlightenment or worse misery. Buddhism rejects ancient Hinduism with its castes. Goal is removal of suffering - escapism.

Four Noble Truths

1. Existence of suffering. Birth and death are painful. Disease and old age are painful. Not having what we desire is painful.
2. The craving desire for pleasures of the senses which seeks satisfaction here and now, the craving for happiness and prosperity causes sufferign.
3. To be free of suffering one gives up craving so no passion or desire remain.
4. The ending of all pain is following the Middle Way through the Eightfold Path.

Eightfold Path

1. Right Views: You must accept the Four Noble Truths and the Eightfold Path
2. Right Resolve: You must renounce the pleasures of the senses; you must harbor no ill toward anyone and harm no living creature.
3. Right Speech: Do not lie; do not slander or abuse anyone. Do not indulge in idle talk.
4. Right Behavior: Do not destroy any living creature; take only what is given to you; do not commit any unlawful sexual act.
5. Right Occupation: You must earn your livelihood in a way that will harm no one.
6. Right Effort: You must resolve and strive heroically to prevent any evil qualities from arising in you and to abandon any evil qualities that you may possess. Strive to acquire good qualities and encourage those you do possess to grow, increase and be perfected.
7. Right Contemplation: Be observant, strenuous, alert, contemplative, free of desire and of sorrow.
8. Right Meditation: When you have abandoned all sensuaous pleasures, all evil qualities, both joy and sorrow, you must then enter the four degrees of meditation, which are produced by concentration.

Proper behavior for the attainment of good Karma includes the five principles of:

- a. Kil not
- b. Steal not
- c. Indulge in no forbidden sexual pleasure
- d. Lie not
- e. Take no intoxicating or stupefying drug or liquor

Theravada and Mahayana Buddhism

Early Buddhism, mostly in India, is Theravada. Two later branches:

1. Theravadin (the lesser vehicle - Hinayana) Theravada scriptures are the Three Baskets. More traditional, Buddha only a teacher, not god. Spread into SE Asia of Cambodia, Burma, and Thailand .
2. Mahayana (the greater vehicle) evolved later since Buddha. Says Buddha a god. Spread into China, Korea and Japan. Mahayana has over 5,000 volumes. In Mahayana one who postpones attaining nirvana in order to help others achieve this goal is a Bodhisattva. Gautama was called a Bodhisattva before he attained enlightenment.

Theravada	**Mahayana**
Man as an Individual	Man as involved with others
Man on his own in the universe (emancipation by self effort)	Man not alone (salvation by grace)
Key virtue: wisdome	Key virtue: karuna, compassion
Religion: a full time job primarily for monks	Religion: relevant to life in the world for laymen as well
Ideal: the Arhat	Ideal: The Bodhisattva

Buddha: a saint	Buddha: a savior
Eschews metaphsics	Elaborates metaphysics
Esches ritual	Includes ritual
Confines prayer to meditation	Includes petitionary prayer
Conservative	Liberal

Chan Buddhism

Introduced in China 1st Century BC. Mahayana (Great Vehicle) adopted in China, but changed to become a new religion. Indian Buddhists not like Chinese Buddhists. Main Chinese version developed 4th to 9th century was Chan (meaning meditative). This was transmitted to Japan where it was known as Zen. Rejected theology and written texts. Direct and sudden enlightenment is sought through intuitive understanding. Non-attachment is attained through complete absence of thought by sitting in meditation and getting back to the original pure nature of the self. There are 7 other schools of Buddhism in China differing mainly over the question of "being" and "nonbeing" but the Chan was most revolutionary and purely Chinese.

Buddhist techniques of discipline meditation and transmigration yet practiced in Hong Kong.

Zen Buddhism

A branch of Mahayana widely known in the west. Orignator was Bodhidharma, a wandering Buddhist master in India 600 years before Christ. He told a Chinese emperor that the basic tenets of Buddhism not dependent upon scriptures, but are transmitted from mind to mind and do not need to be explained in words. Known for "Look within, you are the Buddha." Only through disciplined individual work can one attain enlightenment. Central to Zen is practice of zazen, sitting in intense meditation under the guidance of a master. This position is the full or half lotus position on a specific type of round cushion while chanting of sutras. Zazen is terminated by the sound of wooden clappers, ringing of a bell 3 times, and chanting the Four Great Vows. Master will also guide pupil to enlightenment with a verbal puzzle called a koan. There are about 1,700 common koans, each with hundreds of answers depending on the students training. One common one is "What is the sound of one hand clapping?" The sudden illumination is known as satori.

Tibetan Buddhism

Tibetan Buddhism (Lamaism) is sect that began in Tibet in 7th century A.D. It combined Buddhist principles with the occult religion of Tibet, producing Lamaism. The priests are all called Lamas and the head is the Dalai Lama who is worshipped as the reincarnation of Bodhisattva Chenresi (Avalokita). Tibetans believe in Sakyamuni (Buddha) as highest god. Introduced 2,000 years ago during East Han Dynasty from India. It was integrated into Taoism and Confucianism so very different from Buddhism of India.

Believe in good deeds while alive. Must respect their parents - filial responsibility important.

In Chinese Buddhism if you do good deeds can become person in reincarnation. Or animal if are bad. Control own fate after death. This similar to Taoist idea. Is different in India. In India people choosing own fate is unimportant - they just go along with it. In India is a hierarchy that can't be changed. But can change status in China. Ability to change own fate is most important difference in China. So China can progress.

Differences between Hindu, Jain, Buddhist

Nature of Evil
- Hinduism: Intellectual - ignorance of Brahma
- Jainism: Physical - encumbrance of body
- Buddhism: Emotional - unsatisfied desires

Method of Overcoming Evil
- Hinduism: knowledge of pantheism
- Jainism: Asceticism of Body
- Buddhism: suppression of desires

Resulting Salvation
- Hinduism: Mystical reabsorption into the Infinite
- Jainism: Freedom of soul from worldly attachments
- Buddhism: Passionless peace, nirvana

Material World
- Hinduism: Unreal, an illusion
- Jainism: Real
- Buddhism: Unreal

Individual Soul
- Hinduism: Unreal, a temporary emanation
- Jainism: Real
- Buddhism: Unreal

Supreme Soul
- Hinduism: The only Real, the All
- Jainism: Unreal
- Buddhism: Unreal

Value of Asceticism
- Hinduism: Optional, though theoretically unnecessary
- Jainism: Obligatory; the chief means of salvation
- Buddhism: Of desires, rather than of only the body

Value of Morality
- Hinduism: Unimportant; ultimately illusory
- Jainism: Relatively unimportant; list of prohibitions
- Buddhism: Quite important; yet distinctly subordinate

Zoroastrian

Zoroaster in **628-551 BC** a prophet. Said world is where we train for future life. A struggle between good and evil and we can choose sides and help in this struggle. Those choosing good will inherit eternal life, those choosing evil inherit death. Good will triumph in the future. Zoroaster who said two spirits, one good, one evil eminated from the god Ahura Mazda, an old Persian diety. Man must choose which he supported, and his choice strengthened the side he chose.

Zoroaster was son of a camel merchant and grew up when Persians worshipped many gods. He developed interest in religion. He studied under best teachers, but at age 20 left on quest for answers. At age 30 he received a vision on the banks of the Daitya River when a large figure appeared to him. That figure was Vohu Manah, or "good thought", who took him into the presence of Ahura-Mazda who instructed Zoroaster in the true religion. Later disciples made Zoroaster himself an object of worship as well. Sacred scripture is the Avesta. Priests of Zoroastrianism are called Magi for their use of magic in communing with God. The one true diety to worship is Ahura-Mazda (wise lord). He is opposed by another powerful force known as Angra Mainyu or Ahriman - the bad spirit. From the beginning of existence these two spirits have been in opposition. Zoroastrianism was one of the earliest religions to teach an ultimate triumph of good over evil. It says that punishment is the end for the wicked and reward for the righteous. Many say that Zoroastrianism had a profound effect on Judaism and Christianity. But those who do so assume Pentateuch, Job, and Isaiah were written later, during the exile. Ignores other differences. Ahura-Mazda and Angra Mainyu are co-equal and co-eternal. Bible says satan created (Ez 28:15). It also says one earns favor with God by good works. Also practice of Zoroastrianism involves much occultic. Drinking haoma, a hallucinogenic, is central rite in worship. Also is legalistic and reflects an impersonal God. Today there are about 100,000 Zoroastrians in India and Pakistan where they are called Parsis. Also a few thousand in Iran and elswhere.

Zoroastrians use earth, air and fire - not as objects of worship, but part of ceremony. Keep a 7,000 year old fire burning in main temple. Real Persians were blond, fair skinned blue eyed Aryans. Original Aryan migration split in 2 - part going north and part to Persia. Can still find isolated communities in Persia with original Persians with blond hair. First mix is with Jews with with Esther and Mordecai. After Mongolian invasion get mixture of more oriental features. Can still see more oriental features in east Iran where Mongols stayed. Then get most mixture with Arabs.

Confucianism

(Kung the philosopher) lived **551-479 BC**. Concerned with the political disorder of his time. Said everyone should accept assigned role in society and perform his duties. Also said government should be virtuous rather than rely on military power. Only educated and virtuous people should enter government. He becomes a government advisor. Teachings assume religious significance and in **58 AD** emperor decrees that schools make sacrifices to Confucius. "What a man dislikes in his superiors, let him not display in the treatment of his inferiors; what he dislikes in inferiors, let him not display in the service of his superiors"

Developed code of ethics. Interested in man rather than nature. Rejected all forms of supernaturalism. Said everyone should accept assigned role in society and perform his duties. Confucius said "the tall tree is crushed by wind first." Also said government should be virtuous rather than rely on military power. Only educated and virtuous people should enter government. Class system of scholar-gentry at top and mere traders at the bottom. He becomes a government advisor. Teachings assume religious significance and in **58 AD** emperor decreed that schools make sacrifices to Confucius.

Said family important to society. Classified family members. Each member has duty to each. Lived by lots of rules, codes of conduct. Wants you to be a better person so better family so better family. Way to achieve harmony in society is to change yourself and lead structured life. The Way of Man. Confucian philosophy is a restatement of the Golden Rule - do unto others as you would have them do unto you. Confucious does not accept the world as it is but says to take the rules and change man.

Sacred books include The Five Classics, The Analects, The Great Learning, The Doctrine of the Mean, and The Book of Mencius. Central to Confucianism is ancestor worship to prevent evil from falling on the living. Central also is filial piety - duty to the family and especially the elders. Six basic tenants of Confucianism:

a. The ideals of Confucius are a philosophy of superior and inferior rlationships.
b. Each person has a role to play in the world.
c. If everyone performs their role in society there will be order.
d. Personal self-esteem or "saving face" is the basis of obligation toward society and relationships.
e. The proper ruler remains in power only through being a moral servant of the people.

Six Confucian virtues:

a. Jen - the golden rule - humaneness, goodness, benevolence. The rule of reciprocity. Do not impose on others what you yourself do not desire. This is the highest virtue.
b. Chun-tzu - the gentleman, true manhood, man at his best. The best man practices the five virtues of humility, magnanimity, sincerity, diligence, and graciousness.
c. Cheng-ming - the role player - for society to be ordered we must all do our role. A king should act like a king, the subject a subject, the father a father, the son a son.
d. Te - virtuous power. Power to rule not based on physical might, but on virtue.
e. Li - standard of conduct - reverence, courtesy, ritual.
f. Wen - arts of peace - Confucious felt music, poetry, and art were symbols of virtue.

The ethical system of Confucianism is commendable, but it is based on self effort with no room or need for God. Confucius taught that man can do it all himself if only he follows the way of the ancients. He hinted that human nature is basicly good.

Confucianism. 2,500 years ago. Must take it as a doctrine, a theory rather than as a religion. But many temples for Confucius. 5 things to respect: Heaven, Earth, Emperor, Parents, Teacher. Right now not much respect for teachers and China wants to revive the Confucian respect. This disrespect begun especially during the Cultural Revolution.

Religious practice began in Song Dynasty 1,000 years ago. "Ren" is benevolence - character is like symbol for people. Two people get together for benevolence. How to get along with others. Must first love others. What I want is what others also want. So give to others what I want.

Daoism

Daoism

Lao Zi in **604 BC** founds it, but not developed in China until 1st century AD. Confucians and Laozi knew each other well. Book is Tao-Teh-King. Dao is the The Way of Nature, an indescribable force that governs the universe. Preoccupied with mystical side of human nature and promises immortality for faith. Associated with alchemy and medicine and priestly research represented first attempts made to study natural history. We shouldn't strive for learning, riches or power, but should bring selves into harmony by being quiet, thoughtful, and humble. People should withdraw from public affairs. Appeals to farmer peasants and artists and poets. Even rulers find escape from government through Dao contemplation of nature. Appeals to Confucianists as a balance to all their political concerns. Priesthood and rituals imitated Buddhism. From Song Dynasty onward each religion had borrowed so much from each other that they were nearly indistinguishable. Appeals to Confucianists as a balance to all their political concerns. Eventually became second only to Confucianism in China. "He who overcomes others is strong. He who overcomes himself is mighty." Taoism stresses the need for personal discipline. Did not like politics. Says to relax, adapt to and accept world as it is.

Eternal rhythm of the cosmos and all human beings. Dao older than Confucius. Mainly deals with relationships between humans and nature. Taoist says a free happy life is made miserable by distortions and hindrances imposed on nature by culture. To live full life must rediscover perfect simplicity (p'u) of being in its natural state, conform to rhythm of universal life, alternate between periods of hibernation and periods of merry making. Those who busy themselves in search of fortune and glory, try to save the world, or devote themselves to service of the State are fools. Life and death are two alternation phases of the same reality. Salvation not in action but in retirement through withdrawal from the world. Taoism had extremely important influence on Chinese thought. Mainland China discourages the superstitious practices of Taoism, but it is active in Hong Kong.

Lao-tzu taught how to endure life against the terrible calamities that were common in China. Advocated low key approach of non ambition and staying in the background which will help one's odds of survival. Famous saying is "Those who know don't say and those who say don't know." This mysterious term beyond our understanding is the way of ultimate reality, the ground of all existence. The Tao teaches that the path to harmony is by practicing the basic attitude of Wu Wei, which literaly means inaction. Avoid al aggressiveness by doing that which is natural and spontaneous. We should live passively, avoid all forms of stress and violence to properly commune with nature. In doing so life will flow with the Tao. Was very popular with the hippy generation "tune out, drop out" philosophy.

Naturalism

The basis is "action and inaction." See dualism, or two sides of nature - Yin (female, dark, cold, passive) and Yang (male, light, hot, and active). Not in conflict like western concept of good and evil, but at balance. Balance is inevitable so no extremes can exist for long.

Han age saw triumph of theory of Yin and Yang and the Five Elements. The Five Elements and Yin and Yang follow each other through phases of growth, zenith, and decline. Tsou Yen (**305-240 BC**) extended this to politics and said all political power related to the Five Elements. Old always being destroyed by the new.

Taoist monks have long hair, Buddhist monks do not. Taoist Temples on Top of Hill. In Taoism you don't look for The Way - it finds you. Rulers like Taoism since they don't have to do anything. I purchased a Taoist Wheel to use with I-Ching (The Book of Changes). No one knows how to use it yet. This complicated form of predicting the future began with the Shang Dynasty cracking of Tortoise shells.

Nature divided into Ying and Yang.
--- Yang = Male
- - Ying = Female
All things composed of these 2 elements. 8 configurations of the two lines. Can predict the future. A certain grass in china has articulates in it. You take a piece of grass. If you get an odd number of articulates you get Yang. If you get even number you get Ying. Take 3 pieces of grass. If first is odd draw ---. If second is even draw - -. So get trigram.
111 = Heaven
222 = Earth - has most Ying. Earth the great mother.
212 = Water

121 = Fire
221 = Thunder
112 = Rain
122 = Hills
211 = Lake

The 8 symbols show changes in future. Heaven is Yang and Earth is Ying. Water is Ying, Fire is Yang. Heaven is related to fire. Mountains are Yang, are high. Lakes are Ying. The top line suppresses the lower ones. So in 211 Ying suppresses Yang in lake. Over Thunder there is rain. True meaning of these are very occult.

Another form before learning to write used knots. If 2 ropes are intertwined and tied is Yang. 2 ropes separate and knotted is Ying. If 2 ropes tied together in middle, but knots in each of their four ends is 212 which is water. The trigrams began with this ancient knot writing. Related to the cracked tortoise shells.

5 Elements: Metal, Wood, Earth, Water, and fire - these form a counter clockwise circle with metal going to wood, to earth, etc. Whole world composed of these. Complicated dominating relationships: Earth dominates water (use earth to block flood), water controls fire, fire controls metal when heated, metal can destroy or control wood, and wood controls earth with wooden plows. But using these same elements in the circle, you form a star by what produces what. Earth can produce metal, metal produces water (spring comes from crevice in rocks), water produces wood, wood produces fire in burning, and fire produces earth.

Ying and Yang are mainly about movements of nature to show when good and bad things will emerge - to tell fortunes. Can tell the reasons for the movements. If you are sick, a doctor will use these to tell what the problem is and then treat. If feverish it is related to fire. So drink water to destroy fire.

Doctors and agriculturalists use this 5 element series. When dead can be immortal, but must live so as to achieve this immortality. Taoism believes while you are living you can also be immortal - so you never die. If you become immortal while you are living you will never die. Many folk lore stories about people who became immortals while alive. Does not believe in reincarnation. White Cloud Temple in Beijing is most well known Taoist Temple.

Do a lot of good deeds in order to become immortal and never die. Immortals live in the mountains. In order to be immortal can eat certain medicines. Sometimes think if don't eat or drink can make life longer. If replace static with movement (exercise) can live longer. Exercises pay attention to "chi" - internal movements. Tai Chi is part of Taoism.

Most respected god is Supreme Patriarch and 2nd is Jade Emperor. Also female god is Azure Cloud. Azure Cloud goddess is enshrined in one of the provinces. Buddhist Temples are in the middle of mountains, but Taoist Temples are on top of mountains. Says if people on top of mountains are nearer to heaven and can get the good things to become immortal. For Buddhists must live away from noisy place, so be in middle of mountains surrounded by trees and quiet. Lama Temple we visited was noisy and crowded. Buddhists sacrifice their love of quiet for good of others - but really want quiet.

Greek Stoic Philosophy

Greek Stoics said the universe completed a cycle, it was then consumed by fire, and then it started all over again, exactly as it was. Said at end of cycle the planets were in exactly the same position as when cycle began. Socrates and Plato said each person will live again, with same friends, same experiences and activities. Every city and field will be restored exactly as it was. Over and over again through eternity without end. There will never be any new thing other than that which has been before. History is an eternal tread mill, the unceasing recurrence of sins, sorrows, and mistakes.

Biblical Perspective

Normal Bible interpretation portrays a linear sequential perspective in which God created, man rebelled and gets worse until God ends history with a second coming of Christ, his direct rule, and a final eternity with out the bounds of time. The Bible begins "In the beginning God created..." and ends "Come, Lord Jesus. The grace of the Lord Jesus be with God's people. Amen."

The mockers in **2 Peter 3:4** said "What has happened to the promise of his coming? For, since the day when our fathers fell asleep, everything remains the same as it was from the foundation of the world." Peter responds by saying this is not a stable universe, but was once destroyed by water and will be destroyed by fire. Bible says that with God a day is as a thousand years and a thousand years as a day. "God does not pay every Friday night."

The one noted Biblical exception to this interpretation is the book of Ecclesiastes. Most conservative scholars believe that although this book was inspired by God, it is not the truth of God, but rather the wisdom of man. This book is consistent with the cyclical world views of both China and Native America. Ecclesiastes says "Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity. What profit hath a man of all his labor which he taketh under the sun? One generation passeth away, and another generation cometh: but the earth abideth for ever. The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again. All things are full of labor; man cannot utter it: he eye is not satisfied with seeing, nor the ear filled with hearing. The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there any thing whereof it may be said, See, this is new? It hath been already of old time, which was before us. There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after."

Calvinist Influence

Augustine of Hippo **354-430** said man left to his own devices is so lost in sin he cannot respond to God. Only because of God's call or election are people able to know God and become his.

Pelagius - Same century as Augustine. Emphasized humanity's goodness and strength in responding to God. Did not believe the Fall fully corrupted humanity. Said man created neutral in same condition as Adam before the fall and can choose to sin or do good. Adam does not transmit a sin nature to his posterity.

Martin Luther **1483-1546** said God saves sinners by imparting through his Word a transforming knowledge of Jesus. Believers know Jesus as the one who died, rose again to conquer principalities and powers, mediator to secure gift of righteousness and pardon. From this faith-knowledge of Christ and his benefits flows the whole of Christian living: repentance, communion with God, good works, conscious freedom from soul destroying necessity of earning God's continued favor by self effort. Luther's gospel of justification by faith only was the center piece of Protestant theology for two centuries. Luther affirmed final authority of a self interpreted Bible. Rejected church as a hierarchical institution under Rome administering salvation through sacraments. Luther said infants were regenerated in baptism through infant faith. Affirmed the real presence of Christ's body in eucharistic bread due to Christ's capacity for multipresence.

John Calvin **1509-64** and Reformed theologians rejected this last part saying Christ's body is in Heaven, not here. Christ encounters us at the communion table not by bodily presence in the elements but in Spirit's presence in our hearts. Luther had said when doctrine was sound, ceremonies were indifferent and church was free to use or not use them. Reformed men wanted worship to be as simple and scriptural as possible. Liturgies were plainer than Lutheran ones. Calvin agreed with Augustine that God gives his grace to some people (all of whom are totally sinful and unable to respond on their own) thereby calling and electing them to salvation. For Calvin, predestination was a doctrine of comfort and assurance and should liberate the Christian from morbid introspection or debilitating insecurity.

Five Point Calvinism

1. Total Depravity of Man - corruption extends to every facet of our nature and faculties. There is nothing in anyone to commend him to a righteous God.
2. Unconditional Election - nothing that conditions God's choice - not on the basis of foreknowledge - individual pretemporal election
3. Limited Atonement - limited in efficacy to the elect
4. Irresistible Grace in effectual calling
5. Perseverance of the Saints - God preserves the believer in his salvation - eternal security. Focus is on the believer. It is true that security rests with God, and there may be times of backsliding. But there is need for demonstrable fruit throughout the Christian life. Some use this point to deny the possibility of a Christian being carnal.

Calvinists put Faith and Works together. Say faith is a work. Say salvation is only by Grace, not Faith - otherwise we would have room to boast over our faith. Calvinists say we can only exercise faith after salvation. Can't have faith without first regeneration. No one wants to come to God so God must draw him. They quote **Jer 31:3** "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore, with loving kindness have I drawn thee." No man seeketh after God.

Three views of Election

1. Foresight election - God elects on the basis of foreseen faith. Most evangelicals hold to this.
2. Corporate Election - taught by Karl Barth - election is first the election of Christ, then election of the community, then election of individuals. All are elect in Christ, though unbelievers do not yet know that.
3. Individual pretemporal election - God in his own pleasure, based on no foreseen merit, chooses certain people to receive salvation.

Predestination based on love **Eph 1:4-5**. Shows mercy **Rom 9:15**. Demonstrates his matchless grace **Eph 2:7-8**. It's purpose to display his glory **Eph 1:6,12,14**. God's elect are predestined to adoption and inheritance **Eph 1:5,11**. Predestined to conformity to Christ **Rom 8:28-29**

Foreknowledge - People are foreknown, not faith **Rom 8:28-29**. Foreknowledge is not basis of election, it includes decision on God's part **I Peter 1:2**

Retribution, Preterition - Retribution means deserved punishment, preterition means passing over those not elected to salvation. Preterition in **Rom 9:18,21; I Peter 2:8; Rev 17:8.**

Extent of Atonement - Arminians accept universal redemption (unlimited atonement) - sufficient grace is supplied to all so that they may believe. Four point Calvinist (Amyraldians) hold to universal redemption. Ultra Calvinists (five point Calvinists) teach particular redemption - Christ died to secure salvation for the elect - so His death was limited in its extent to the elect. Moderate Calvinists see the purpose of his death as providing a substitution for all - so it was unlimited in its extent. Universal redemptionists are not Universalists (who hold that all will ultimately be saved.) **John 10:15** and **Eph 5:25** show limited atonement. But **2 Peter 2:1** argues for unlimited atonement - the false teachers, not among the elect, had the price of redemption paid for them. But particular redemptionists say this is only what they were claiming for themselves. **I John 2:2, I Timothy 2:4-6; 4:10, Hebrews 2:9, John 3:16, Acts 17:30** seem to clearly teach universal redemption.

Puritans - A half way measure was the English Prayer Book that argued that features in worship not prescribed in Scripture should not be seen as forbidden. This Puritan principle became the rule in Scotland and became basis for Puritanism. Influence of Calvin and Hobbes on our Constitution.

Philip Melanchthon **1497-1560**, Luther's successor, went back to some Catholic teachings. Disagreed with Huldreich Zwingli **1484-1531** and claimed the service of communion was more than a memorial. Reestablished Latin mass, extreme unction, Corpus Christi Day. He was responsible for the Augsburg Confession which remains the chief statement of faith in Lutheran Churches. He made doctrine of grace a storm center in Lutheranism. Luther had stressed sinner's total spiritual impotence and made God's sovereign grace the sole source of faith. Melanchthon said fallen man had free will in the sense of "power of applying oneself to grace." This phrase from Erasmus who Luther abhorred. So my faith ceases to be God's work in me, and becomes my work. The resulting conflict was resolved in the Formula of Concord in **1595** that reaffirmed sinner's total spiritual inability and God's unconditional predestination of the elect to faith - but stated also that an external call to salvation reaches all men and that final falling from grace is possible.

Theodore Beza **1519-1605**. Melanchthon's modification of doctrine of sovereign grace had its Reformed parallel in Beza, successor to Calvin. He developed belief in sovereign grace into supralapsarianism - the view that God decreed the fall as a means to the end of saving the elect from sin. Most reformed theologians agreed with this, but Arminius, one of Beza's pupils, did not.

Jacob Arminius **1560-1609**, a Dutch reformation theologian. When asked to defend supralapsarianism against sublapsarianism, he gradually began defending sublapsarianism. In the Remonstrance he affirmed that election to salvation rests on faith foreseen; that Christ died for all, though only believers benefit (Beza said he died only for the elect); that grace is not irresistible; and that perseverance depends on one's own action over and above God's help. Said that since God knows all things, God knows who will choose to follow him. Therefore, "calling and election" refers to those whom God knows ahead of time will respond to him. Against this the pan-Reformed Synod of Dort in **1618** formulated the five points of Calvinism. James Arminius taught:

1. God's decrees based on foreknowledge.
2. Man inherited pollution from Adam, but not imputed guilt or a sin nature. Depravity is not total for man can incline his will toward good deeds. Wesleyan theology is sometimes called evangelical Arminianism and holds a similar view regarding this point.
3. It is possible for a believer to live in such conformity to God's will as to be called perfect.
4. The believer can loose his salvation - this leads to a cataloging of sins - those leading to loss of salvation and those that don't.

Arminianism is rationalistic in spirit and subsequently drifted into querying Jesus' full deity. Some High Church Anglicans came independently to an Arminian view of grace.

Practically speaking, Armenians sometimes equate the position of eternal security as a license to sin. Calvinists do sin and excuse it.

Illustration of a man in a deep hole. Arminians say there is a ladder. We climb up the ladder and out of the hole, only to fall back in again and need to climb out again. Calvinists say we like the hole and don't want to get out. So God pulls you out. Only the elect will be pulled out.

Johann Arndt **1555-1621** developed an impressive devotional theology of regeneration, sanctification and the inner life, as being what the times most needed. From this seed the Pietist movement grew.

Karl Barth **1886-1968** Influenced by Luther, Calvin, and mostly by Kierkegaard. Believed Jesus experienced both election and condemnation for all humanity. Protested against Liberalism. Said Christianity is a matter of revelation, not of man's religious aspirations. Said our Declaration of Independence represents a Calvinism gone to seed, whereas the French Statement of Human and Civil Rights **1789** represents a Catholicism gone to seed.

Historic Federalism

New Political Ideas

John Calvin

Published *Institutes of the Christian Religion* in **1536**. Said man is evil but God had predestined the elect. Elect formed a special community expected to live up to their position by following highest moral code. Based government on Theocracy regulating conduct to the smallest detail. Laws against dancing, card playing, showy dress, profanity. Huguenots in France and later Puritans in America.

Thomas Hobbes

Political writer Thomas Hobbes (**1651**) wrote that people had first lived in anarchy, a *State of Nature*. Mans life was "nasty, brutish, and short." Since life was violent, they chose monarchies to rule. A *Social Contract* said they had to give the monarch absolute rule to prevent anarchy.

John Locke

John Locke (**1690**) agreed but said people had only given up some of their rights and had retained some *Natural Rights* including the right to live, enjoy liberty, and own property. Violation of the natural rights breaks the social contract. The state exists to serve the will of the people.

Baron de Montesquieu

Baron de Montesquieu (**1748**) said the most perfect government had power equally divided amongst three branches with a system of checks and balances.

Jean Jacques Rousseau

Jean Jacques Rousseau (**1749**) said people are born good but civilization corrupts people. He said to abolish privilege and social classes. He said all men are born equal with equal rights. The good state in which people are born can only be preserved by just laws based on *Popular Sovereignty*. Rousseau believed that through stern virtue a perfect state could be created to bring happiness to the world.

Voltair

Voltair defended rights of individual. Said "I do not agree with a word you say, but I will defend to the death your right to say it." Voltair said the greatest man in history was Isaac Newton. Also said of the Holy Roman Empire that it was "neither Holy, nor Roman, nor an Empire." Voltair did not go as far as Rousseau, but believed all men had natural rights that should not be abused by the privileged few and believed in an enlightened monarchy. Montesquieu thought government should be a contract between king and people with obligations on both sides.

Thus the words in the Declaration of Independence, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed. That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object, evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security."

Horace White observed that the Constitution of the United States "is based upon the philosophy of Hobbes and the religion of Calvin. It assumes that the natural state of mankind is a state of war, and that the carnal mind is at enmity with God." The men drawing up the Constitution in **1787** had a vivid Calvinistic sense of human evil and damnation and believed with Hobbes that men are selfish and contentious. To them a human being was an atom of self interest. They did not believe in man, but they did believe in the power of a good political constitution to control him. Throughout the secret discussions at the Convention, it was clear that this distrust of man was first and foremost a distrust of the common man and democratic rule.

Political Philosophy

Liberalism

Ideas build upon ideas. *Liberalism* grew out of the *Enlightenment* (particularly the writings of Locke and Rousseau.)

Economics

Smith and Ricardo - The economic ides of liberalism were written about by Adam Smith, a Scot, in his book *The Wealth of Nations*. Smith believed that all business and economic activity is regulated by two natural laws - the *law of supply and demand*, and the *law of competition*. Smith's system was one of complete *free enterprise* - every person free to go into any business and operate it for the greatest advantage and result in benefit to everyone - laborers, investors, owners, and buyers. The French phrase *laissez faire* - meaning "let do" that is leave things alone summed up the attitudes of Smith and Ricardo.

David Ricardo, An English writer applied these ideas to wages in his book, *Principles of Political Economy and Taxation*. His ideas became known as the *Iron law of wages*.

Growing interest in reform

Reforms were urged by humanitarians; people who worked to improve the conditions of others. Ministers preached against what they considered selfishness. Influential writers did much to make people aware of terrible conditions in mines and factories.

Charles Dickens wrote of selfish business leaders and his own wretched boyhood experiences *(David Copperfield)*.

Utilitarianism - Jeremy Bentham believed that the principle of utility, or usefulness was the standard by which to measure a society and its laws. Reform should be undertaken to ensure "the greatest good for the greatest number" of people. Bentham believed in education so that people would want things that were good for them. Bentham and his followers advocated reform of prisons, education, and law.

John Stuart Mill - a philosopher, believed in laissez faire, but was frustrated with the injustices in the British economic system that allowed working children, terrible housing conditions, and factory conditions. He was also a student of utilitarianism. He believed that all people should be represented fairly and if they were the laws would be obeyed. He also believed in the women's right to vote. His most famous essay, On Liberty - established his theory that freedom of thought was a key to progress.

Political liberalism

The liberals - believed in:

1. A belief in the importance of individual liberty
2. A guarantee of individual rights by governments in the form of a constitution
3. Freedom of speech, assembly, and press
4. Religious freedom
5. Representative government
6. Education. The right to vote was one they thought should be extended gradually to those with an education.

Socialism and economic change

Many people became concerned when the wealth produced by the Industrial Revolution was so unevenly distributed. Some reformers of the **1800's** advocated a political and economic system called socialism - based on the belief that production should be owned publicly, or socially and should be operated for the welfare of all the people.

Early socialists - Early socialists tried to work out detailed plans for utopian societies and were called utopian socialists. Thomas More in **1516** in his book Utopia described a model classless society. Rousseau **(1755)** believed man is naturally good and that laws corrupt him. He praised Christianity for inclining to communism but was upset the church owned property.

Morelly

Morelly said in **1751** "Children should be taken from their parents at six years of age and brought up communally by the state until they are sixteen years old, when they should be returned to their parents; meanwhile the schools will have trained them to think in terms of the common good rather than personal acquisition. Private property should be permitted only in articles pertaining to the individual's intimate needs. All products will be collected in public storehouses to be distributed to all citizens for the needs of life. Every able bodied individual must work; from twenty one to twenty five he must help on the farms.

There is to be no leisure class, but everyone will be free to retire at forty, and the state will see that he is well cared for in old age. The nation will be divided into garden cities with a shopping center and a public square. Each community is to be governed by a council of fathers over fifty years old; and these councils will elect a supreme senate to rule and coordinate all." Many of these proposals would be adopted in the French Revolution.

Linguet

Linguet in **1777** said "The control of prices by the rich perpetuates the slavery of the wage earner even after slavery has been abolished by law. All that former slaves have gained is to be constantly tormented by the fear of starvation. At least slaves were lodged and fed all the year round; but in an uncontrolled economy the employer is free to throw his employees into beggary whenever he cam make no profit from them; then he makes begging a crime. There is no remedy against all this but a communist revolution."

Robert Owen

In Great Britain the most influential utopian socialist was Robert Owen. Owen believed that people were naturally good. He established communities in Great Britain and the United States.

Georg Hegel

Hegel published theory in **1811**. Said absolute reality is spiritual rather than physical, so only approach to reality is through logic. Anything that can be proven through logical means to be self consistent is real. He used the logical system of the dialectic which contrasted the Thesis with its opposite, the Antithesis, to unite them into the synthesis. He said all natural error could ultimately be eliminated and the Absolute Idea realized. "This unity is consequently the absolute and all truth, the Idea which thinks itself." So George's Problem Solver lets you put in two seemingly contrasting truths to arrive at ultimate truth - the Absolute Idea.

History is the progression to an Absolute Idea, which is the state, which he said was Prussia. "The history of the world is the discipline of the uncontrolled natural will, brining it into obedience to a universal principle and conferring subjective freedom. The East knew, and to the present day knows, that one is free; the Greek and Roman world, that some are free; the German world knows that all are free." He believed, however, that America was the land of the future. The contrast of opposites necessitates war. It also necessitates clearly defined classes within a state.

According to Georg Wilhelm Friedrich Hegel, China lacked the European boldness of discovery and lay "outside the World's History." But in the past few years China has now emerged from it's cocoon to join Hegel's "World History."

Besides Marx who borrowed the dialectic, Kierkegard also based his theology on it. He wanted the Christian ideal without belief in the truth of Scripture. So he combined the two.

Karl Marx

The most important of the critics of the early socialists was Karl Marx. Born in Prussia in **1818**, a journalist, unpopular in his own country, he settled in London until his death in **1883**. In **1848** with a fellow German, Friedrich Engels, Marx published the Communist Manifesto. Marx argued that all wealth is created by labor. He referred to the working class as proletariats and owners as bourgeoisie. Marx borrowed ideas from Friedrich Hegel. Marx used this as his Dialectical Materialism and is the basis of state worship of Communists and Fascists. Marx said history moved through several stages:

1. Shared property and worked together in small tribes.
2. Slavery arose and people forced to work for those who own property.
3. Feudalism - landowners controlled serfs who depended on them for land and food.
4. Capitalism emerged from Feudalism and brought industrial development. Capitalists owned machinery and tools and employed workers.

Each stage had inequality so struggle between property owners and those who do not. Wealth is created by labor. Under Capitalism labor receives only a small amount of the wealth it creates and most goes to the owners as profits, or surplus value. Inequality as workers lack money to buy products manufactured in factories. Proletarians suffer poverty and unemployment. Eventually the proletarian in advanced and industrialized nations would unite and seize power by revolution and establish socialism. Since many will not accept socialism, early phase would be dictatorship of the proletariat. After a while force would no longer be necessary and the state would whither away into a classless society called pure communism. Communism is the inevitable outcome of all history.

Marx's Model of Society

Says two bubbles. The top bubble called the social elite or Bourgeoisie, consisting of Military, Institutions, Official Religion, Banks, Educational Institutions, Clergy, Legal System, Employers, Media, Government. Lower bubble called the Proletariat consists of Workers, Minorities, Peasants, Common Man, Under educated, Masses, students, women, Congregations of Churches, Intelligentsia, Poor.

These two bubbles conflict. Their point of contact where they begin to merge is called the Praxis, or the practical as distinguished from the theoretical. A Praxis is accepted or habitual practice, a custom; as things are. Conflict Theory says the upper bubble suppress those in the lower bubble for their own vested interests. Vested means as established by laws as legal rights. The clergy makes sure the congregation are kept in check. Make them work for the hereafter. Religion is the opiate of the masses. The upper bubble makes the lower bubble think that's the way it should be. The lower bubble produces the product then must go back and buy back that same product with the profit going to the owners. The lower bubble thinks that's the way it should be since all have taught them this.

The intelligentsia are educated people, especially those with a broad point of view. Those teachers who question authority are fired. Those able to question are cut out of the system. Through conflict the rubbing of the bubbles result in revolution. Through conflict the praxis is eliminated and will merge the bubbles so the lower bubble becomes dominant. The owners are eliminated. Get society of equality. Peasants enjoy the benefits of society same as owners.

In Marx's time the terms communism and socialism were used in many different ways. Communism meant people could live cooperatively without being forced to do so. Marx's famous quote "From each according to his abilities, to each according to his needs" is really from Morelly.

Socialism after Marx - Socialists began to form political parties to put their ideas into practice in the mid-**1800's**. Man of these parties were influenced by the ideas of Marx and Engels. Marxist, or radical, socialists generally believed that revolution was necessary to overthrow the capitalist system. Today we call authoritarian socialism Communism. Moderate Socialists believed that socialism could come gradually by education. Owners would sell property and government would operate production for all. This is Democratic Socialism.

Marx called his variety of socialism Scientific Socialism. He thought his laws were objective laws of historical development. Marx published many of his ideas in Das Kapital. What throws this all out was Marx's failure to understand that Labor Unions.

End of History?

Francis Fukuyama from Harvard, now with US State Department, foresees the victory of liberal democratic ideals over the forces of tyranny. He said "What we may be witnessing is not just the end of the Cold War, or the passing of a particular period of postwar history, but the end of history as such: that is, the end point of mankind's ideological evolution and the universalization of Western liberal democracy as the final form of human government." Hegel says history is not cyclical, but has a beginning and end and "that history culminated in an absolute moment - a moment in which a final, rational form of society and state became victorious." The end of history will trigger the beginning of "centuries of boredom." "The end of history will be a very sad time. The struggle for recognition, the willingness to risk one's life for a purely abstract goal, the worldwide ideological struggle that called forth daring, courage, imagination, and idealism, will be replaced by economic calculation, the endless solving of technical problems, environmental concerns, and the satisfaction of sophisticated consumer demands." "There's a development that has affected people all over the world as they move up from tribal societies to nation-states, go through monarchies and aristocracies, and then finally up to more democratic egalitarian forms of social organization." "Hegel was premature in declaring the evolution had ended and we took about a 100 year detour since his time trying to find some kind of a socialist stage beyond the bourgeois democratic stage that Hegel had arrived at." Liberalism and democracy are two separate ideas. Democracy has to do with representative government and Liberalism is a limited government in which the state place reduced role in interfering in people's lives. "Liberalism would be limited government in which the state does not set higher ends of man other than the maintenance of a certain amount of order and stability, and that human happiness at any kind of higher end is left to private individuals to find in the sphere of their private lives. But it's not part of the public domain." Liberal societies are supported by material prosperity which helps to spread liberalism. But it is ideas, not materialism, that are foundations of human society. The end of history is liberal in that the state recognizes and protects a system of law and of man's universal right to freedom. And it is democratic insofar as it exists only with the consent of the governed.

Many question this theory. "Fukuyama roots his End ism in the philosophy of G.W.F. Hegel, who after seeing Napoleon at the Battle of Jena in **1806**, said history had ended then. (Did it have anything to do with the fact the French troops flattened Hegel's house?)" Some say this is merely the end of a cycle - "It would be followed, one day, by new Caesars and new prophets, by a new age of heroism, austerity, and religion, and possibly of conquest and fanaticism." If history is cyclical, will Western liberal democracy, now fashionable, one day go the way of platform shoes and granny dresses? Are other countries in love with the ideals of liberal democracies, or are they only drawn to the benefits of consumerism that seem to follow when these forms of government take hold?

BEYOND THE LECTURE: THE SEMINAR METHOD

IMPLEMENTING *THE SON OF THE REVOLUTION*

A UNIT OF STUDY DEVELOPED BY

Scott Kampmeier
and
Anita Pilling

TEACHING WITH THE SEMINAR METHOD

I) What is a Seminar?

Standard Definition:	"A small group of advanced students in a college or graduate school engaged in original research under the guidance of a professor who meets regularly with them for reports and discussion." (American Heritage Dictionary)
Elastic Definition:	Intense student-to-student and student-to-teacher discussion aimed at enhancing comprehension and encouraging critical analysis.

II) Benefits of the Seminar Method

The Seminar Method enhances critical thinking skills. Instead of feeding students the answers to historical questions through painstakingly constructed lectures and presentations, the Seminar Method demands that students develop and defend their own answers.

The Seminar Method improves speaking and listening skills. Since the students learn from the comments of their peers and the teacher, each student must develop the ability to intelligently explain their interpretation as well as listen to the explanations given by their peers and teacher.

The Seminar Method allows students to test out ideas and interpretations in a low-cost situation. Rather than presenting a faulty interpretation in a major paper, errors of fact and interpretation can be addressed with little negative impact on a student's grade during the seminar.

IF DONE PROPERLY, the Seminar Method can enhance student confidence and student-teacher rapport. If the class, students and teacher, respond to observations in a positive or critically constructive manner, a student's confidence can grow. Furthermore, positive verbal feedback from the teacher can improve student-teacher rapport. The Seminar Method increases the chance for positive feedback and encouragement.

The Seminar Method can raise the level of interpretation since it allows more than one brain to investigate the problem. The Seminar Method allows teachers and students alike to see issues in a new light.

III) How to Prepare for a Seminar?

A) Teacher Preparation

To successfully conduct a seminar, the organization of the room must be conducive to this purpose. In general, desks in an oval or circle maximize the potential for student-to-student and student-to-teacher interaction. Even better, try to construct a seminar table with half moon and rectangular tables. This construction minimizes the constant rearranging necessary in rooms with separate desks. By allowing the teacher to comfortably sit at the table, it sends a very strong message to the students that the teacher is an active learner just like them. The teacher becomes the first among equals in a joint intellectual investigation and the teacher's position at the table reinforces this message.

To have a successful seminar, certain ground rules must be established. First and foremost the students must prepare on a nightly basis for the seminar. Self starters will do this naturally. Others might need to be coaxed along with quizzes, threats of quizzes, daily class participation grades etc. Secondly, students must be informed of constructive rules of engagement. Students must learn to listen, ask focused questions, respect the opinions of others, and support their contentions with evidence. A teacher can facilitate this process by passing out guidelines at the start of the school year and by consistently modeling good seminar behavior.

A seminar is based on the daily investigation of an historical problem. Thus, a nightly assignment is crucial. Having a weekly syllabus does not work because not all students will be prepared to discuss the same material on the same day.

For a seminar to run smoothly, the teacher must be thoroughly prepared. In the seminar context, this means knowing the material and having this material well enough organized so that you facilitate, not impede, the flow of the discussion. Organize notes in outline form, so that you can easily see where the answer to a certain question is or what would be the next logical point for discussion. Since you can never have all the answers prepared, have the most important questions prepared instead. Try to develop questions that are higher up in Bloom's taxonomy since these are the most meaningful and the hardest to develop on the spot.

B) Student Preparation

Know the ground rules. The Seminar Method will not work if students demonstrate disrespect through their statements and actions.

If the Seminar Method is to be successful, students must engage in active learning. Each night they must carefully complete their reading assignment and actively engage with this material through highlighting, notetaking, journal entries, and/or required summaries.

IV) Starting a Seminar (Son of the Revolution Case Study)

A) The Provocative Quote

Use a quote you have constructed or a quote from a primary or secondary source to start discussions.

"Those who use the past to criticize the present should be put to death, together with their relations." Li Si, Chinese prime minister in the third century, B.C.

"Mao is still a god - though a human god, so the Party will agree that he did make a few mistakes; but to turn the case against Mao is, by extension, to go against the system. Too dangerous. The current leadership permits sob stories about the atrocities of the Cultural Revolution as long as the victims blame it all on the previous leadership, especially the notorious Gang of Four, led by Madam Mao." Jianuing Zha, in her book China Pop, 1995

"Failed rebellions are often like failed marriages: former partners and their friends blame the other side for what went wrong; old tensions are magnified; the past is rewritten; feuding camps are formed." The New York Times Book Review, December, 1995

B) The Visual Resource

Use a political cartoon, a painting, a map etc. to begin the discussion.

What is the significance of this map, cartoon, photograph?

C) The Student Generated Theme

So Johnny, what did you think the major theme of last night's reading was? If he gets it right, the discussion begins. If not, hopefully, another student challenges Johnny and a discussion ensues concerning the recognition of major themes in historical writing.

D) The Short Writing Exercise

Have the students write a short response to the provocative quote or a question. This gives them time to focus their thoughts before responding and allows another perhaps 'slower to the gun' student to begin the discussion when the teacher calls on him/her. In addition, this method can be used to ensure correct transformation of key material into students' notebooks.

List Chairman Mao's instructions for ending factional violence.

Explain how Young Liang compared the old emperors to Chairman Mao.

E) The Short Group Exercise

Divide the class into groups and ask them to respond to a question. This allows students more comfortable in smaller groups to take a bigger role and, as with the short writing exercise, it allows students to focus their thoughts before beginning the seminar.

Explain the Party policies that caused Father Liang to waver between his loyalty to the Party and his sympathy for the peasants.

F) Teacher or Student Led Introduction and 'Cool Calling'

Tell a student that you will be calling on her to address the following provocative quote, while another student volunteers or is chosen to introduce the topic at hand. This method allows the student who freezes when called upon or is afraid to open their mouth time to gather his/her wits and prepare an answer.

G) Prepared Statements

Make preparing a statement about some controversial event in the book part of the previous night's assignment. Have students represent different parts of Chinese and Asian society today - peasants living on a cooperative, peasants selling on the free market, factory workers, Taiwanese businessman, Shanghai businessman, university professor, urban working woman, high school students, etc. Begin the seminar by having students read several of these statements aloud.

V) Sustaining a Seminar

A) Maintain Order and Respect

B) Judicious Additions/Questions

Questions asking students to rephrase for clarity, elaborate on, explain, compare, judge will help move the seminar along. Yes/no questions, rapid fire questions, straight factual questions, and generally unclear questions should be avoided.

C) Importance of Wait Time

Studies show that the quality and length of responses to questions increases with the wait time. Avoid always calling on the first one with their hand up or tell students that each statement must be followed by at least five seconds of time before the next student may speak.

D) Internal Summaries

If a certain point is being beaten into the ground, use an internal summary to present a coherent and comprehensive overview of what has been said. Then, throw out a new question.

E) Appropriate Boardwork

If necessary use the board, to help students see and comprehend the flow of an argument, to reinforce particularly difficult terms and/or concepts, and to visually reinforce ideas through pictures or maps. Hopefully as the students get older and more comfortable with the Seminar Method, boardwork can decrease.

F) Location and Movement

Sit at the table or in the circle of desks if you want to be one participant among many. Stand if you wish to be more assertive and directing. Move to a corner or even leave the room????? if you wish a particularly fascinating student exchange to take center stage.

G) Appropriate Feedback

This is crucial to an effective seminar. If students or the teacher ridicules or mocks, a seminar will not succeed. Each statement must be treated with respect and care. False statements should not be dismissed or made fun of. Instead the teacher should ask for further elaboration or ask other students to agree or disagree. Naturally, if rapport with the class is good, humor can be appropriate and effective.

H) Grading a Seminar

One can keep a seminar moving by removing oneself from the discussion and grading each participant's contributions on the basis of frequency, originality, and accuracy. Personally, I would rather be involved in the discussion and grade this participation in a more holistic manner.

VI) Completing a Seminar

A) Summary

This can occur in oral form, written form, or on the blackboard. In fact, one way to summarize as well as start a seminar is to ask a student to summarize the previous day's material and begin to relate to the current day's topic.

B) Discussion of Significance

Finish the seminar by interjecting questions at the highest level of Bloom's taxonomy. Judge, evaluate, compare, critique, etc.

C) Appropriate Feedback

Compliment the students, if deserving, as they head out the door. Compliment the class, in general, specific students, or both.

D) Introduction of the Next Question

State the major theme of the next day's reading to focus their attention when they read that night OR use some of the questions provided with the chapter-by-chapter reading guide.

VII) Costs of the Seminar Method

The Seminar Method takes time. Since the students and the teacher are responsible for the flow of the seminar, a teacher can never really know how much time a certain discussion will take. I tend to fall behind, but I think the above benefits outweigh the time issues.

If not done properly, the Seminar Method can result in student-to-student as well as student-to-teacher tensions. To minimize the chances of this happening, a set of clear and appropriate behavioral guidelines must be quickly and seriously addressed. Mutual respect and tolerance are necessary for the success of any seminar.

The Seminar Method can result in the transmission of some misinformation. Students may make statements containing both error of fact or interpretation which the teacher and/or other students do not entirely correct. This problem can, however, be minimized by the judicious use of follow up questions. Furthermore, a lecture also does not guarantee an entirely correct transmission of knowledge.

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SON OF THE REVOLUTION

Chapter 1: "Chairman Mao's Good Little Boy"

Vocabulary: cadre, split pants, quota

Key Terms: Liberation, Hundred Flower Movement, Anti-Rightist Movement, Young Pioneers, Capitalist thought, Rightist, Capitalist Roaders, Thought Reports

Questions:

1. Explain Chinese family relationships. Use examples from throughout the chapter.
2. Describe several ways in which children were instructed in the Mao cult and Chinese communism.
3. Explain how the Hundred Flowers Movement and Anti-Rightest Movement affected this family.
4. Describe how rightists were punished.

Quote:

"The most outstanding characteristic of Eastern civilization is to know contentment, whereas that of Western civilization is not to know contentment."

Hu Shih, Chinese scholar and diplomat, 1891-1962

Chapter 2: "Hard Times"

Vocabulary: food rationing, dropsy, calligraphy, appositeness

Key Terms: Taiwan, Kuomintang (KMT), Great Leap Forward, Chiang Kai-shek

Questions:

1. Explain the cause of the "hard times" beginning in 1960.
2. Describe the Chinese mourning and burial traditions.
3. Describe the home (notice the ancestral tablets and Buddhas), food, and daily activities of the country cousins.

Quote:

"It does not belong to a woman to determine anything of herself, but she is subject to the rule of the three obediences. When young she has to obey her parents; when married she has to obey her husband; when a widow she has to obey her son."

Attributed to widowed mother of Mencius, Chinese philosopher, 372-289

Chapter 3: "Our New Mother"

Key Terms: "going through the back door", "personal problem", Double Happiness symbol, residence card

Questions:

1. Describe the wedding of Liang Heng's father.
2. Explain why their "new mother" did not live with them.
3. Describe Liang Heng's efforts to earn book money.

Chapter 4: "Are You a Bloodsucker"

Vocabulary: proletariat, subsidies, masthead, counterrevolutionary, self-criticism

Key Terms: Cultural Revolution, Party and Socialism Revisionism, "black materials", "political study", Reactionary, Work Teams, Sixteen Articles

Questions:

1. Describe how Chairman Mao gave the signal for the Cultural Revolution to begin.
2. Explain why Liang Heng knew "Revolutionary fervor would no longer be permitted to us."
3. Explain what Mao hoped to achieve through the Cultural Revolution.

Quote:

"Stopping up the mouths of the people is more dangerous than stopping up a river. When a river is blocked and then breaks through, many people are bound to be injured. It is the same with the people."

Duke of Shao, complaining to the tyrannical King Lin, ninth century BC

Chapter 5: "The Smashed Temples"

Vocabulary: laggard

Key Terms: "five lakes and four seas", Red Guards, "Five Red Types", "Five Black Types", "Four Olds"

Questions:

1. Describe how Liang Heng was coersed into writing criticisms of his father.
2. Describe the Red Guards and their activities.
3. Explain why the chapter was entitled "The Smashed Temples".

Quote:

"China rejuvenescent! It was but a step to China rampant."

Jack London, in a 1908 short story

Chapter 6: "Traveling Struggle"

Vocabulary: factious, elitism

Key Term: Rebels

Questions:

1. Describe the Red Guard search of Liang family's apartment.
2. Explain the term "traveling struggle" and how it effected Liang Shan.

Quote:

"The nature of man is evil, the good which it shows is factitious (made through education). There belongs to it, even at his birth, the love of gain, and as actions are in accordance with this, contentions and robberies grow up, and self-denial and yielding to others are not to be found."

Hsun-tze, Chinese philosopher, fourth century BC

Chapter 7: "A Counterrevolutionary Incident

Question:

1. Describe the "counterrevolutionary incident" and its impact on hte Changsha newspapermen and their families.

Quote: "Those who use the past to criticize the present should be put to death, together with their families."

Li Si, Chinese prime minister, third century BC

Chapter 8: "Flight to the Countryside"

Key Terms: Rebels' children, Production Team

Questions:

1. Explain why it was necessary for Liang Heng to leave Changsha.
2. Describe Liang Heng's experience in the countryside.

Chapter 9: "The New Long March"

Vocabulary: camaraderie, pilgrimage, confrontation tactics, travail

Key Term: Long March

1. Describe Liang Heng's pilgrimage to Jinggang Mountains.
2. Explain how the pilgrimage ended.

Chapter 10: "Peking!"

Vocabulary: individualism, atone

Key Terms: State Council, Five Revolution Shrines, The Internationale, Our Great Saving Star

Questions:

1. Describe Liang Heng's trip to Peking.
2. Describe the students' activities at the Central Institute of Music.
3. Describe the Red Guard's adulation of Chairman Mao at the Summer Palace Park, Tiananmen Square, and later.

Chapter 11: "A Gory Climax in Changsha"

Vocabulary: procuratorial organs

Question:

1. Describe the gory factional violence in Changsha.

Quote:

> "When China wakes, it will shake the world."
>
> Attributed to Napoleon Bonaparte

Chapter 12: "The Family Scatters"

Vocabulary: edicts, utopia, trepidation

Key Terms: Great Alliance, Chairman Mao Thought Study Class, The Great Helmsmen, Anti-Japanese Wars

Question:

1. List Chairman Mao's instructions for ending factional violence.
2. Explain how the Liang family scattered.

Quote:

"Families, when a child is born
Want it to be intelligent.
I, throught intelligence,
Having wrecked my whole life,
Only hope the baby will prove
Ignorant and stupid.
Then he will crown a tranquil life
By becoming a cabinet minister."

Su Dongpo, eleventh century poet

Chapter 13: "On the Streets"

Vocabulary: scion, exoneration, deforestation

Key Terms: "historical question", "private thought"

Questions:

1. Describe Liang Heng's adventures on the streets of Changsha.
2. Describe his "pig trip" and his conversation with Pockmark Liu.
3. Explain why Liang Heng gave up his street life.

Chapter 14: "We Become Peasants"

Vocabulary: acute, imprecations, autocratic, despots, cacophony, litany

Questions:

1. Describe the Liang family's preparations for moving to the countryside.
2. Explain the significance of surrending residence cards.
3. Describe Liang Heng's visit to his mother.
4. Explain why the peasants were unhappy about the Liang family's arrival.
5. Describe Father Liang's activities in the countryside.

Quote:

> "When I grow up, I am determined to be a peasant!"
>
> Cultural Revolution's childrens song

Chapter 15: "The Spring Wind of Chairman Mao's Thought"

Vocabulary: intensive cultivation

Questions:

1. List at least three sources of fertilizer.
2. Describe the peasants' living conditions.
3. Explain the Party policies that caused Father Liang to waver between his loyalty to the Party and his sympathy for the peasants.

Quote:

> "What kind of society isn't structured on greed? The problem of social organization is how to set up an arrangement under which greed will do the least harm, capitalism is that kind of system."
>
> Milton Friedman, American economist

Chapter 16: "It's Going to Be Tough Here"

Key Term: "barefoot doctors"

Questions:

1. Describe Liang Heng's experiences at the boarding school.
2. Explain the many ways in which peasant women are not considered the equal of men.
3. Explain how Guo Lucky Wealth's wife acquired her health problems.
4. Describe the witch doctor's visit.
5. Describe relations between the peasants and Educated Youth in Liang Wei-ping's group.

Chapter 17: "Interrogation"

Vocabulary: acrid(dust)

Key Term: class struggle

Questions:

1. Describe the circumstances of Young Liang's interrogation.
2. Explain why this is the turning point in his political development.

Quote:

> "We've seen the most hideous corruption spread everywhere. Magistrates sell justice to the highest bidder, and Mandarins at every level - instead of protesting for the people - use every imaginable means to oppress them andpillage them."
>
> Abbé Huc, L'Empire Chinois, 1854

Chapter 18: "Basketball"

Questions:

1. Explain how the Linags managed to get transferred to Shuangfeng.
2. Explain how basketball changed Young Liang's life.

Chapter 19: "Eating Socialism"

Vocabulary: anarchial, frenetic, acupuncture

Key Terms: "White Road", interfactory backdoorism, "personal question"

Questions:

1. Explain why Young Liang had to play for the factory team rather than the professional Provincial Sports Committee.
2. Explain the expression "eat socialism".
3. Explain why Young Liang's romantic desires went unquenched.
4. Describe what happened to his father and sisters.

Quote:

> "Every revolution evaporates, leaving behind only the slime of a new bureacracy."
>
> Franz Kafka

Chapter 20: "Searching for Peng Ming"

Question:

1. Explain how his search for Peng Ming further disillusioned Young Liang with socialism.

Quote:

> "For a woman to starve to death is a small matter, but for her to lose her chastity is a great calamity."
>
> A neo-Confucian saying in the Song Dynasty

Chapter 21: "Little Gao"

Vocabulary: maligned, sardonically, deprecation, recalcitrant, veracity

Key Terms: barefoot doctors, "walking the high road"

Questions:

1. Retell the story of Uncle Song and his wife.
2. Describe Young Liang's relationships with Little Gao.
3. Describe how Young Liang and Little Gao manuevered to get him a place in college.

Quote: "Before the revolution we were slaves and now we are the slaves of former slaves."

Lu Xun, early twentieth century writer, referring to the 1911 revolutio

Chapter 22: "An Egg Strikes a Stone"

Vocabulary: quelled, effusively, loquacious, evasive, filiality, ideologues, reiteration, redress
Key Term: Gang of Four

Questions:

1. Explain how and why his relationship with Little Gao ended.
2. Explain how Young Liang compared the old emperors to Chairman Mao.
3. Describe the struggle for power following Mao's death.
4. Explain how gaining entrance to the universities changed after Mao's death.
5. Explain what Young Liang meant when he wrote "precious but dangerous knowledge." (p. 266)

Chapter 23: "Teacher Xia, the American Expert"

Vocabulary: arbiters, reticent, vindicated

Key Terms: insiders-outsiders, "thought liberation"

Questions:

1. Describe academic life at the teachers' college.
2. Describe his courtship of Teacher Xia and explain the complications it created.

Chapter 24: "Questions"

Vocabulary: banalities, circumscribed

Question:

1. Young Liang believed his generation did learn one important thing. Explain what that is and how he came to that conclusion.

Quote:

"Be sure to prevent any contact between the barbarians and the population."

Emperor Qianlong, 1793, ordering the authorities to keep foreigners from talking to Chinese

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To Live. Dir. Zhang Yimou. With Gong Li. Columbia TriStar Video, 1995.

The Story of Qiu Ju. Dir. Zhang Yimou. With Gong Li. Columbia TriStar Video, 1993.

After reading the book, Son of the Revolution, show the students a film that puts the Cultural Revolution in the broader context of the twentieth century Chinese struggle for democracy. To Live directed by Zhang Yimou is an excellent fictionalized account that does not include the latest stage of that struggle in tiananmen Square 1989 or the early struggles in 1911. The Gate of Heavenly Peace, a documentary produced by Carma Hinton and Richard Gordon (see attached article from The New York Times Book Review), focuses on the Tiananmen Square 1989 student struggle, but provides an overview of the Chinese democracy movement in a cultural and historical setting. A discussion of this film could provide an excellent way to start hypothesizing about China's future. (See cartoon.)

In addition to showing these films at the conclusion of the book, To Live, The Story of Qui Ju (also by Zhang Yimou), and other Chinese films can be shown in excerpts to enhance a particular part of Liang's narrative. This can be used in lieu of a photograph, map, cartoon, or other visual prompt.

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The Beginning of the End

Moving the Mountain
a documentary film directed by
Michael Apted and produced by
Trudie Styler

The Gate of Heavenly Peace
a documentary film directed and
produced by Carma Hinton and
Richard Gordon.

Neither Gods nor Emperors: Students and the Struggle for Democracy in China
by Craig Calhoun.
University of California Press,
333 pp., $37.50

Ian Buruma

Failed rebellions are often like failed marriages: former partners and their friends blame the other side for what went wrong; old tensions are magnified; the past is rewritten; feuding camps are formed. This pretty much sums up the situation among the survivors of the Beijing Spring, which ended in the so-called Tiananmen Massacre of June 1989. "Moderate" students and intellectuals blame other, more "radical" students for the bloody conclusion. Veterans of the square, as the authentic "freedom fighters" (their words), look down on those who were overseas at the time. Activists who stayed in China after June 1989—often in jail—dismiss the exiles. And the exiles, mostly in France and the US, have splintered into groups of reformists, cultural chauvinists, democrats, neo-Confucianists, soft-authoritarians, and so on. Some thrive in the West, making money, trading on fame; others, less adept in the ways of the marketplace, sulk in regret, chilled by the loneliness of freedom, and dream of returning to the stifling embrace of China.

Two new documentary films about the events in Tiananmen Square have brought these internecine battles to wider public attention. Both are partisan. The first, *Moving the Mountain*, tells the story of 1989 from the perspective of a student "radical" who was at the square, managed to escape to the West—and is thriving. It is a propaganda movie for what its main hero calls a democratic revolution. The other film, *The Gate of Heavenly Peace*, argues the case for moderation, compromise, and slow reform, and takes the radicals to task for harming the reformist cause by pushing the protest movement too far.

Near the beginning of both movies we are shown the famous image of a young man defying a tank. Millions watched this small, defenseless figure as he refused to budge, while the tank swerved furiously this way and that. Here was a great twentieth-century drama neatly compressed in one photographic image, to be dissected, mulled over, celebrated, and deconstructed by journalists, academics, writers, filmmakers, and other interested parties all over the world. But not everyone read the picture in the same way. The young man, so tiny, so vulnerable, could be seen as a tragic figure, a symbol of the futility of empty-handed opposition to brute force. But he could also serve as a heroic model for future resistance. The Chinese government took another view: the incident was proof of the sweet tolerance of the People's Liberation Army. After all, the tank could simply have flattened the boy.

While *The Gate of Heavenly Peace* tends toward the tragic view, *Moving the Mountain* is more in the heroic mold. The main character is Li Lu, a student from Nanjing who came to the protest movement relatively late. The movie has the air of a political bio-pic, shot in the snazzy, exotic style of an Asian airline commercial. For atmosphere there is an intrusive sound track of loud, portentous music (by Liu Sola) that drones on without respite. The narration is by Li Lu himself. His development in the film is remarkable. The hero's early life, as a bullied young bourgeois class enemy who finds his manhood (after overcoming his terror of lizards), is reconstructed in dramatic black-and-white images. This fictionalized Li Lu is followed by real shots of the hero as an obscure firebrand in Tiananmen Square—"We have to take it to extremes," he says at one point. Then he reappears in a tuxedo, arguing for democracy in fluent English at the Oxford Union, and finally we see him hard at work as an MBA and law student at Columbia University. In his own words, Li Lu is sure to be "summoned by history" again. His only worry is that "time won't be enough to be prepared when the time comes."

Chai Ling, the former "commander-in-chief" of the Protect Tiananmen Headquarters (Li Lu was her "deputy"), is also featured in the film. She, too, speaks excellent English, and her development has been no less extraordinary. From the gaunt, sometimes hysterical, but undeniably effective student activist, she has been transformed into someone altogether more polished. While studying at Princeton, she traveled the world in search of encouragement, prizes, money, and support for her cause. She now works for a consultancy firm in Boston and is an active lobbyist for Chinese democracy. More than any other former student leader, it is Chai Ling whom moderates and so-called reformists blame for the debacle in Beijing. Called the "goddess of democracy" by some of her supporters, she is the arch-extremist to her opponents—a fighter against communism with the mind of a Red Guard. But in the film she speaks eloquently about having fought in Tiananmen Square "for our basic right to the freedom of speech guaranteed under the Chinese constitution."

There are others. Wu'er Kaixi, the cherubic protester who behaved like a rock star after escaping to the US—girls, much swagger, big bills—has calmed down and is more reflective about past mistakes and less glib than Li Lu. Wang Dan, always the most moderate and soft-spoken among the student leaders, speaks in Beijing about the need for the exiles to return to China if they still want to play a constructive role. Then there is Wang Chaohua, who no longer believes in political activism. Shocked by the bloodshed, for which she still holds herself partly responsible, she has retreated into American academic life. She blames the students for self-aggrandizing naiveté. Listening to Chai Ling talking about her struggle for democracy, she half snorts, half sobs: "Thinking you could change China. I don't really . . . well . . . never mind."

The arrest of a student leader, June 1989: from The Gate of Heavenly Peace.

Courtesy of Longbow Group

Finally, there is Wei Jingsheng, veteran of the 1970s' Democracy Wall movement. He wrote the famous wall poster in 1978, demanding democracy as a fifth modernization, apart from Deng Xiaoping's promised four. What is democracy? he asked. "It means the right of the people to choose their own representatives." For this Wei spent more than ten years in jail. The protest movement of 1989 began with a petition by Chinese intellectuals for his release. He was freed briefly two years ago. The filmmakers managed to catch him before he disappeared into the Chinese gulag once more. About the Tiananmen massacre Wei observed that mistakes had been made by the students as well as the government, but that only the government should be blamed for the killings.

The differences among former student leaders are barely concealed in the movie. Wang Chaohua's contempt for Chai Ling is not concealed at all. But the [illegible] already existed in 1989 erupted into a furious row after *Moving the Mountain* opened very grandly earlier this year in New York with Madonna, Richard Gere, and other stellar philanthropists in attendance. Wu'er Kaixi criticized Chai Ling and Li Lu for their irresponsible radicalism. By "sabotaging" an agreement reached among student leaders and intellectuals to leave Tiananmen Square, he said, the radicals shared responsibility for the bloodshed that followed. This echoed similar accusations by reformist intellectuals in China. The journalist Dai Qing wrote that Chai Ling was guilty of a serious crime, and wondered if she should not be arrested "for organizing the students to occupy the square."[1] These remarks refer to a decision made in May to remain on the square until June 20, after a committee of student leaders and intellectuals had voted to withdraw on May 30. Since it is crucial to the Tiananmen debate, I shall return to this sequence of events later.

Of the two documentaries, *The Gate of Heavenly Peace* is by far the better-made film. There is nothing slick about it. The filmmakers have gathered extraordinary footage, not only of spring 1989, but of the student protests of May 4, 1919, the founding of the PRC in 1949, the Cultural Revolution, and much else. The atmosphere of the Beijing Spring is conveyed beautifully in all its pathos, drama, hope, craziness, poetry, and violence. Both Hinton and Gordon know China very well—Hinton grew up there, the daughter of William Hinton, author of *Fanshen*, a well-known documentary study of revolution in a Chinese village. Backed by a team of experts, including Jonathan Spence, Andrew Nathan, and Geremie Barmé, they have put the Chinese democracy movement in a cultural and historical setting. One could not wish for a better example of an expert's view of Chinese history. If *Moving the Mountain* is hagiography, this movie is meant to put the record straight. "We're not promoting a particular cause or a particular leader," said Hinton to *The Washington Post*. "We want to portray the student movement in all its complexity and contribute to a more healthy discourse over what occurred."[2]

In fact, however, the movie does promote a cause. It is the cause of moderation and reform, personified by Zhao Ziyang, who lost his position as General Secretary of the Communist Party after the crackdown on June 4, and has been living more or less under house arrest ever since. The film judges the radicals, and Chai Ling in particular, harshly. This is done through deft editing and a vaguely historicist approach. In the movie's effort to correct the sentimental outsider's view that the Tiananmen demonstration was about democracy, the student activists are placed in a particular historical frame of revolutionary protest.

The story as told by Hinton and Gordon goes something like this: Tiananmen Square was once the heart of the

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[1] Quoted from the Chinese-language paper *Xingdao ribao* in an essay by Ming Ruan, entitled "The Gamble Before the Last Judgment."

[2] *Washington Post*, June 1, 1995, p. C[illegible]

Chinese empire, the seat of imperial government. On May 4, 1919, eight years after the empire had fallen, patriotic students protested on the square against a corrupt Chinese government, for allowing chunks of the country to be given away to foreign powers at Versailles. Science and democracy were to cure China of its decadence. The narrator in *The Gate of Heavenly Peace* gives the following, entirely accurate explanation:

> In official Communist Party history the student protests of 1919 were but a prelude to the revolutionary makeover of China. But in fact many of the leading voices of the May 4 era spoke not for revolution but for democratic reform. After their days of street protests many students went back to school, took up various professions, and continued to work for social change. Those who saw no hope for reform joined the Communist Party to fight for an ideal society. Over the decades the voices championing gradual change were stifled by conservative powerholders or drowned by cries for revolution. By marching into Tiananmen Square, the students of 1989 were saying to the Party: we are the true inheritors of the May 4 movement. But the May 4 spirit they were most familiar with was the one the Party had taught them.

On the anniversary of May 4, in 1989, Zhao Ziyang made conciliatory noises. Contrary to the Party line, he did not brand the student demonstration "turmoil." He proposed a dialogue to resolve the tension between students and government. The students debated what to do. Reformists and moderates advised them to return to their campuses and build democracy there. Some intellectuals had ties to the reformers inside the government. Others were afraid of the consequences if the confrontation went too far. But since Zhao did not speak to the students directly, the radicals decided to push harder. After a week of debate on the square and at university campuses, a hunger strike began, and Chai Ling and her supporters took the upper hand. This is when Li Lu talked about going "to extremes."

Craig Calhoun, an American sociologist who was teaching in Beijing at the time, has written a sympathetic but not uncritical account of the Beijing Spring. The hunger strike, he writes, "was an emotion-charged, highly public declaration that existing conditions were intolerable, that reform was occurring so gradually as to put off democracy and freedom to the far distant future. The strikers' statement was simple: We cannot afford to wait."

This view might strike a person who knows little about Chinese history as reasonable. Why should people not rebel against a corrupt regime which denies them their constitutional rights? In fact, despite much rhetoric about dying to save the nation, the students' demands were not revolutionary. They wanted the government to promptly engage in a serious dialogue with the Beijing Students Dialogue Delegation, and they wanted the student movement to be recognized as a patriotic democratic movement. The last demand was important, since on April 26 the official *People's Daily* newspaper had denounced the students as counterrevolutionary rioters. To be called that was not only dangerous, but an insult to young people with a heated sense of patriotism.

The Gate of Heavenly Peace, however, from its deeper historical perspective, puts a more sinister spin on some of the students' actions. Again and again parallels with May 4 and the Communist Revolution are drawn. Leaders like Wang Dan, who wanted to call the demonstration off after Zhao's promise of a dialogue, are cast in the role of the moderates who returned to their universities in 1919. Those such as Chai Ling, who elected to stay, are the heirs of the fanatics who drowned out the moderate voices with their cries for revolution. "If democracy came to China," says the narrator's voice, as we see the huge white Goddess of Democracy being erected opposite the portrait of Mao on Tiananmen Square on May 30, 1989, "what would it look like? Whose features would it wear?" The camera cuts to the marzipan features of the Great Helmsman: "There seems a chance at least that the face would look all too familiar."

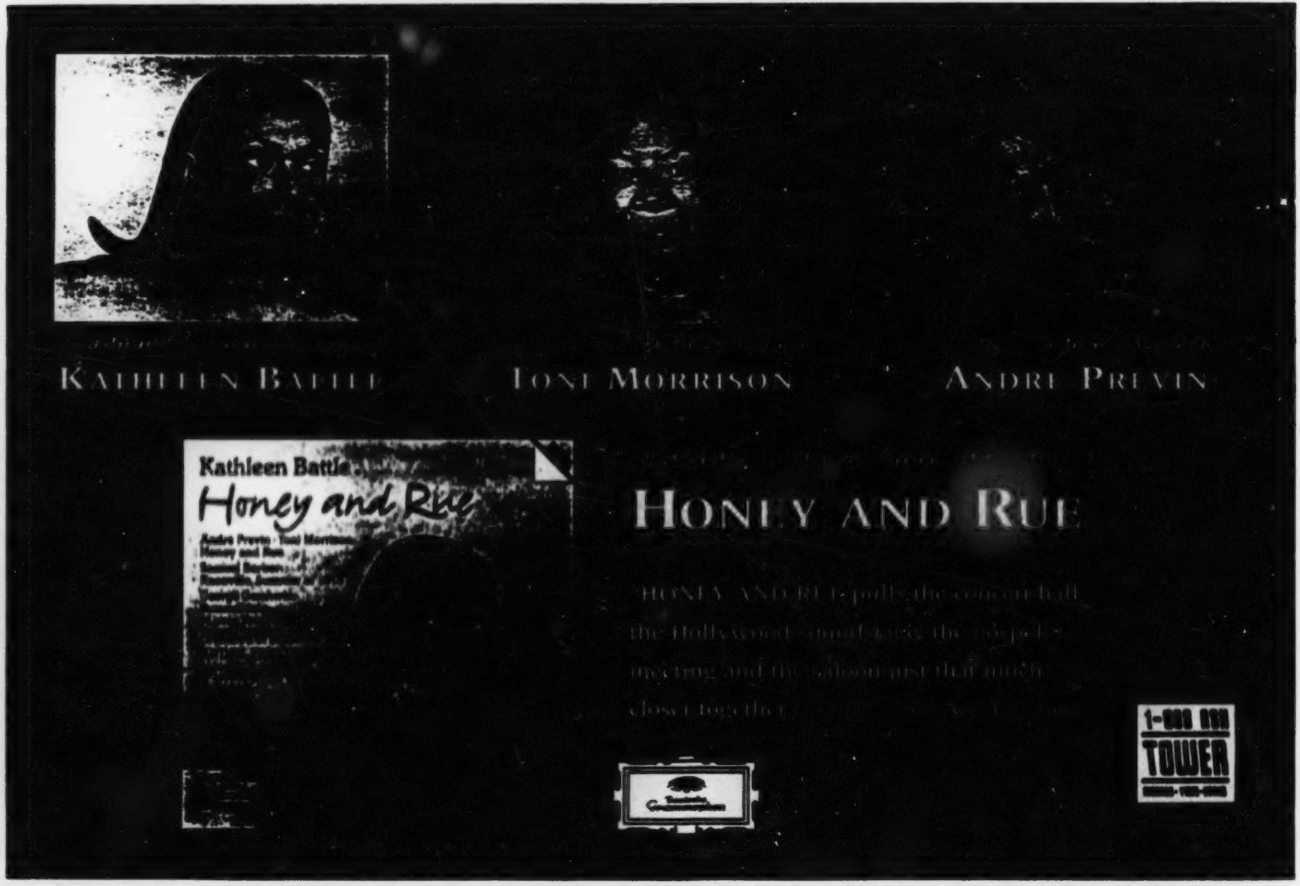
This point is driven home by a skillful use of interviews. The crucial witness for the prosecution is Chai Ling herself. The filmmakers have used a notorious interview she gave to an American reporter in his hotel room on May 28. Snippets of this interview are scattered through the film as evidence of her thirst for blood. It was taped on the day that protesters on the square had refused to retreat. Chai Ling was in a state of physical and mental exhaustion. She made some very damning remarks:

> My fellow students keep asking me, "What should we do next? What can we accomplish?" I feel so sad, because how can I tell them that what we are actually hoping for is bloodshed, the moment when the government is ready to brazenly butcher the people. Only when the square is awash with blood will the people of China open their eyes. Only then will they really be united. But how can I explain any of this to my fellow students?

There is some room for ambivalence here. The word *qidai* usually means "to hope for," but can also mean "to expect." Chai Ling might have meant the former, but the latter would also make sense. She had uttered sacrificial sentiments before. But her immediate problem was that she saw no way to clear the square, even though she knew that a violent crackdown was more than a possibility. Chai Ling still maintains that she meant "to expect." But her tearful rambling about blood, death, resisting "traitors," and wanting to "overthrow" the government, was not a sign of moderation.

Since she refused to be interviewed for *The Gate of Heavenly Peace*, Chai Ling could not offer her own thoughts in hindsight. I spoke to her on the

(continued on page 8)



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(continued from page 5)

phone. Of course, she said, she would not use similar language now. But one had to understand the atmosphere in Beijing then. Her words had reflected the sentiments of many people at the time. The protesters were scared. Talk about dying for the nation was a way to conquer their fears. Why then had she refused to be interviewed by Hinton and Gordon? She said there had been some misunderstanding. Later she called back to say she was afraid that such an interview would be selectively used against her.

Cutting in and out of Chai Ling's recorded hysteria are the voices of such people as Liu Xiaobo, the literary critic, of Wang Dan, Dai Qing, and Wu Guogang, one of Zhao Ziyang's former advisers. None of them was in favor of the hard-liners in the government. All except Wu, who was in the US, were detained at one point or another after the massacre. All had sympathy for the students on Tiananmen Square: Liu Xiaobo even went on a hunger strike two days before the crackdown. And yet they are all critical of Chai Ling's do-or-die approach.

Liu Xiaobo describes some of the students as "children playing at war." About her own failure to persuade the students to compromise and leave the square, Dai Qing says: "We intellectuals were caught between an irrational government and irrational students." Like other liberal intellectuals, Dai Qing, herself the daughter of a PLA general, had looked for a "third way" which would have allowed Zhao Ziyang and his reformers inside the party to slowly liberalize China. The reformers, she explains in the film, needed social stability. The hard-liners used all manner of tricks to set Deng Xiaoping against the reformers. Student radicalism, she said, gave them the perfect tool. For if the students proved intractable, the government would have to get tough, and the reformers would lose their authority. So the reformist intellectuals acted as increasingly desperate mediators between the students and the Communist reformers.

It was an impossible part to play. For the intellectuals often ended up preaching to students who were rapidly losing control. Li Lu, who hardly features in *The Gate of Heavenly Peace*, was right in saying that the hunger strike of May 13 changed the whole picture. The student movement became a popular movement. Students, especially Beijing students, are commonly regarded as spoiled brats (which they often are). But the hunger strike galvanized workers, journalists, doctors, nurses, bureaucrats, professors, merchants, and even some soldiers and policemen. Reporters from the *People's Daily* appeared on the square to apologize for having printed lies. They demonstrated for press freedom. Workers formed an independent union. They wanted better working conditions. Peasants marched in from temporary building sites. They wanted a better deal.

When the government declared martial law on May 20, defiance only increased in Beijing. Whenever troops from the People's Liberation Army tried to advance toward the square, they were pushed back by crowds of Beijing citizens. And whenever students on the square talked about withdrawal, workers or new arrivals from the provinces shouted them down. On May 15, for example, the day of Mikhail Gorbachev's arrival in Beijing, a student leader named Shen Tong called for a tactical retreat from the square—to give the government "face" and give Zhao Ziyang some room for maneuver. A worker yelled at him: "Are you worthy of being a student leader? You're letting all of the people of Beijing down. You're letting the workers down. To say you want us to leave makes you a traitor to the movement."

The problem, in short, was that no one, not Chai Ling, not Dai Qing or Liu Xiaobo, not Wang Dan, or anybody else involved in the movement had the authority to tell the protesters what to do. Much is made in *The Gate of Heavenly Peace* of the fact that Chai Ling was not elected as a leader, unlike representatives of more moderate student associations. That is correct. But elected student representatives had no more authority on the square than Chai Ling. This was a protest movement, not a constitutional democracy. Chai Ling had power, to be sure, but it was based on rhetoric, not coercion. As long as she could ride the emotions of the crowds, they would listen to her. And this was a role to which she was particularly well suited. Chai Ling had the makings of a first-rate demagogue. But that is all she was; there was never any question of using force.

There were many critical moments during the month and a half on Tiananmen Square: the memorial service for Hu Yaobang, the deposed reformist leader, on April 22; the *People's Daily* editorial on April 26 describing the students as counterrevolutionary rioters; the hunger strike demanding talks with the government on May 13; martial law on May 20; and perhaps most fateful of all, the decision on May 28 to stay in the square. That day the dilemma faced by the student leaders, especially Chai Ling, came to a head. *The Gate of Heavenly Peace* gives one version. Chai Ling gives another. *Moving the Mountain* skips this crucial event altogether.

The Gate of Heavenly Peace first: On May 27 there was a meeting of students and intellectuals, collectively known as the Alliance to Protect the Constitution. Chai Ling reported on conditions in the square. Hygiene was terrible, the mood fractious. All present voted to withdraw on May 30. Wang Dan's announcement of the decision at the square is recorded on film. It is a telling image: the glum, sour faces of the crowd, the slim, elegant figure of Wang, speaking calmly, almost quietly through a megaphone, a young Beijing intellectual addressing a crowd of workers and provincial students. What followed is not shown in the film, but narrated. Li Lu objected to the decision and Chai Ling backed him. On April 28 the radicals vetoed the plan. They would stay until June 20, [illegible] National People's Congress [illegible]eduled to convene.

Courtesy of October Films

The denunciation of a young couple who have been [illegible] marry but have met in secret: from a scene recreated in Mo[illegible]ountain.

Chai [illegible] herself gave me the following account: on May 26 three hundred representatives of the people in the square took a vote. Eighty percent chose to remain indefinitely. The next day, she attended the meeting with the Alliance intellectuals. All voted to stay until June 20. But after she reported that conditions were bad and money was running out, a "purely technical" decision was made to withdraw on May 30. She returned to the square and told Li Lu. He was furious. The government had been making deals with some students to retreat, he said. There were secret government agents about. A plot was being hatched. So they had to stay.

There are other variations. Craig Calhoun reports that Chai Ling "was ambivalent, alternately denouncing all attempts to withdraw as 'capitulationist' and expressing her own fears and desire to pull back." But all accounts agree that the decision to stay accorded with the mood on the square itself. Those who wanted to leave had already left. Those who had arrived recently from outside Beijing wished to remain. As the narrator of *The Gate of Heavenly Peace* says, the vote to stay was never less than 80 percent. Not the elite students and intellectuals of the capital had prevailed, but the provincials, backed by the workers, many of whom were scared to return to their schools and workplaces. Whatever Chai Ling may have thought or said, there is nothing much she could have done at that stage to affect the outcome of the movement she had done so much to continue.

The Gate of Heavenly Peace is a valuable cultural document. It adds a great deal to our understanding of Chinese class tensions, political factions, historical references, intellectual currents, and even artistic trends. It makes the point forcefully that many students in China were so warped by Communist education and a more traditional kind of romantic idealism that democratic ideas often got drowned out by talk of "blood sacrifice" and "saving China." But by spending so much effort interpreting and denouncing the often childish rhetoric of Chai Ling, the film ends up being a bit warped too. For it leaves the impression that the Beijing Spring revolved entirely around Chai Ling's demagoguery. More than that, it suggests that because Chai Ling and her friends had a shaky grasp of democracy, the movement itself was not democratic. The question left dangling is whether slow reforms, negotiated between intellectuals and Communist officials, are more likely to result in a democracy than sustained popular protest. Or to rephrase the question: Were Chai Ling and her supporters, however overheated their rhetoric, wrong to keep the protest movement going?

Remember that the student protesters refused to use violence until the end. This made them quite different from the Red Guards, to whom they have been compared. Remember, too, that their stated demands were not revolutionary. They did not demand the overthrow of the government. The protest started with a petition to release political prisoners. Then, on April 22, mimicking the deferential gestures of imperial China, the students begged Li Peng on their knees to end corruption, to recognize their right to form an independent student union, and to hold a dialogue on equal terms. On May 4, Wu'er Kaixi announced that the student movement wished to promote "freedom, human rights, and rule by law." On June 1, the three main student groups, including Chai Ling's Protect Tiananmen Headquarters, had four demands: an end to martial law, withdrawal of occupying troops from Beijing, an end to news censorship, and a guarantee that student protesters would not be punished.

People who claim to know China often say that Chinese students have little idea of what democracy means, whatever their fine phrases. After all, they say, China has no tradition of rule of law. And "ordinary" people are more interested in ending corruption than in establishing democracy. Perhaps so. But everyone in China knows what it feels like to be subjected to arbitrary rule. The lower your social status, the more you feel it. Traveling through China I have often found that "ordinary" people wanted to talk about rights and the need for a better legal system, whereas people with higher connections were more likely to explain that such things were not really so important in China, that Chinese had their own ways. The traditional way to cope with arbitrary rule is to cultivate good relations with officials, whether they be hard-line or reformist. The students were surely right to insist that freedom of speech, rule of law, and the right to form independent institutions are better ways. And what are these, if not conditions for democracy?

In any event, none of the students' demands was ever granted. Government leaders did see the students, but to lecture them, not to hold dialogues. Reformists, including Zhao Ziyang, promised that, given enough time, they would sort things out. But when Zhao met students in the square on May 15, he was in tears and said it was "too late." Perhaps more could have been accomplished if communications between the reformist officials and the students had been better; but to insist on that is to miss the point of the protest, which was to avoid playing politics with one faction in the Communist Party or the other. Tiananmen Square, as it were, had declared independence.

The most moving aspect of the Beijing Spring was the failure of the government to intimidate. The more the government threatened to use force, the larger the crowds and the greater their resolve to stand firm. Calhoun rightly stresses the "sense of inspiration," which "seemed set against a background of shame about the passivity of the Chinese people in the face of repression." Patriotic sentiments often sounded overwrought, but watching the events on television in 1989, I was reminded of the Philippines three years before, when people finally stood up to Marcos and proclaimed themselves "proud to be Filipino." Dictatorship, like a foreign occupation, is above all humiliating. It forces people to behave like slaves. To have withdrawn from the square, then, however expedient for factional politics, would have perpetuated the humiliation.

This is why I find it hard to fault Chai Ling, or Li Lu, or any of the other people who refused to appease the government. Rather than comparing them to Red Guards, or to European and American students in 1968, it might be more accurate to think of them as resistants in a country under occupation. In an occupied country, reasonable, moderate members of the elite often think it best to cooperate with the more moderate types in the occupation government. That way they might actually improve life a little, prevent the worst from happening, protect some victims, make the best of things. Resistants, on the other hand, are frequently hotheads, adventurers, fanatics, nationalists, and so on. They like to talk about sacrifice and saving the nation. Their actions often cause many innocents to die. But their effect on morale is incalculable.

Feng Congde was Chai Ling's husband at the time of the protest. He told the makers of *The Gate of Heavenly Peace* why he stayed in the square: "We were telling people throughout the country that there were still people who dared to fight back." That is why the boy who defied the tank inspired not only Chinese but millions in Eastern Europe. Once people have dared to fight back, no dictatorship can ever be sure of its power again. In that respect, if in no other, the protest in Tiananmen Square was the beginning of the end of Communist Party rule in China. ▫

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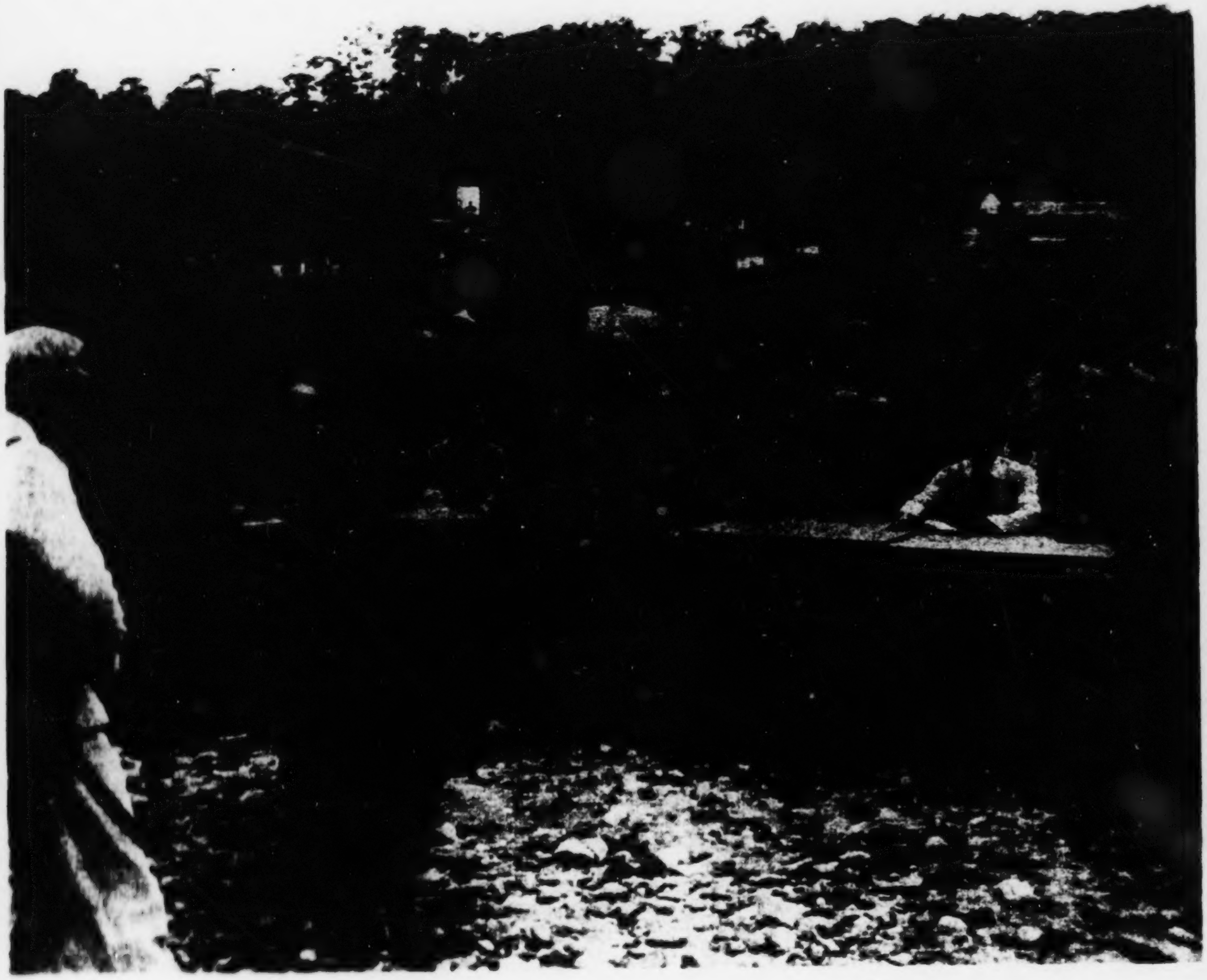
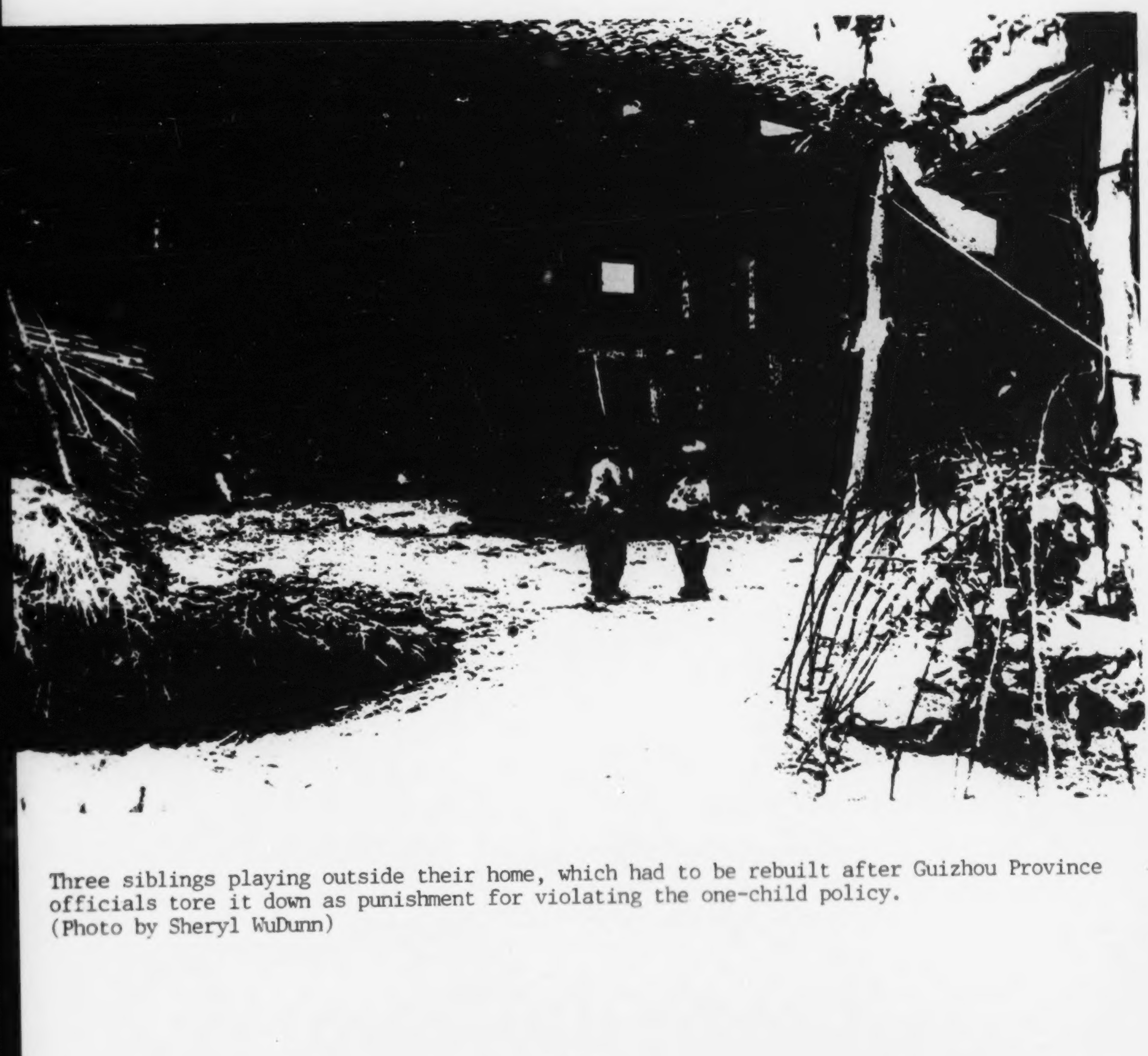
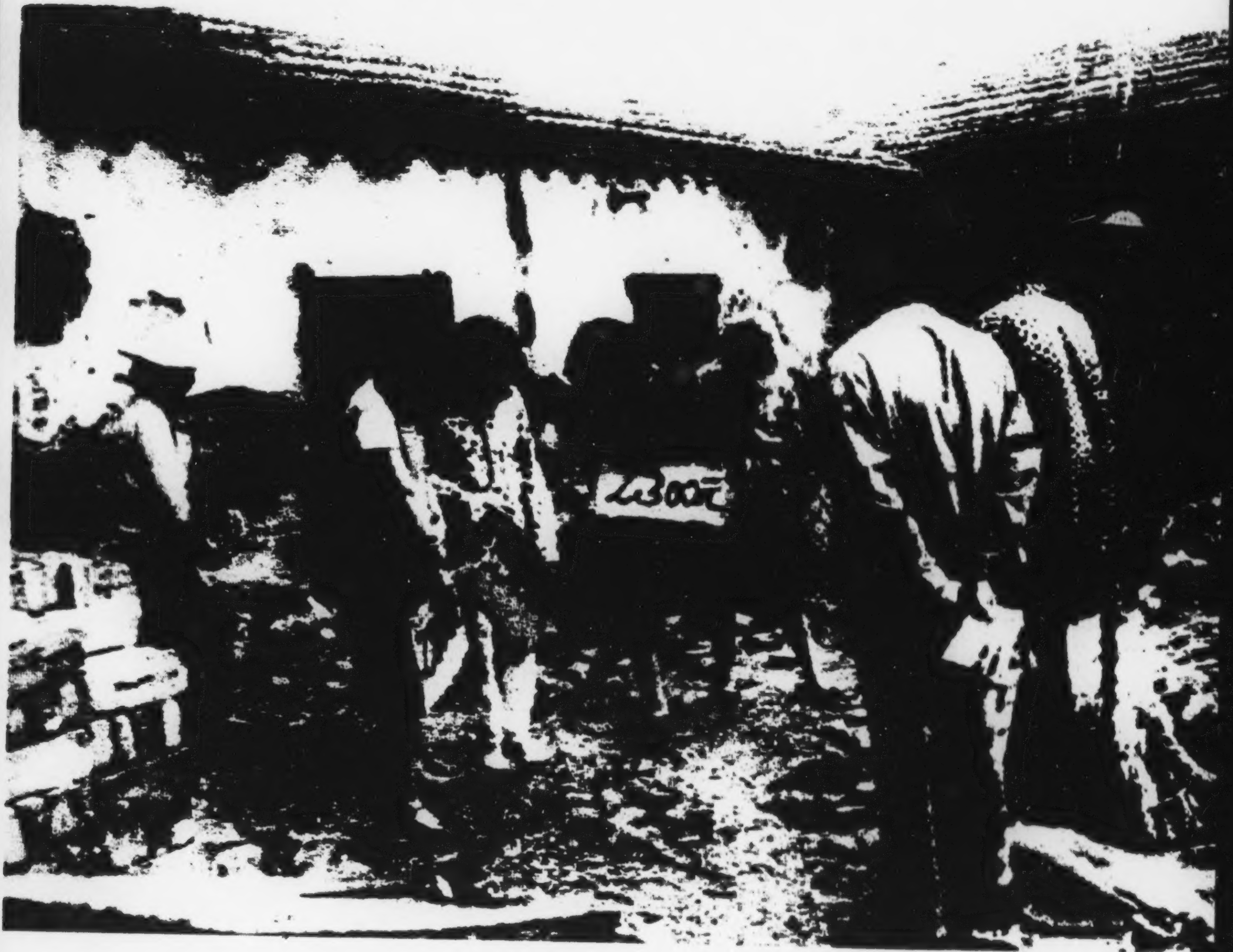


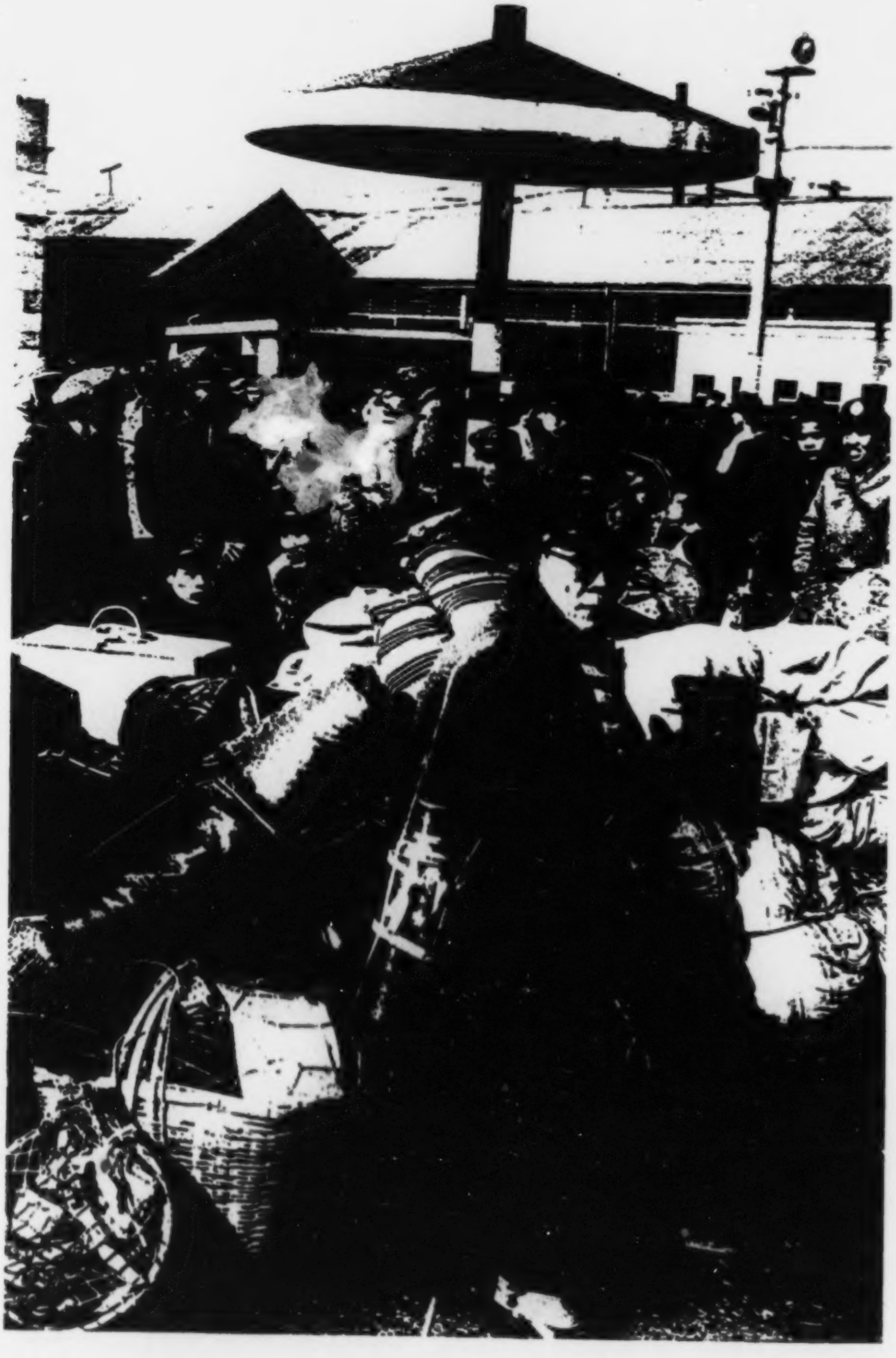
Rough justice was meted out to landlords by the Communists in their land reform campaign, largely carried out in North China before 1949 and extended to newly conquered areas of the south in the early 1950s. Estimates of hte number killed run to several millions.



Three siblings playing outside their home, which had to be rebuilt after Guizhou Province officials tore it down as punishment for violating the one-child policy.
(Photo by Sheryl WuDunn)

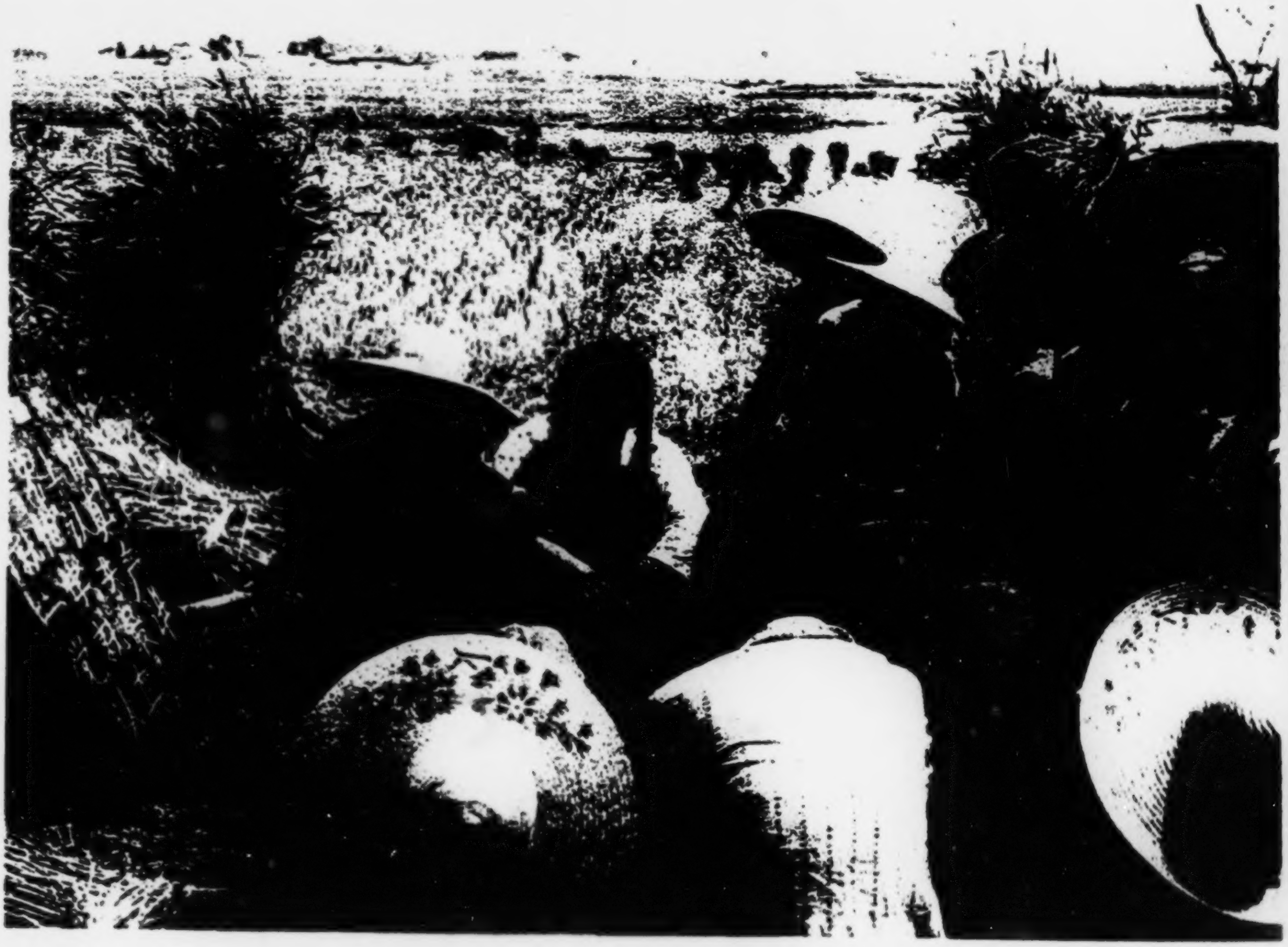


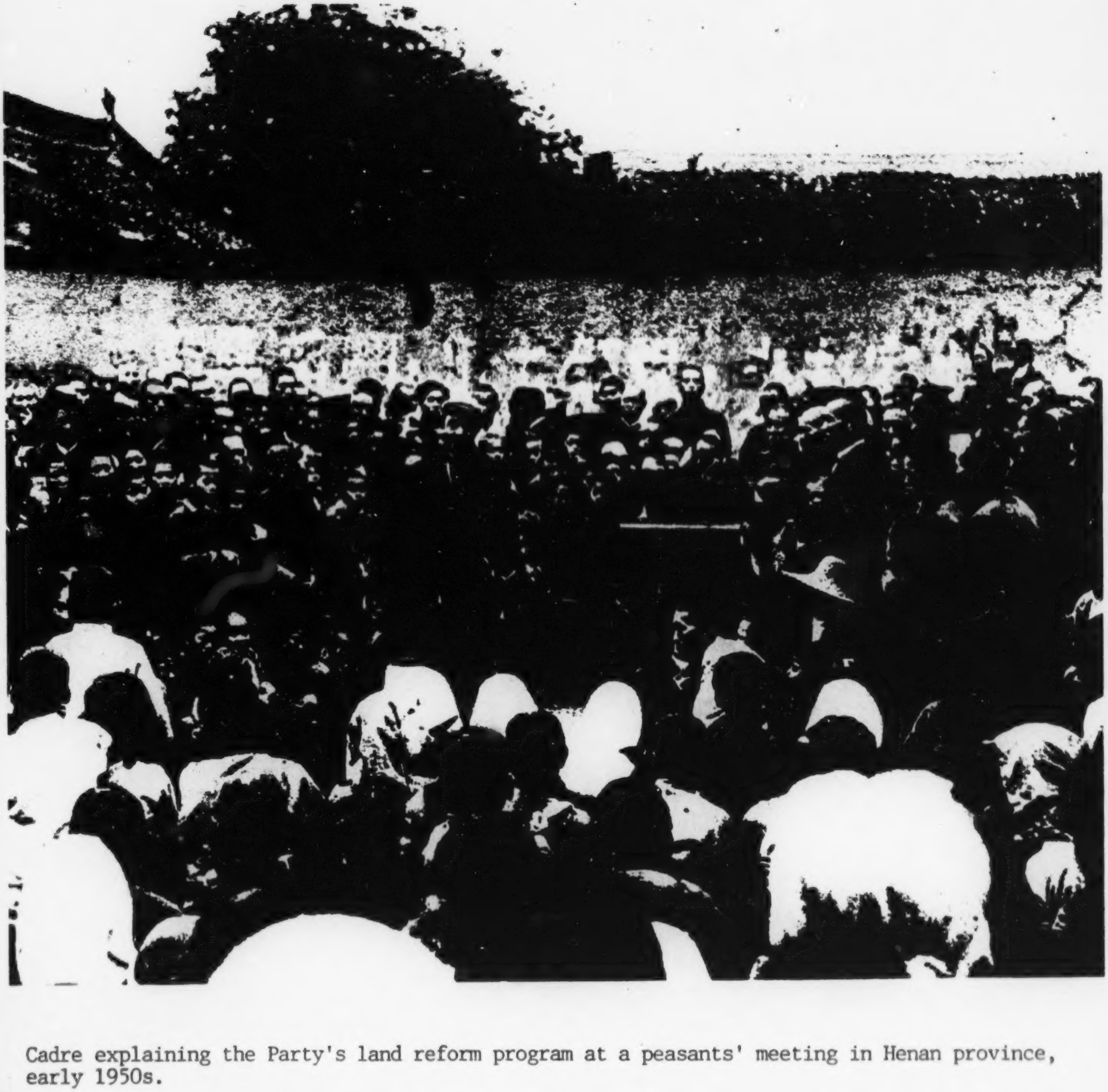
Wives for sale in rural China. [Photo from the cover of the 1989 book Gulao De Zui'e (An Age Old Horror.)]



Kuomintang officers prepare to evacuate Shanghai, 1949 (photograph by Henri Cartier-Bresson)

Young members of a production brigade, hoping to improve the quality of their harvesting, take a break from their work to study a Mao quotation on the importance of being conscientious.

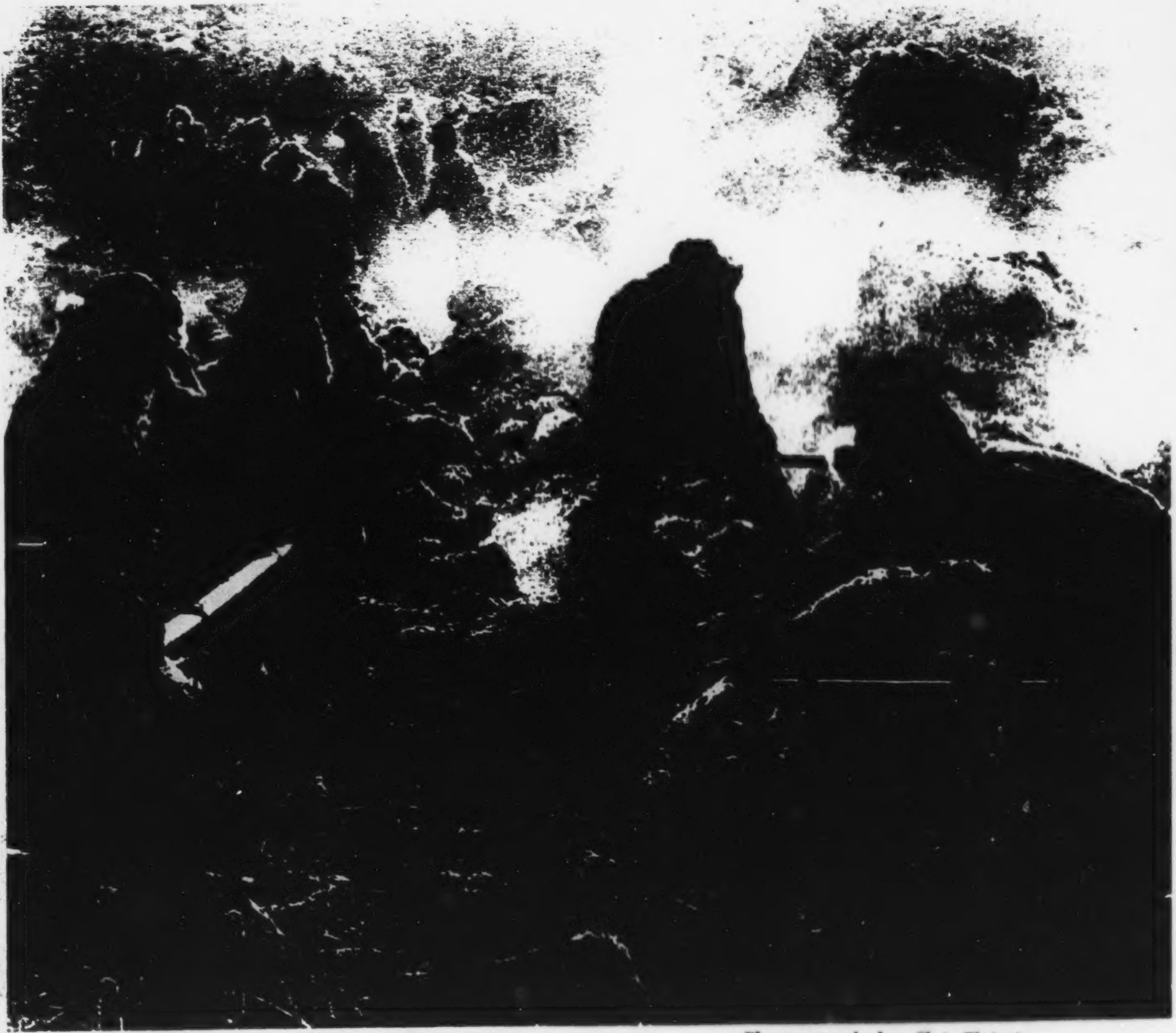




Cadre explaining the Party's land reform program at a peasants' meeting in Henan province, early 1950s.

Photograph by Marc Riboud

Peasant accusing a landlord at a people's court during the land reform



Photograph by Shi Zhimin

A labor camp in the frozen wastes of Heilongjiang province during the Cultural Revolution

Photograph by Marc Riboud

Students sent to the countryside during the Cultural Revolution, Nanning, 1965

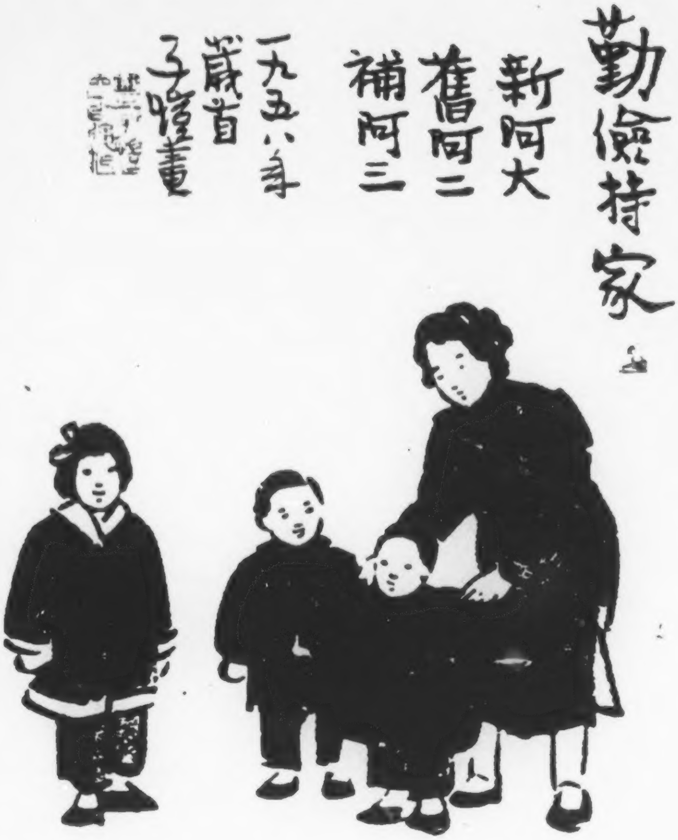
Deng Xiaoping (left) and Liu Shaoqi, 1958

Deng, secretary-general of the CCP, and Liu, at the time Mao's probable successor, lent their support to Mao's vision of heightneed production by mass mobilization that underlay the Great Leap Forward

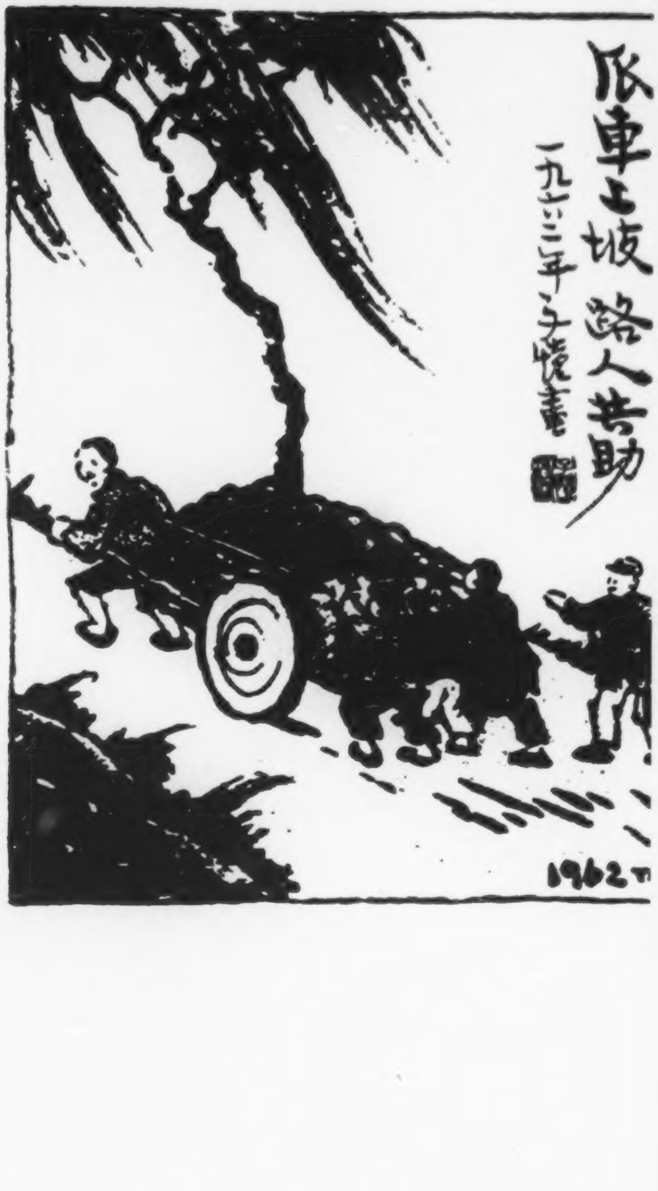
Photograph by Henri Cartier-Bres

Women of the Shiu Shin commune park their guns while they hoe, 1958

In 1958, the drive to organize all of rural China into people's communes began.


勤儉持家
新阿大
舊阿二
補阿三
一九五八年
歲首
子愷畫

"Careful economy at home: / A new one for the eldest / An old one for the next / And a mended one for the little boy" (1958)


瓜車上坡 路人共助
一九六二年子愷畫
1962

The melon cart is going uphill, / passers by give a
nd" (1962)

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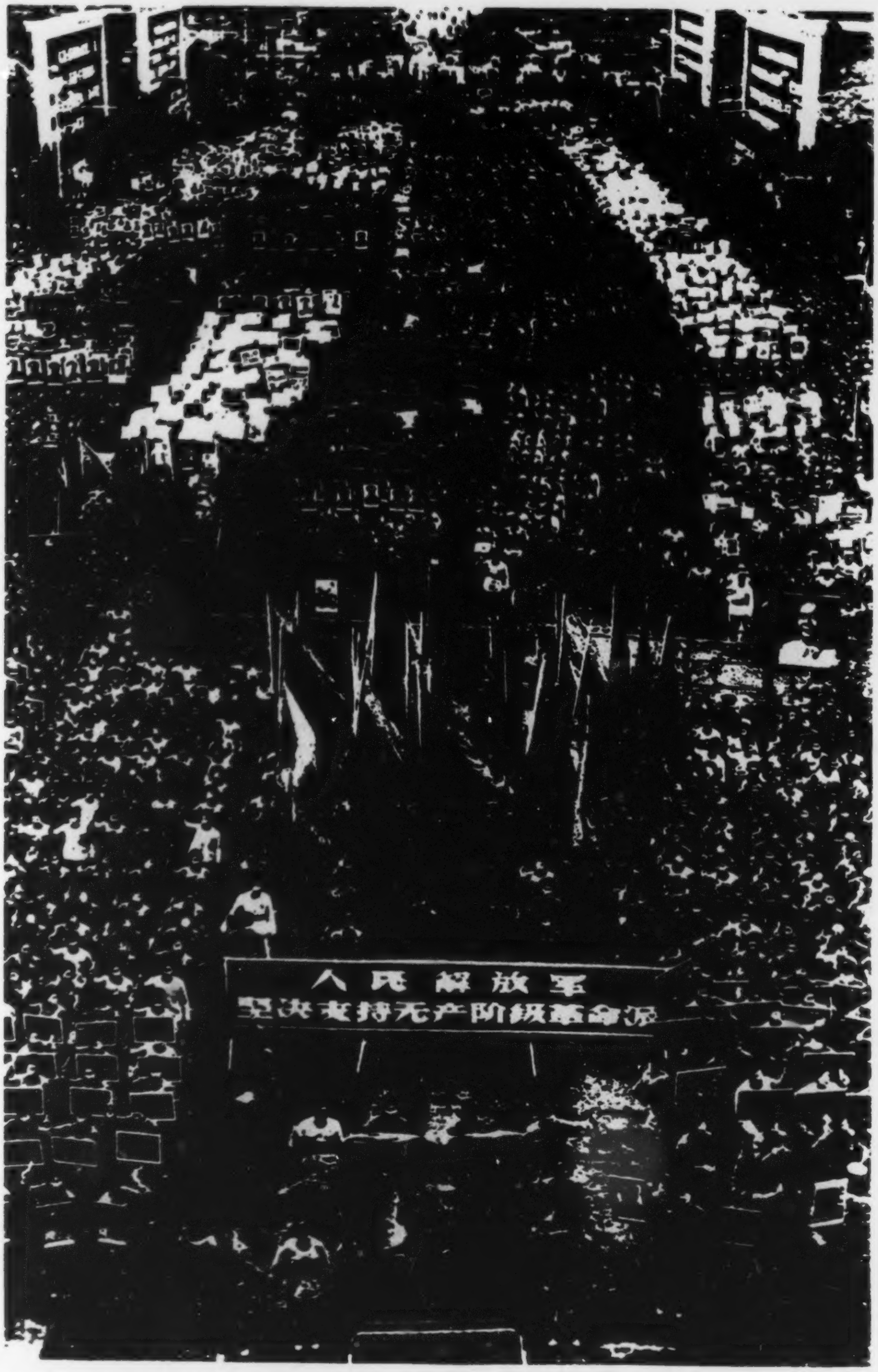
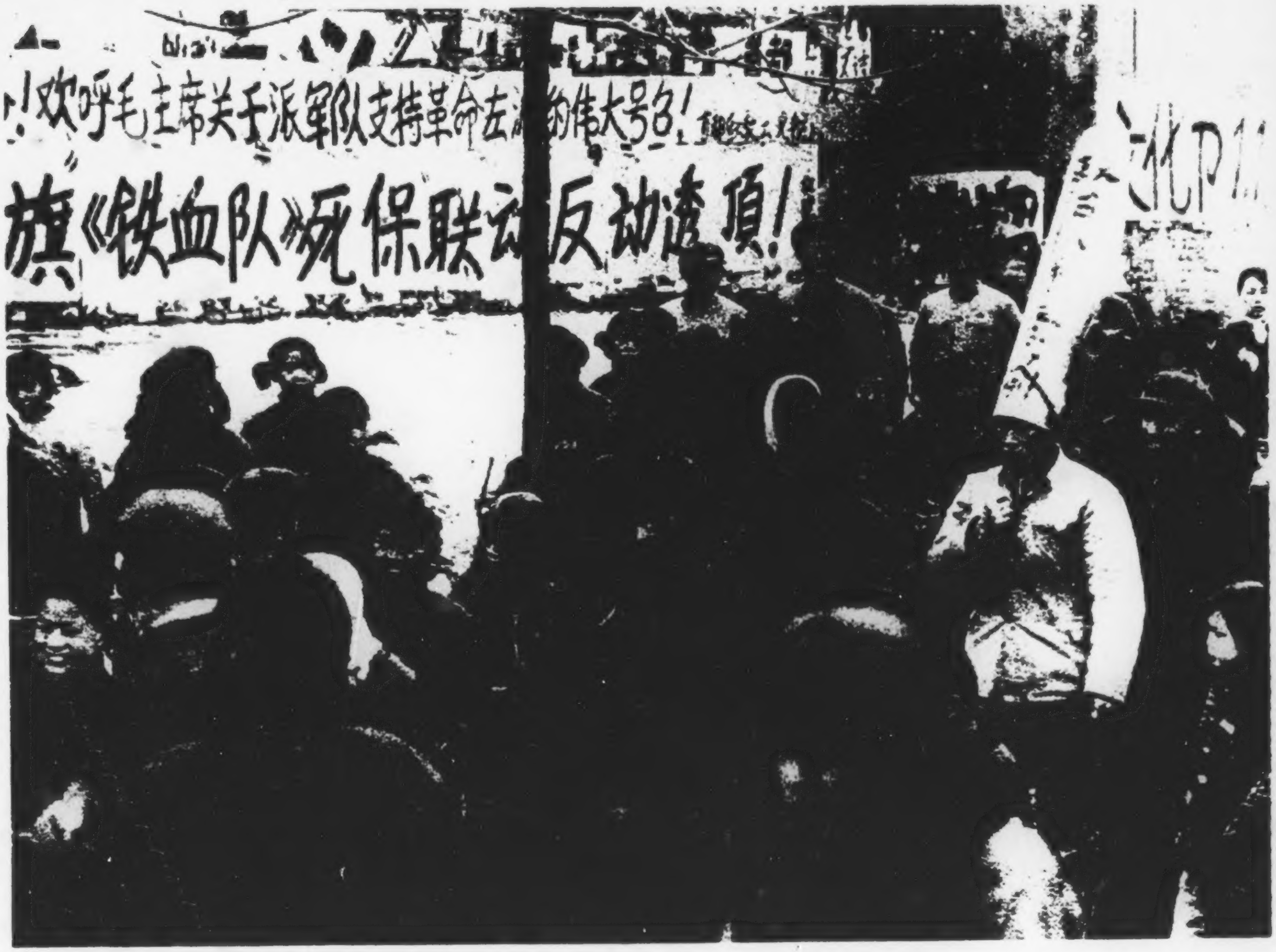

人民解放军
坚决支持无产阶级革命派

Lin Biao's PLA celebrating "the great helmsman" on parade in Guizhou province

dent Red Guards and others rallying in Peking against American intervention in Vietnam


!欢呼毛主席关于派军队支持革命左派的伟大号召!
旗"《铁血队》死保联动反动透顶!

The Red Guard parading one of their victims, branded a "political pickpocket," through the streets of P
January 1967

their drive against the "four olds"—old customs, habits, culture, and thinking—Red Guards caused vast dest
n to buildings, art objects, and temples such as this one, August 1966

Zhang Chunqiao

Jiang Qing

Wang Hongwen

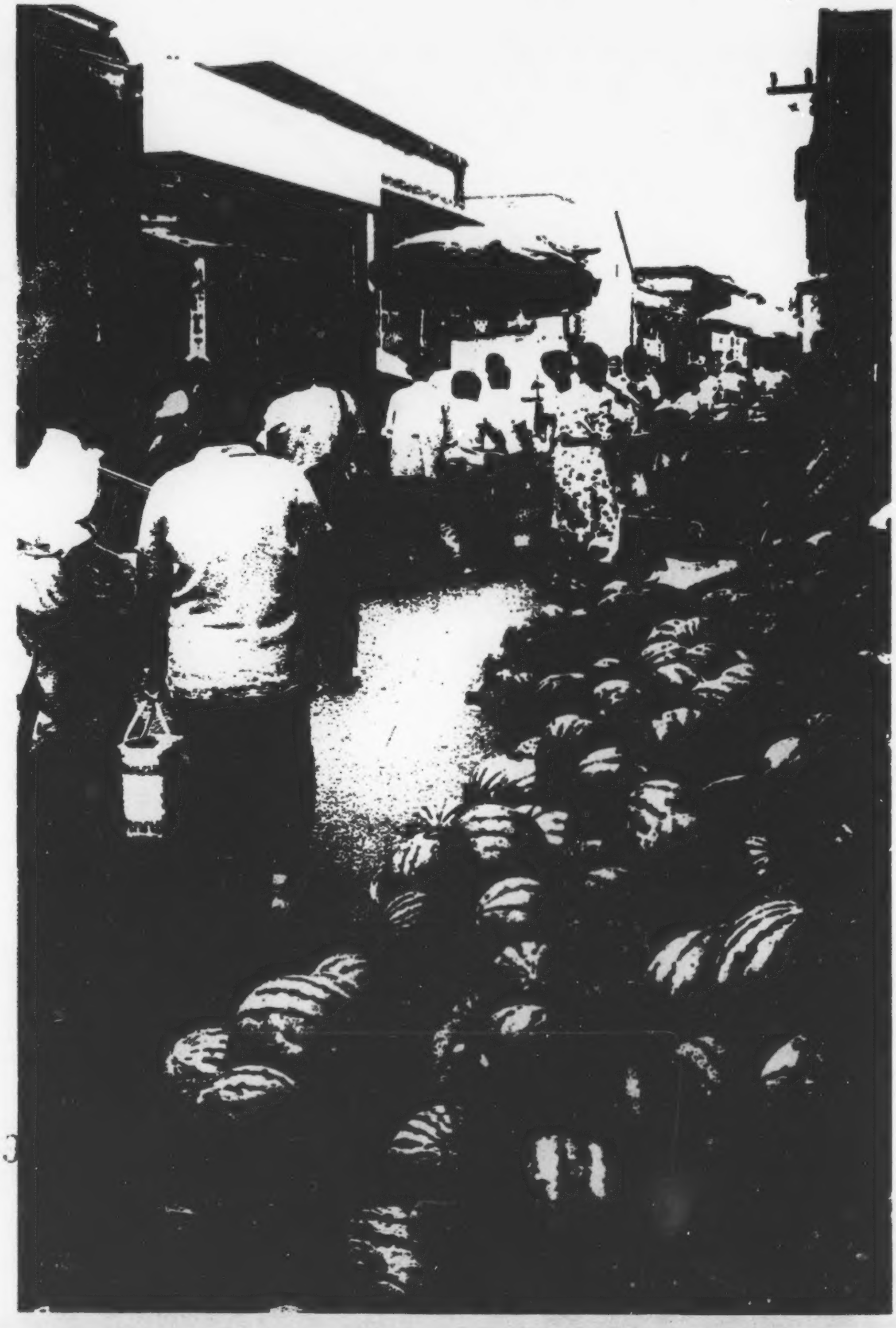
Yao Wenyuan

On October 6, 1976, Hua Guofeng and the Peking military commander Wang Dongxing had the Gang of Four arrested. They are depicted here at their trial in 1981.

Dazibao ("big character" posters) at Democracy Wall, 1979

4. 宫门口东岔的瓜摊(宫门口是以朝天宫命名的)

Melon Seller in the Eastern Branch Lane of Gong Men Kou ("Gong" refers to Chao Tian Gong)



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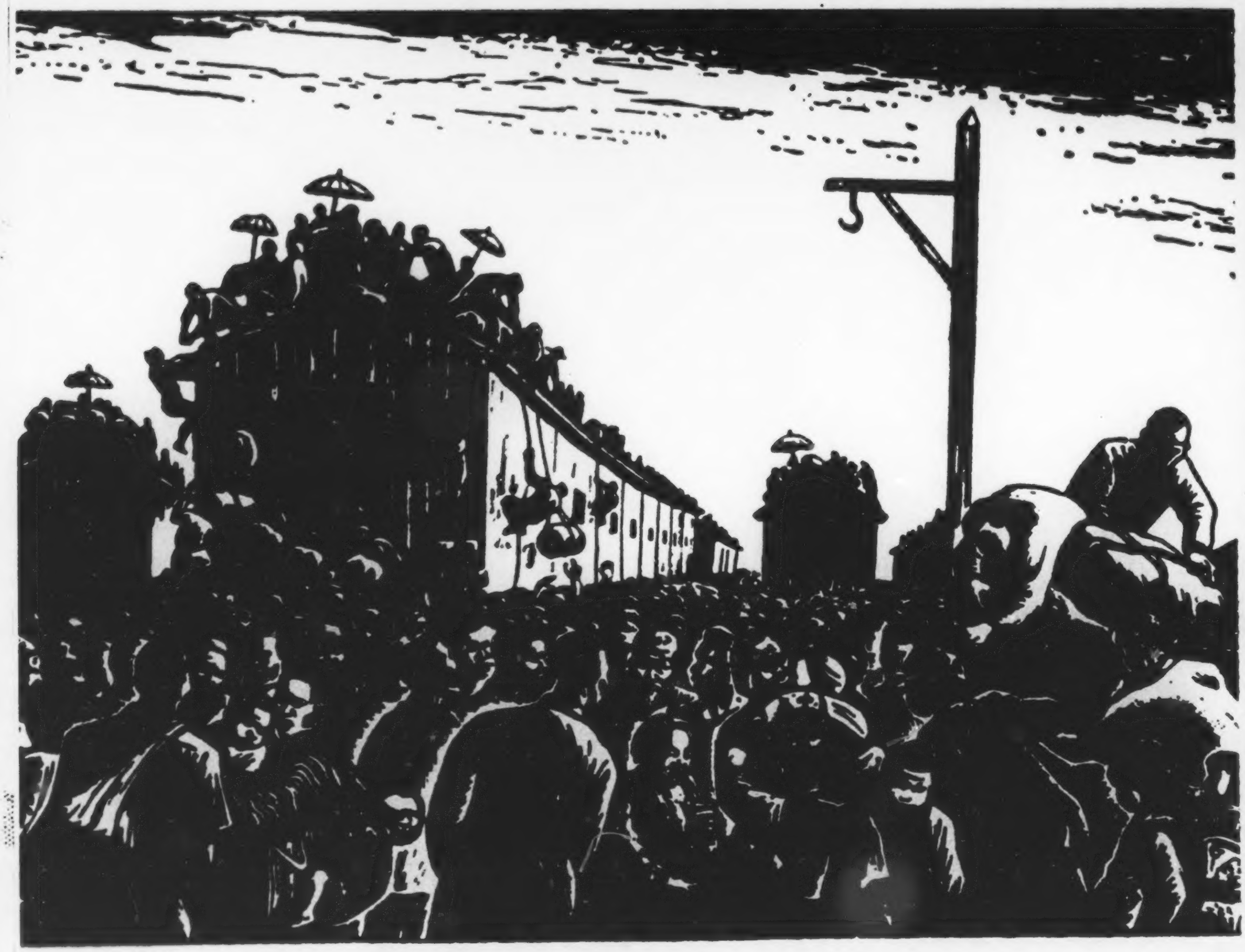
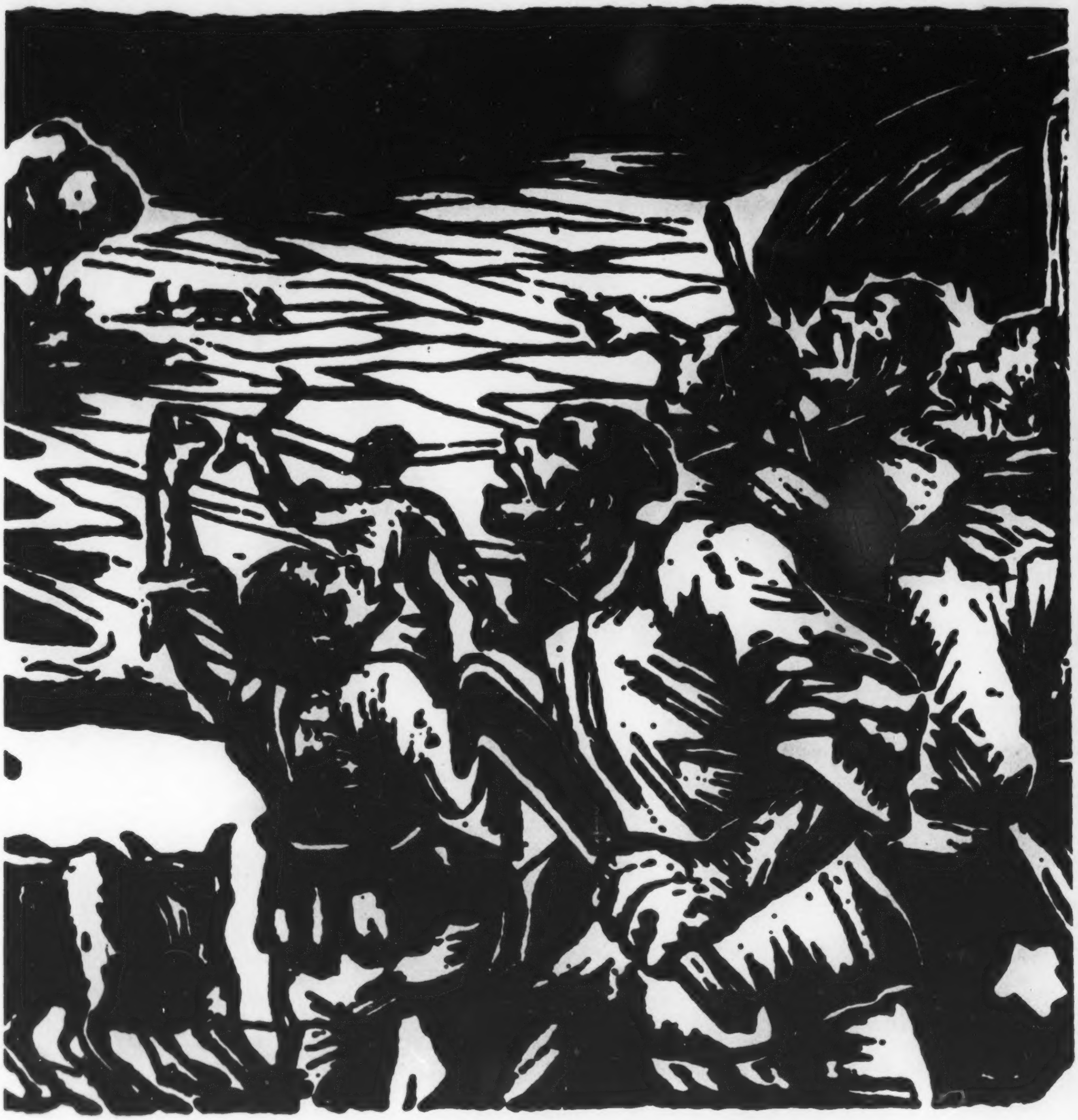
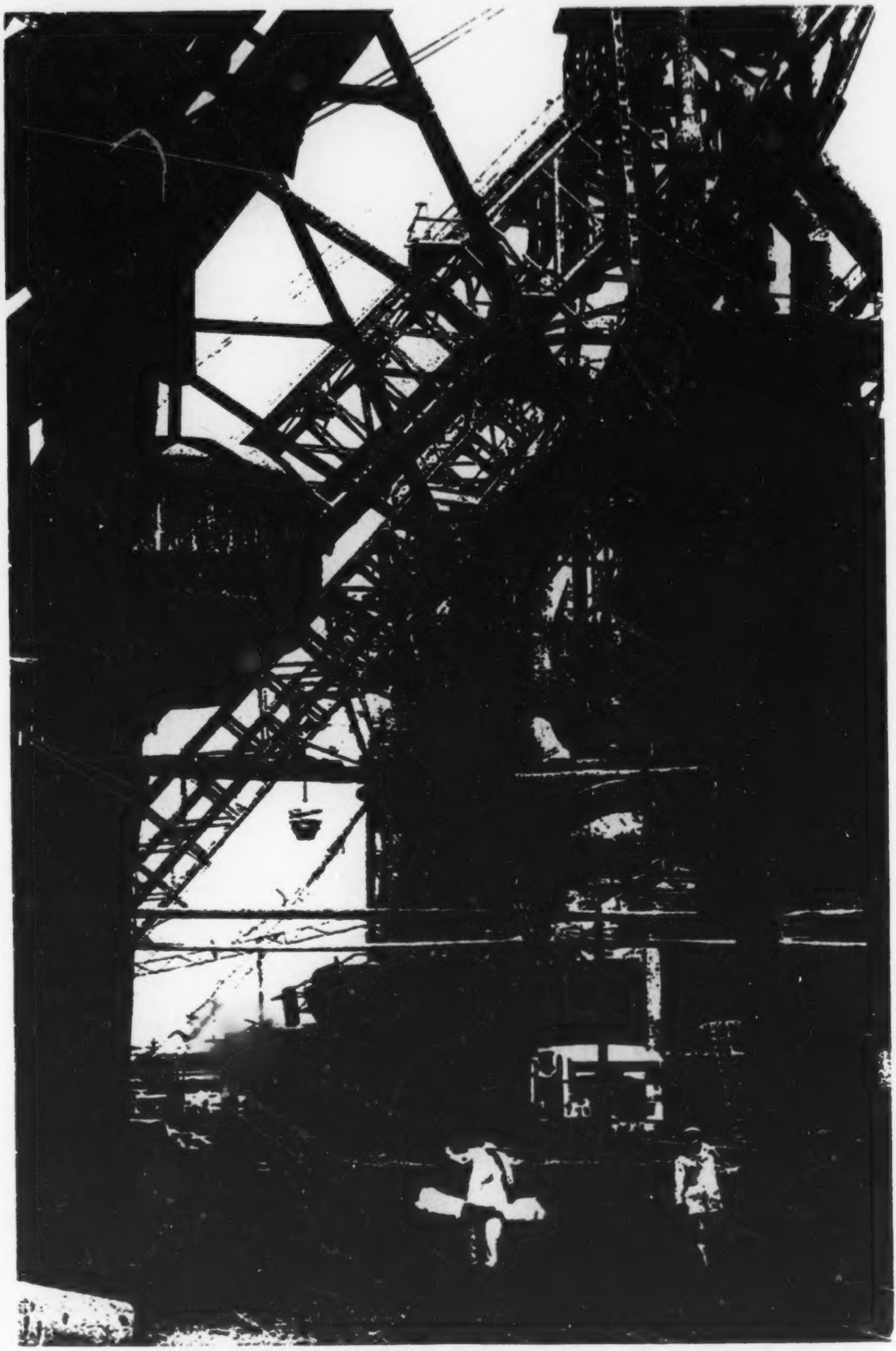
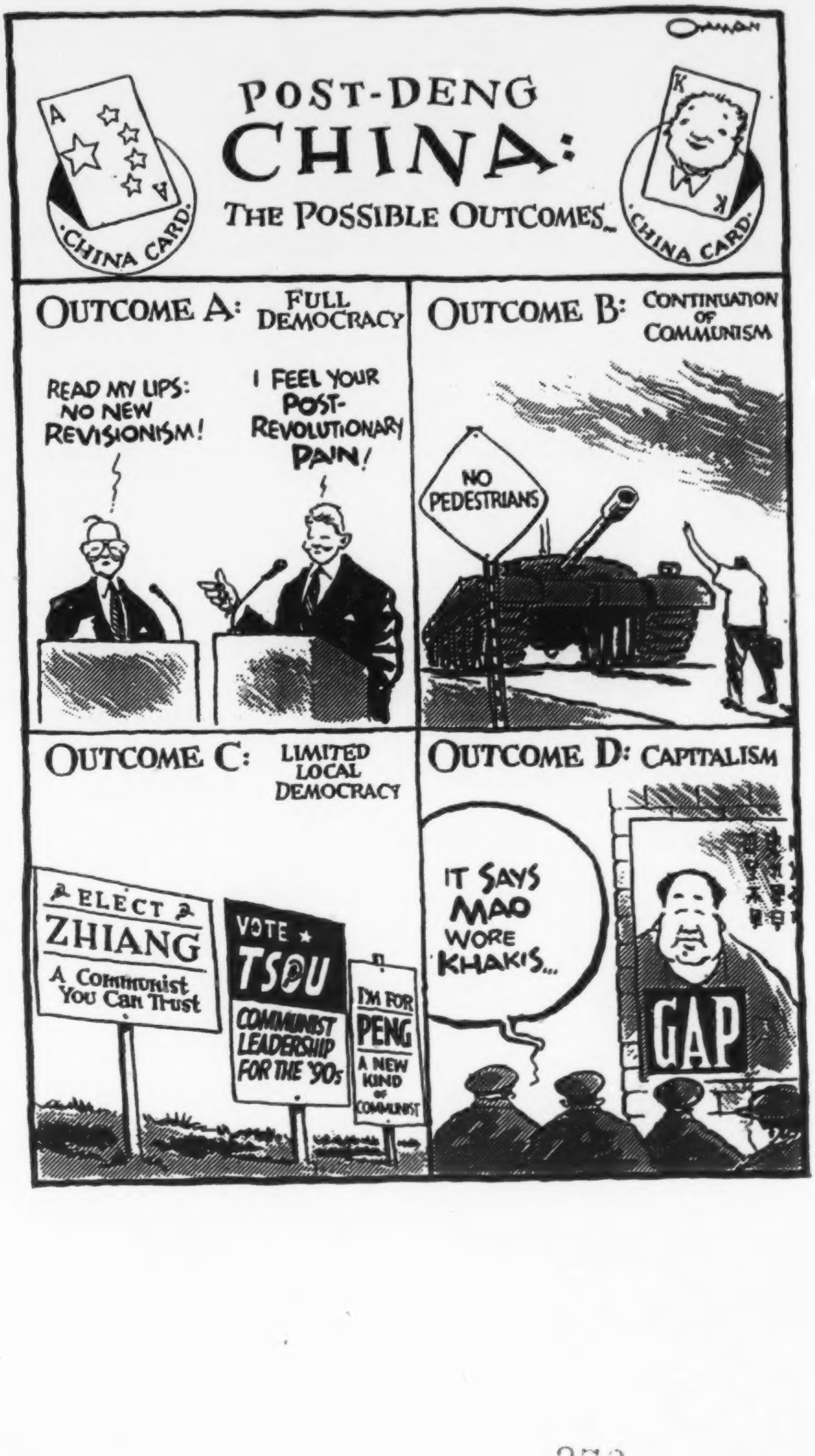




Dunning for Debt, woodcut by Wu Zha



Steel mill, Anshan, Manchuria, 1958 (photograph by Henri Cartier-Bresson)


OHMAN
POST-DENG CHINA: THE POSSIBLE OUTCOMES...
A
A
CHINA CARD
K
K
CHINA CARD
OUTCOME A: FULL DEMOCRACY
READ MY LIPS: NO NEW REVISIONISM!
I FEEL YOUR POST-REVOLUTIONARY PAIN!
OUTCOME B: CONTINUATION OF COMMUNISM
NO PEDESTRIANS
OUTCOME C: LIMITED LOCAL DEMOCRACY
ELECT ZHIANG A Communist You Can Trust
VOTE TSOU COMMUNIST LEADERSHIP FOR THE '90s
I'M FOR PENG A NEW KIND OF COMMUNIST
OUTCOME D: CAPITALISM
IT SAYS MAO WORE KHAKIS...
GAP

Joanne Saunders

TOPIC: Problems facing China due to her large population and possible solutions to these problems.

OBJECTIVES: Students will be able to:

1) identify the main problems facing China as a result of her large population and explain why each is a true problem;
2) come up with possible solutions to solve or ameliorate the identified problems;
3) compare their solutions to action the Chinese government is taking.

MOTIVATION:

Ask students to imagine that a new plant or huge new company was moving to their area, bringing in thousands of hundreds of thousands of people. Then have them determine how their live would be effected or changed because of this influx of people.

LESSON DEVELOPMENT:

1. Distribute facts an figures on population, population density, amount of tillable land, population growth figures, and comparisons to other countries. (Attached)
2. Based on these figures and the discussion of their own area, have the students come up with major problems facing China due to her large population.
3. After identifying major problems, have students break down into small groups with each group discussing one problems and coming up practical solutions to the problems. (Hopefully the students will gain an understanding of just how difficult is it to govern and solve problems.
4. Once solutions have been found, each group will report back to the class on what methods they have determined will solve their specific problem.
5. Students will then look at news articles provided by the teacher to see if their solutions are being considered by the Chinese government.

SUMMARY:

Ask students to write a brief essay on what they learned about the cause and effect process created by large populations.

CHINESE POPULATION FIGURES

TOTAL POPULATION: 1.2 billion including Taiwan, Hong Kong, and Macao. Half of this population is under the age of 21.

THE WORLD: China's population makes of 22% of the entire world's population.

ARABLE LAND: China has only 7% of the world's tillable land.

POPULATION GROWTH: China's population grows by 1,375 people each hour which translates to an additional 33,000 people each day. In one year, China's population increases by about 15 million people, the size of New York City's population.

TOPIC: The changes that are taking place in China to maintain its evolution from a "Third World" country to a "Developing" country to an "Industrialized" nation.

OBJECTIVE:

Students will understand and identify the necessary elements that go into making a modern economy and will relate this knowledge to China's economy.

LESSON DEVELOPMENT:

1) Ask students to define "Third World," "Developing," and "Industrialized" making sure they understand the differences.
2) Ask students to remember from previous lessons the conditions necessary for industrialization.
3) Have students read selected documents (from our resource book) and have them look up latest statistics of China's industrial output.
4) Have students research the percentage of China's population still working the land vs. the percentage working in industry.
5) Have students find statistics relating to consumer goods available to the Chinese population. (use resource book articles)
6) Define infrastructure and have students gather information on the existing infrastructure in China.
7) Once all information has been gathered (through small groups or just through handouts), let students carry on a discussion as to whether China is a "Third World," "Developing," or "Industrialized" nation.
8) Allow students some discussion time as to what they think still needs to be done and how quickly it needs to be done in order to catch up to and keep up with the rest of the world.

SUMMARY:

In a final discussion or wrap-up, it is imperative to emphasize that the Chinese are trying to do in a few short years that which the U.S. has done in a little over one hundred years. The Chinese are where the U.S. was in the early 1900's in some respects and they are trying to skip all the in between steps and jump up the the computer age and high tech age in a very short time. This could very well lead to a whole other lesson about the price the Chinese society and culture is having to pay for this great leap forward.

Understanding a

DIFFERENT WORLD VIEW

(and related behavioral differences)

Kathie Selden

A CULTURAL DIFFERENCE

This is a moment spent discussing some examples of the way Chinese people have learned to view the world and compare that to the way those of us who teethed on the thinking and beliefs from Western Europe view tthe world.

The objective is to recognize a basic difference in value systems and extrapolate ways that philosophical, ideological history influences some behavioral differences between our cultures. In the discussion, students will be exposed to some classic Chinese, Greek, Roman and Renaissance art.

I will put forth my theory and then, using art, will illustrate my point visually. This lesson can be used without mess with lecture/discussion, slides, prints, etc.

or

the adventurous may give their students a chance to attempt one of the philosophical differences between our culture and China's by the messy medium of water color... and a kinesthetic experience.

If you choose the former, you will need:

- slides, or
- books with art plates, or
- some other collection of classical Western European and Chinese art. (I will include what I have chosen in a list at the end of this project.)
- I will also include some nature-based poetry...to use for spice.

If you choose the latter also, you will need:

- Chinese type brushes (or any watercolor brushes just for the experience of creating).
- Black watercolor paint
- water
- containers for clean and used water
- newsprint
- towells, rags, etc.

WHY PEOPLE DON'T UNDERSTAND EACH OTHER
or
Two World Views

Following is a list of some differences between Western culture (based on Greek thought and art and their legacy) and Chinese culture (based on philosophies of Confucius, Daoism, and art and their legacy.) Much explanation is left out and presupposes a basic understanding of history and certain philosophical ideas on the part of the teacher or facilitator.

I have shamelessly chosen from the art available to me, only a few that illustrate the specific point I am trying to make. I am aware of other views and other styles, but remain unrepentant as I wish to highlight this major difference without clouding the waters - (or watercolors). I have also disregarded art after the Ming Dynasty and the European Renaissance (after the 1500s) for the same reason. I believe the comparison is still relevant in terms of the way individuals in our two cultures see themselves and their role in society even with the dramatic changes occuring in China currently.

The facilitator should be able to help students become aware of aspects of the Chinese value system and national mind-set that allow people like Chiang Kai-shek, Mao Zedong and Deng Xiaoping to hold dictatorial control with a minimum of dissent. (An excellent resource for showing crowds essentially deifying Mao is one of the segments of the video series "Heart of the Dragon, Part I, Remembering." It also explains historically why leaders are revered.)

As each following difference is read, discuss how this different way of looking at the world has or may have influenced the way each culture has developed. You can choose to discuss any societal institution. The objective is greater understanding of the way a belief system, a world view, influences behavior.

The ultimate objective is to encourage students/people to look underneath behavioral differences to search for cause and effect. Thus and only thus can we begin to understand.

DIFFERENCES

(These are not in any particular order but appear as I came upon them or thought of them. Also, sorry, I got carried away on some and gave more information than necessary to make the point -- but I found it so interesting!)

WESTERN	CHINESE
Most great European works of art and creativity are public and many are created specifically to be noticed by others.	Most great Chinese works are essentially private and contemplative...seldom on display...exclusive...limited to a few aristocrats and artists...kept in treasure chests, shared only with friends...Personal seals placed on top preventing transportation and exhibition to the general public...personal visual emotional expressions suppressed. Writers, poets given full range of artistic expression, but not visual artists. Indicative of Chinese preference for verbal over visual.
Western art and thought has been dominated by the classical Greek idea of "man as the measure of all things." Man as lord and master of nature.	Humans play a minor role. For instance, the nude is almost unknown in art. Daoist and Buddhist philosophy emphasized the grandeur and mystery of nature against which man is seen as insignificant. Man is a minute part of nature, basically no different from the other elements which make up the awe-inspiring spectacle.
Landscape painting usually suggests domination of nature by man, which, according to the Bible, was created for his use and enjoyment. Earth was man's home, the sustainer of life. Artists focused on an "external reality"	Landscapes represent the perfect integration of man and his works with the natural world. Painting was the "search for the soul of nature" and a philosophical exercise, an abstraction, a kind of "second or internal reality" drawn from memory and having a life of its own -- not a picture of something concrete.
Paintings utilized various media.	Paintings used mainly watercolor.

Landscapes with much color. Paint-covered canvas. Color played major role.	Landscapes mainly in black and tones of black washes. A few used soft color washes (color diluted by water). Emptiness and white space is as important as the black lines. "An image that is never painted but is implied is just as important as the one that is." (Very cerebral for artist and viewer.) Color seldom is a primary visual force. Painters looked for subtlety and serenity, tending not to experiment with color due to inhibitions imposed by centuries of control. (Even in clothing, colors used for special occasions only...What people wore daily looked similar to what everyone else wore, preferring to blend in.)
Europeans devoted much time and study to portraiture and the depiction of the human figure.	Chinese devoted most time, study and contemplation to serene studies of nature.
Artist concerned with the sensual qualities of the object being depicted. A painting is judged on composition, color and texture.	Artist - and viewer - very concerned with the individual brush stroke. A painting is judged soley by the character of its brushwork. "A painting is the visible record of rhythmic gesture, the choreography of a dancer's body language." Ends of brushes are pointed, thus few broad sweeping strokes. (Except in florals.)
Use of illusionism to depict the world (such as portrayal of the ideal human form rather than the real, or grapes so real-looking that birds might come to peck). Western artists aimed at representation.	Illusionism (something that causes an erroneous belief or conception) plays no part in Chinese art. The Chinese artist was concerned with creating an image with a life of its own.
Symbolism plays a minor role in Western creativity. Western writing is phonetic, not ideographic.	Chinese language itself is ideographic and symbols account for much that differentiates the art of China from that of the West. What appears to a Westerner as a picture of bats and a peach bough is a visual poem on longevity to the Chinese.

The physical act of writing is a convenience.	Calligraphy is often regarded as the highest form of art. It is almost a religion. A poem may be admired for the way its characters are formed as well as for what it says.
Artists rarely wrote on their paintings.	Artist frequently was a scholar and writer rather than professional painter, and felt that painting, calligraphy and poetry were related intimately and all three could be used to give expression to his view of reality.
Places great importance on the originality of individual artists and thinkers.	For the Chinese, all art and creative work just exists, and copying great work is a valid and honored form of expression. It is not only acceptable to learn through copying, but an inspired copy or interpretation of another painting can be a work of art in its own right. (This complicates the study of Chinese art because a work may be attributed to a particular artist, but in reality may be a well executed copy.)
Individualism. Socrates felt the most important thing was to "know thyself." Greeks rejected the idea that gods controlled the universe. Rather there were natural laws which humans could come to understand through reason. Individuals should learn to live by their own reason.	Confucian ideals shaped Chinese legal system and society. Five basic relationships defined everyone's place in society plus the duties and responsibilities that go along with that status. All people were to give loyalty and respect to authority be it their ruler, father, husband, elder...
History is the study of HUMAN behavior.	History is the study of everything that has occurred. Man plays a role in that, but no greater than any other part of nature.

Some related thoughts and questions. (I'd like to hear your additions.)

- There is no word in the Chinese language that means "privacy" in the sense that we in the West understand it. Given what you have read above, does that surprise you? Why or why not?

- Who do you think is more willing to live and work in crowded conditions, Chinese or Americans? Explain.

- Why might a Chinese person be more willing to allow someone in authority to control almost all aspects of his/her life?

- Do you think the Chinese people are raised to believe that "All men are created equal?"

- Do you think Chinese children are taught to believe in their own personal worth and to value individuality and unique creativity; or, might they learn to value behavior that most benefits the group? How would this affect the political system? Compare to our system.

(China now is seeing dynamic change - predominantly in urban areas, but the underlying philosophical difference is still there. Rural people vastly outnumber city folk in any case.)

- Do you think, given what you have seen in this lesson, that Chinese people value nature and therefore work to keep their cities, towns, streets, air, etc. clean? (Here you can discuss the dicotomy of tossing trash, etc. I quote Kevin Sinclair in Culture Shock, "...the ingrained filth and dirt of China is striking...It's hard to explain. Basically, a Chinese looks after himself and his family. Clean your house thoroughly and sweep the dirt out onto the street. Once there, it's not your concern. Why bother?") I remember all the trash and garbage tossed around. I couldn't fit this into my nice theory...

- Do you think teachers in China encourage creative thinking? Explain.

- Do you think the value put on human life may differ between our two cultures? Explain.

- China and the United States continue to have disagreements on human rights issues. Why might that be happening? Given that we think our way is best (ethnocentrisim), do you think it is easy to superimpose our value system on the world? Should we try?

A CREATING EXPERIENCE

You will need the book Chinese Brush Painting Technique to do this part. (It is out of print, so if you cannot find it through interlibrary loan or other sources, I can send you a copy of the parts I use. Or, there may be other such books available ... but not in Wyoming!)

K

Painting Experience:

Directions for this are detailed in Chinese Brush Painting Technique. (See bibliography.) I used the introduction about painting -- and then went to the part on Bamboo Painting.

I use a portion of the "Heart of the Dragon" video, Part 11, "Creating," that talks about bamboo painting -- and I tell them to COPY. Don't be CREATIVE! Do it just like the picture. Think Chinese! Copying a beautiful painting IS creating. Make your version have a life of its own. (The book has pictures, or, I bought a bamboo painting in China which I use.)

Those who are not artistic will complain that they can't. That's okay. It's just to make a point...to have fun...to learn about another culture.

Those who are artistic may chafe at having to copy. That's okay. Make them chafe. Point out that different value system between our culture and Chinese culture. We value individuality and creativity. They value being able to reproduce something that is already beautiful. Perfect brush strokes are more important than a new picture. Some may actually FEEL the difference! American teens may try to buck the system. They may feel restricted -- even frustrated and miffed!

It's a different way of thinking. Make them adhere. Make them copy. THEN, if you have time you can let them loose to try their hand at something else that looks Chinese.

Really artistic students might do something to demonstrate the different way of looking at the role of humans in the two societies. Depict humans from a Western world view and humans in a Chinese world view.

Do some basic calligraphy. Chinese writing can be beautiful. Can our writing be as beautiful and artistic?

Continue to stress the differing world views and how that can affectbehavior.

Here are a few poems that can add to the cultural experience. I am lifting liberally from The Luminous Landscape. Some students may like to try writing poems about a living world.

"The basis of [Chinese] civilization, the Dao, was a belief that all of nature, whether it be mountains, rocks, streams, or trees, was indeed alive. Each element had an individuality that spoke of something more than just what it was on the surface -- each had qualities which were characteristic of the principles of life. A rock was not simply as rock and a mountain was not simply a mountain: They were vibrant with what the Chinese called "qi'" (ch'i) or spirit."

"Heaven and Earth live together, and all things and I are one."

"...wonderfully balanced relationship between man and his environment."

The challenge for poet and painter was to capture this spirit...

Epitaph to the Chinese painter, Yuan Meng-hui:

In the mountains
One sees
Human-heartedness
In water, wisdom.

Large and small rocks mingle and are related like the pieces on a chessboard. Small rocks near water are like children gathered around with arms outstretched toward the mother rock. On a mountain it is the large rock, the elder, that seems to reach out and gather the children about him. There is kinship among the rocks.
-Jie Zi Yuan Hua Zhuan

High and lofty, tiers of rock,
How solitary it stands.
Luckily, in this strong wind the green bamboos cluster;
Sun sets, no one about, sea gulls have left.
Only the distant water remains,
Keeping company with the cold reeds.
- Su Shi

When the moon is reflected on water, the waves are like galloping white horses, and at that moment one sees lofty mountains and peaks in their full grandeur.
- Jie Zi Yuan Hua Zhuan

Morning Breaks over the Huai River

The pale moon drives the clouds towards the dawn;
A slight breeze blows across the water, ruffling the
fishes' green scales.
Now I have decided to grow old with these rivers and
lakes;
Silently I count ten waves coming from the middle of
the Huai.
-- Su Shi

...haze, mist, and the haunting spirits of the mountains are what human nature seeks, and yet can rarely find.
- Guo Xi

Ten thousand things are heard when born,
But the highest heaven's always still.
Yet everything must begin in silence.
And into silence it vanishes.
- Wei Ying-wu

Clouds are the ornaments of sky and earth, the embroidery of mountains and streams. They may move as swiftly as horses. They may seem to strike a mountain with such force that one almost hears the sound of the impact.
- Jie Zi Yuan Hua Zhuan

Through the deep wood, the slanting sunlight
Casts motley patterns on the jade-green mosses.
No glimpse of man in this lonely mountain,
Yet faint voices drift on the air.
- Wang Wei

Summer rain makes the forest muddy;
Slanting sunbeams reflect again and again.
Pure green, no wind ruffles it;
Let the spring grass smile!
- Mei Yao-chen

Late sun, the stream and the hills; the beauty
Spring breeze, flowers and grasses; the fragrance
Steaming mudflat, swallows flying.
Warm sand, and mated ducks, asleep.
- Du Fu

At sunset the green mountain is pale one moment,
dark the next,
brushed by layers of floating mist.
Thousands of cloud scrolls enfold the peak
in a screen of red brocade.
- Yand Wan-li

...a figure should seem to be contemplating the mountain; the mountain, in turn, should seem to be bending over and watching the figure. A lute player plucking his instrument should appear also to be listening to the moon, while the moon, calm and still, appears to be listening to the notes of the lute.
- Jie Zi Yuan Hua Zhuan

BIBLIOGRAPHY

of Chinese sources only

BIBLIOGRAPHY

(This is a bibliography of most of my Chinese references. Other relevant information is readily available in texts or Western art collections. You will see there isn't much recent material available anywhere in Wyoming on this subject! Anyone want to jump in and rectify that derth?)

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VIDEOS

Heart of the Dragon
    Part 1 - Remembering
    Part 11 - Creating

PHOTOCOPIES
of the Chinese art
I have photographed
for slides.

For my slides, I photographed from three books. They are listed officially in my Chinese bibliography.

Slides from the Horizon book:

1. "Dwelling in Fu-Ch'un Mountains" Pages 164-165 (Example of copying)

2. "Blossoming Plum" Page 176 (Writing on the painting)

3. "Sweet Fragrance" Page 177

4. "Spring Mountains" Page 151 (Chops. Space. Diminutive human role.)

5. "Hsu Tao-ning" Pages 148-149 (Scroll, unrolled right to left slowly, savoring each detail. Minute humans.)

6. "Persimmons" Page 8 (Very famous. Space. Grey tones.)

7. "Poet on a Mountain" Pg 161 (Chops. Writing. Humans. Space. Etc.)

Slides from The Arts of China by Munsterberg:

1. "Bamboo in the Wind" Page 163 (For bamboo painting)

2. "Autumn Landscape" Page 163 (Writing. Chops. Scroll. Etc.)

3. "Sages at Waterfall" Page 137 (Etc.)

Slides from History of Far Eastern Art:

1. "Persimmons" Page 362 (can use either book)

2. "Lone Fisherman" Page 413

3. "Emperor Guang Wu" Page 428 (Even emperor is small)

4. "Landscape" Page 429

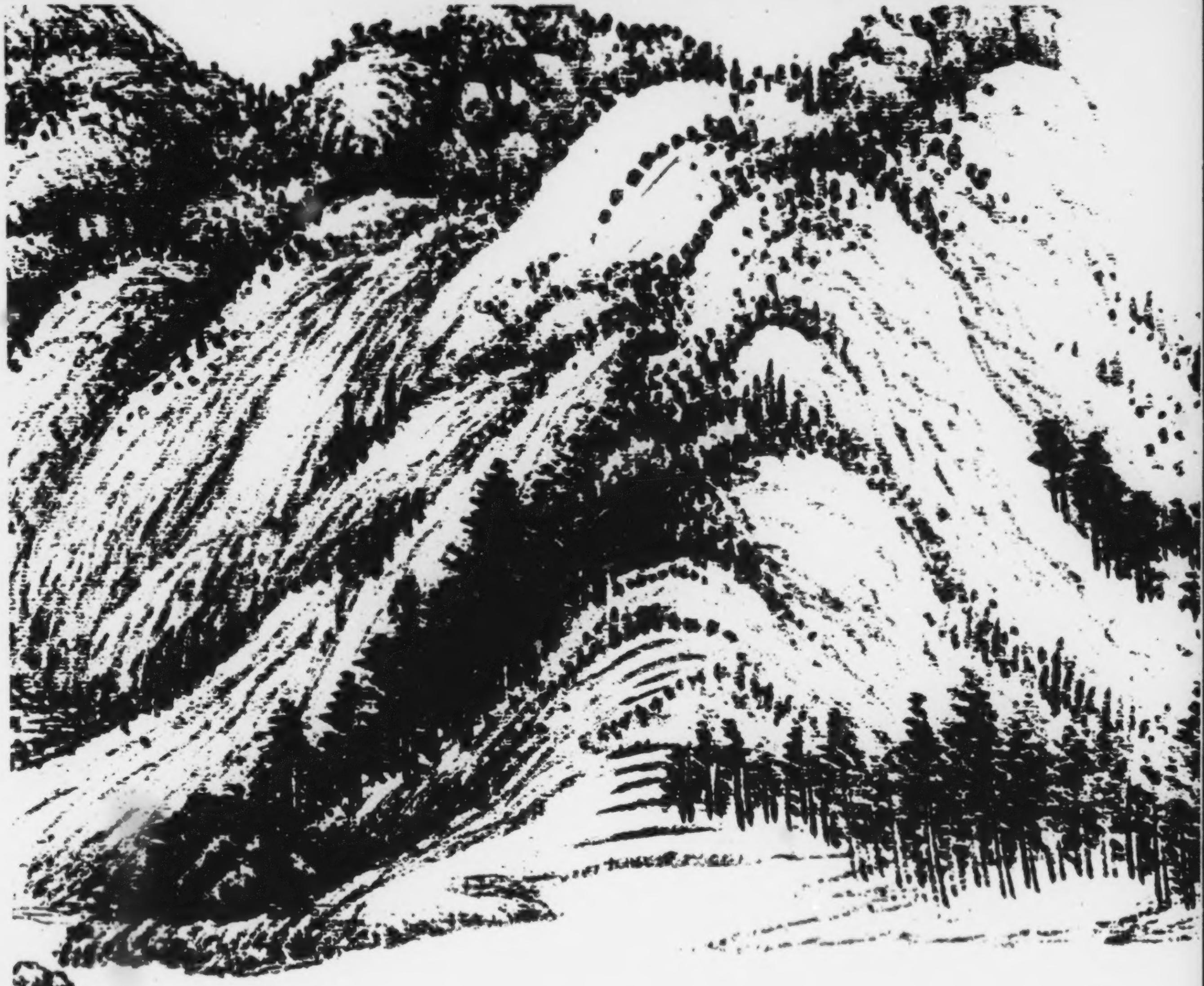
5. ""Mountain Landscape" Page 356 (Duplicate: Sages at Waterfall)

Explanation of these paintings can be found in these books. (I can make duplicate sets for fellow Fulbrighters...but it's less expensive to make your own, and you might like others.)

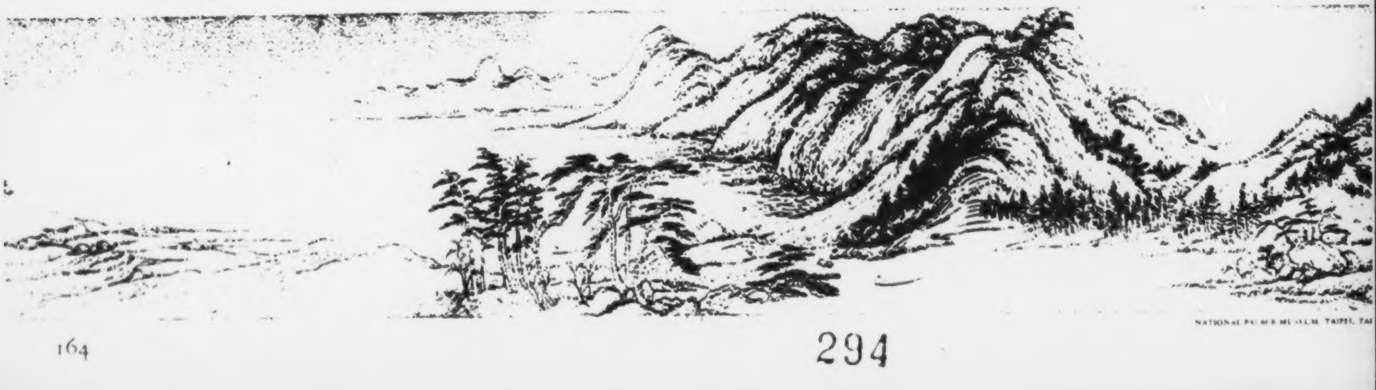
The Western Art I got my hands on and made slides include:

1. "Augustus of Primaporta" Early Roman (leaning to idealism over realism.)
2. "Discus Thrower" - Myron (glorify human body)
3. "Madonna of the Chair" - Raphael (religious, human focus)
4. "Nike Removing Sandle" - panel relief, Early Greek
5. "Mona Lisa"
6. "The Fates" - from Parthenon
7. "Laocoon Group" - Roman sculpture
8. "Portrait of a Roman" - c. 80 B.C.- sculpture (realism)
9. "Portrait of a Lady" - c. 90 A.D. - Roman sculpture
10. "Creation of Adam"
11. "Marcus Aurelius on Horse" - c. 165 A.D. - Roman bronze
12. "Winged Vistory"
13. "Venus de Milo"
14. "Hermes"

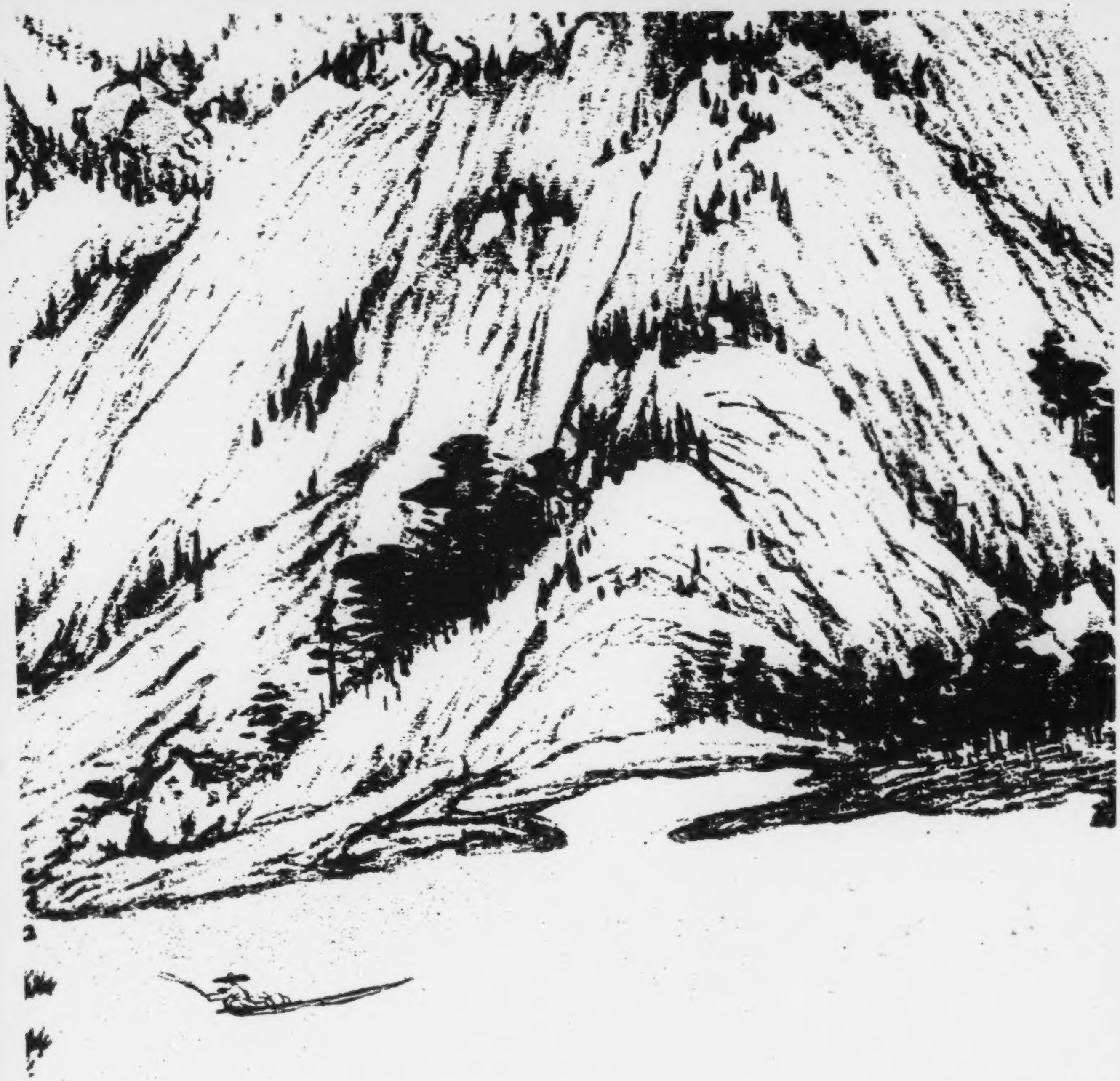
These are all well known so I am not giving details. They are easy to find in books. Besides, there is so much more to choose from to make the point.



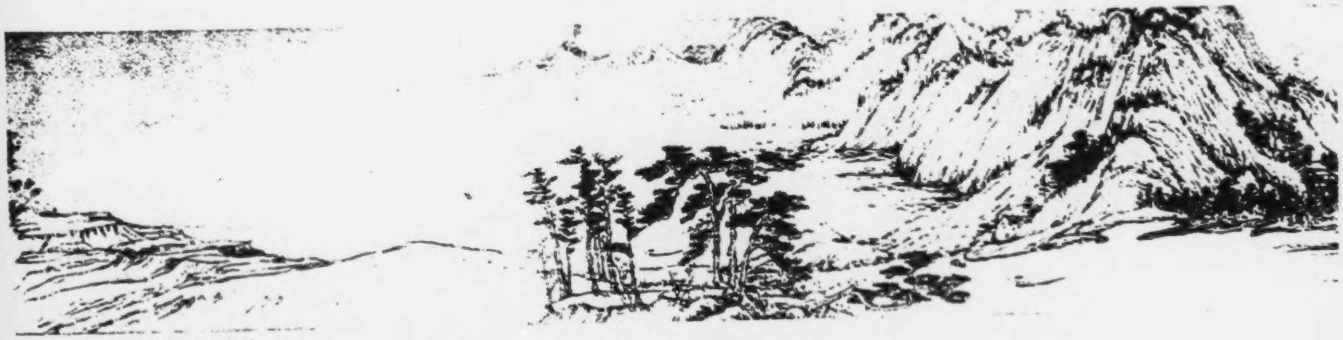
Chinese painters revered the masterworks of the past, such as Dwelling in the Fu-ch'un Mountains, *a hand scroll (in the details above and t*



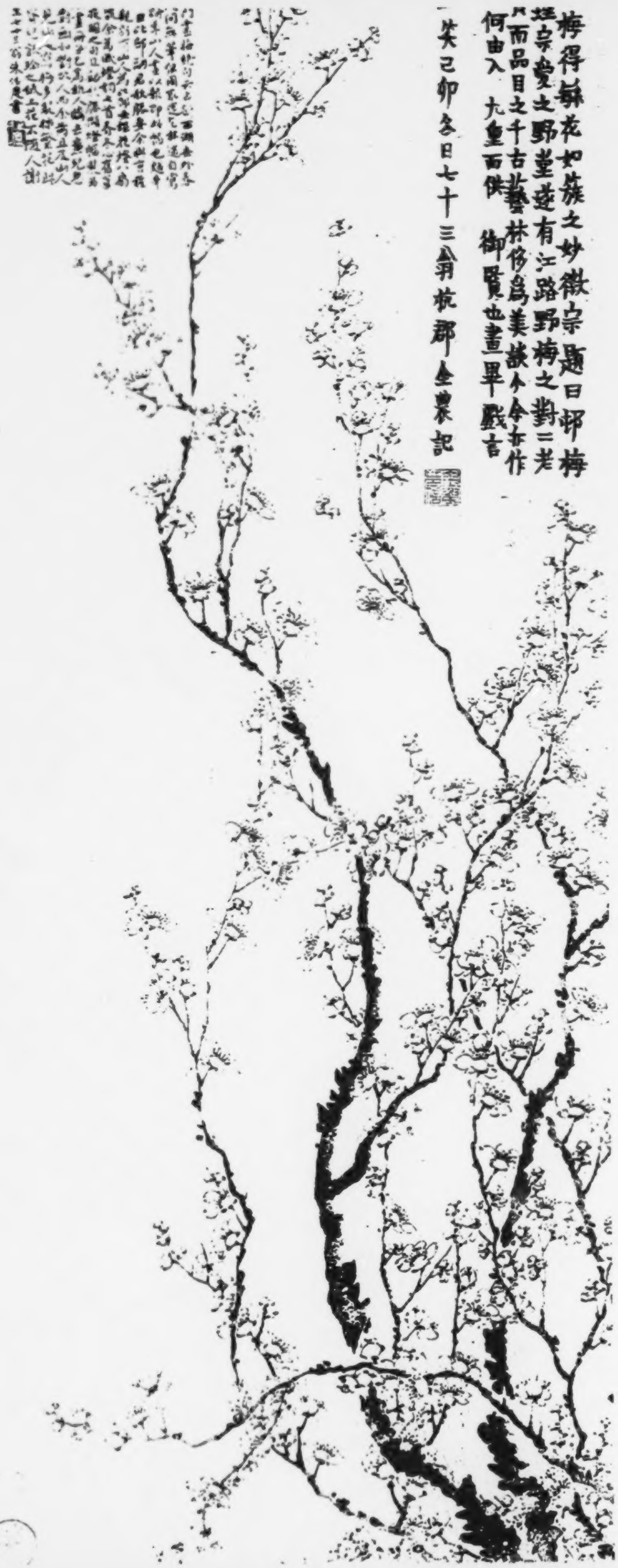
NATIONAL PALACE MUSEUM, TAIPEI, TAI



by Huang Kung-wang. Bearing the same title but done in a different style, the copy on this page was made some three centuries later by Wa



SMITHSONIAN INSTITUTION, FREER GALLERY OF ART


梅得蕭花如藻之妙徽宗題曰邨梅
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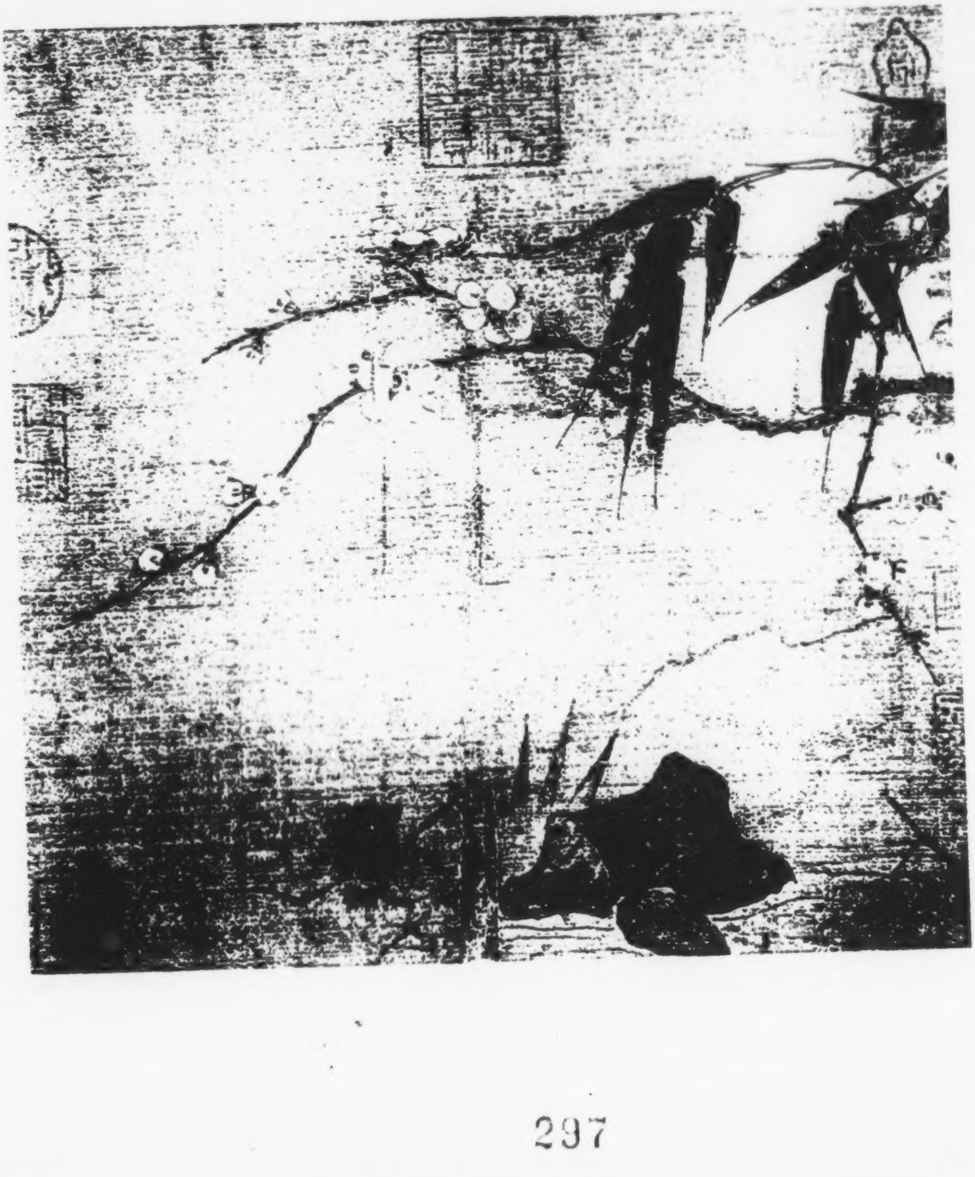
In 1759 Chin Nung dedicated his Branches of Blossoming Plum *(left) to an official, the Assistant Secretary of the Board of Punishments, known as the* pi-pu. *Chin Nung's dedication, in the form of a rather esoteric joke, is at the upper right on the scroll. At upper left is another inscription, dated 1804, and signed by "the seventy-two-year-old Chu Hsiu-tu," a poet and scholar. Old Chu's inscription reads, in part: ". . . when the* pi-pu *had died . . . his heir Ch'iu-sheng invited me with Ts'ao Chung-mei and Chiang Ch'un-yü [both poet-painters] to drink; he took out this picture and we looked at it together. There also was a [plum] lantern with eight panes which Chin Nung had painted with [plum] blossoms for the* pi-pu. *. . . I wrote seven lantern poems among which there was a couplet: 'Chin Nung's old brush brought forth spring colors; I wonder if because of my love it blossomed in a single night.' And I advised Ch'iu-sheng to remove the panes from the lantern and to mount them into an album.*

"Now, all three of them are dead, and I have heard that the album with the lantern paintings has already been bought by a man from Hangchou. Suddenly my son Lien found this painting somewhere else. I was amazed and looked at the picture as if I were confronting my dead friends. And now my age is approaching that of Chin Nung when he painted this picture. I have often noticed that Chin Nung in his [plum] paintings tends to tangle the branches and crowd the flowers. This is his 'old brush' and comparatively sparse and quiet. . . . My son will be able to treasure it, and the flowers on the paper will not fall and die as my friends have done. . . ."

MR. JOHN M. CRAWFORD COLLECTION

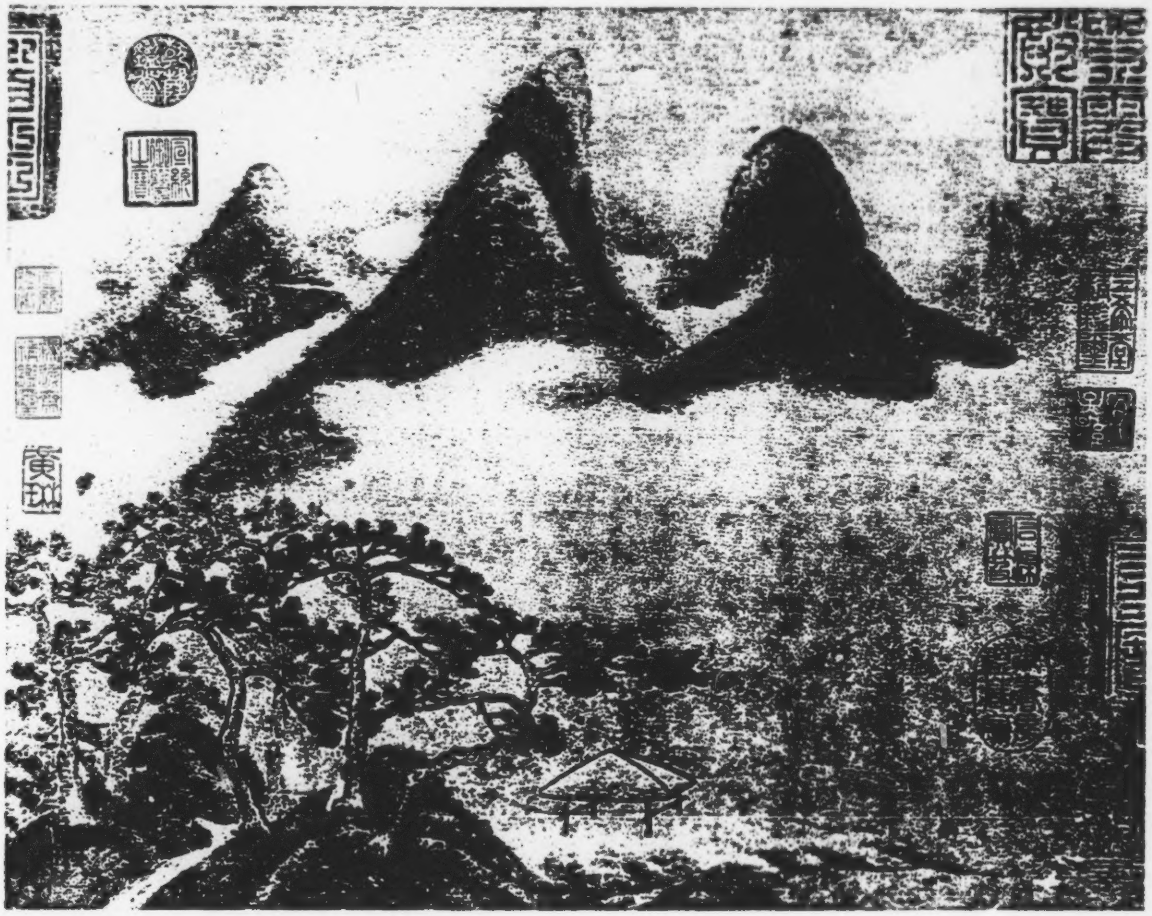
One of the primary goals of the Chinese flower painters was to infuse their work with the force and "feel" of natural growth. The flower painting below, Sweet Fragrance, Scattered Shadows, *is by the thirteenth-century artist Ma Lin, who was the son of the painter Ma Yüan.*

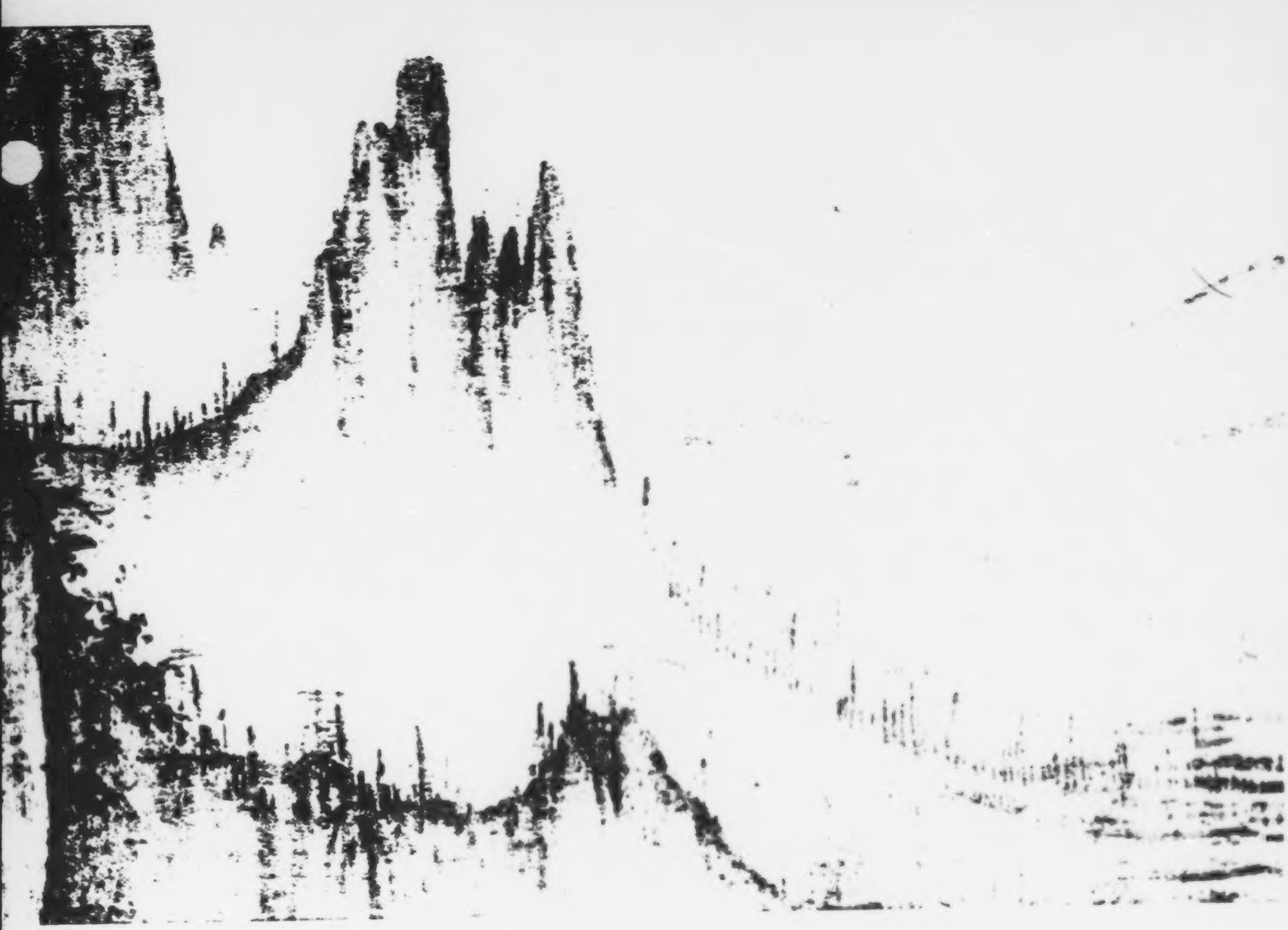
NATIONAL PALACE MUSEUM, TAIPEI, TAIWAN, REPUBLIC OF CHINA



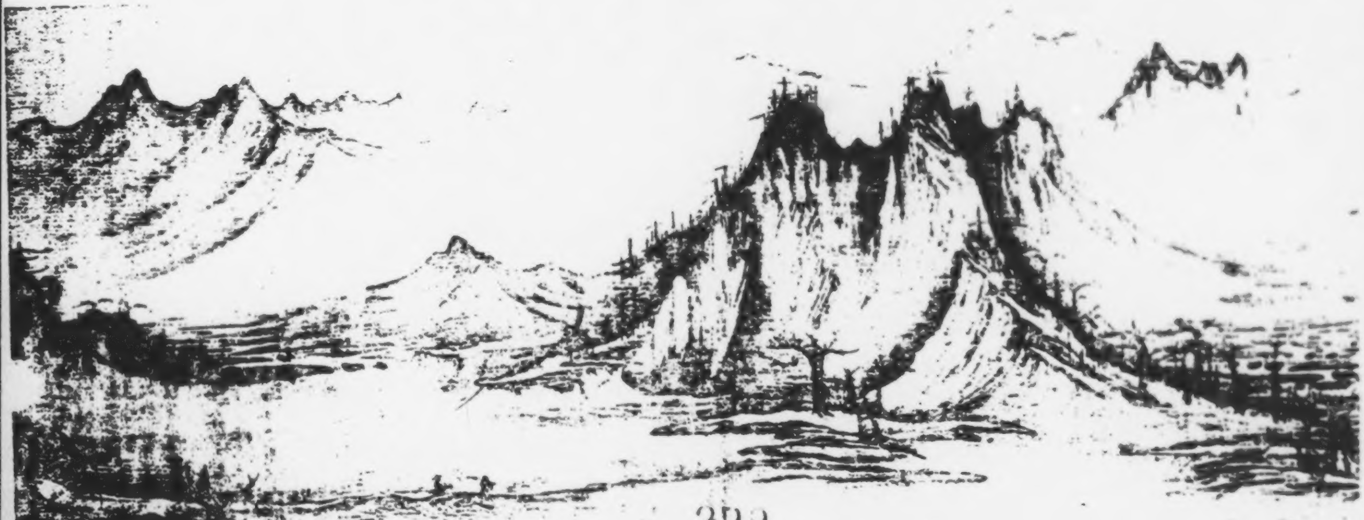
The Sung landscapist Hsia Kuei was famous for his simplified designs and brushwork, and for the asymmetrical balance of his compositions. Hsia's A Corner of West Lake *(opposite) depicts a renowned scenic attraction in Chekiang province.* Spring Mountains and Pine Trees *(below) is generally, but not certainly, attributed to Mi Fei (1051–1107), one of the more influential landscapists in Chinese history and one whose work was often copied. A thoroughgoing romantic, he abjured earlier classical concepts and worked instead in a style that was intensely poetic.*

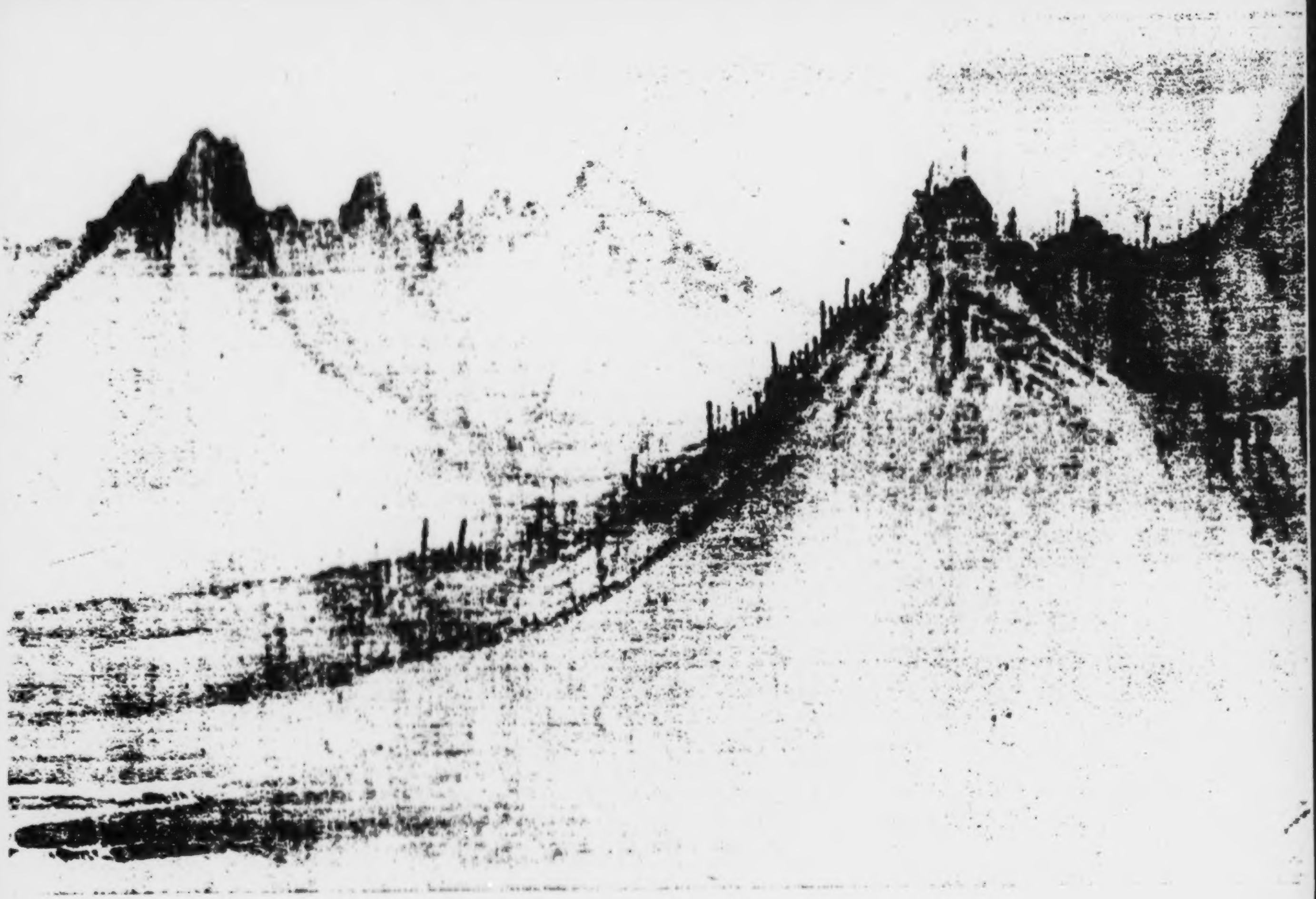
NATIONAL PALACE MUSEUM, TAIPEI, TAIWAN, REPUBLIC OF CHINA—ROBERT CRANDALL





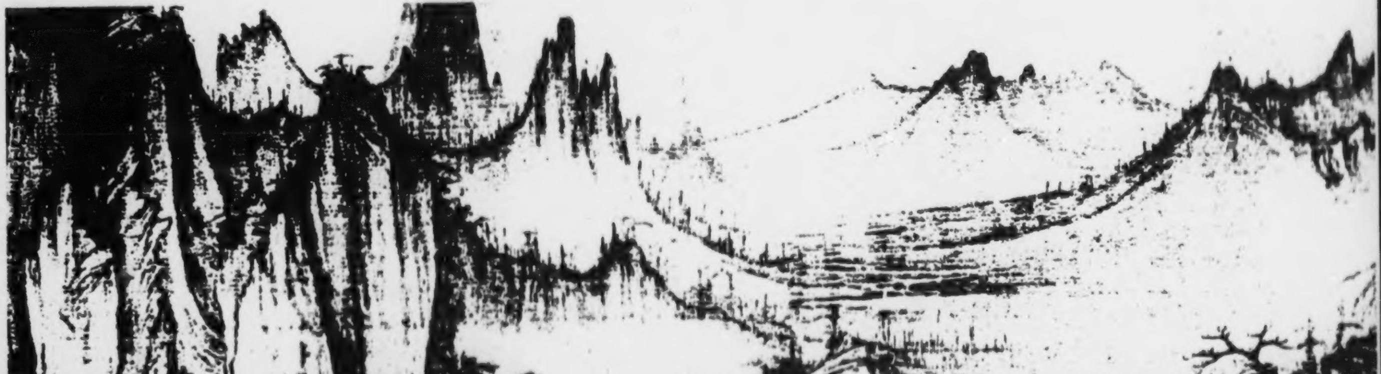
Hand scrolls invariably include paths and rivers that carry t viewer through time and space as the scroll is unrolled from rig to left. The scroll reproduced here in its entirety (below), a in detail (above), is nearly seven feet long and originally probably twice as long. Of the man who painted this picture, H





Tao-ning (c. 1016–1055), it was said that early in his career "he set great store by a meticulous precision; but as an old man he cared only for simplicity and swiftness of drawing. With peaks that rose abruptly and sheer, and forest trees that were strong and unyielding, he created a special school and form of his own."

WILLIAM ROCKHILL NELSON GALLERY OF ART



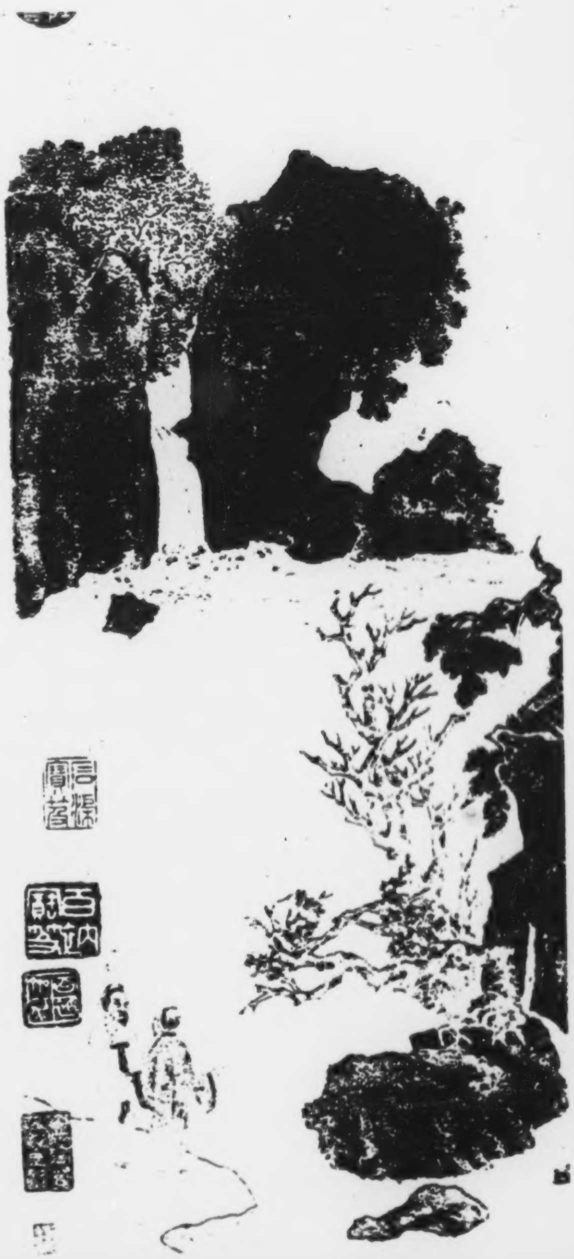
PAINTERS AND PATRONS

The alienated, bohemian struggle for existence that became, in the nineteenth century, the traditional image of the European artist, was an unknown phenomenon in China. There were those who preferred to live in solitude but whether or not the artist chose to remain among his fellow men, society would often provide him with a comfortable living. Out of a long history of imperial patronage there was created a class of professional artists who were economically and socially secure.

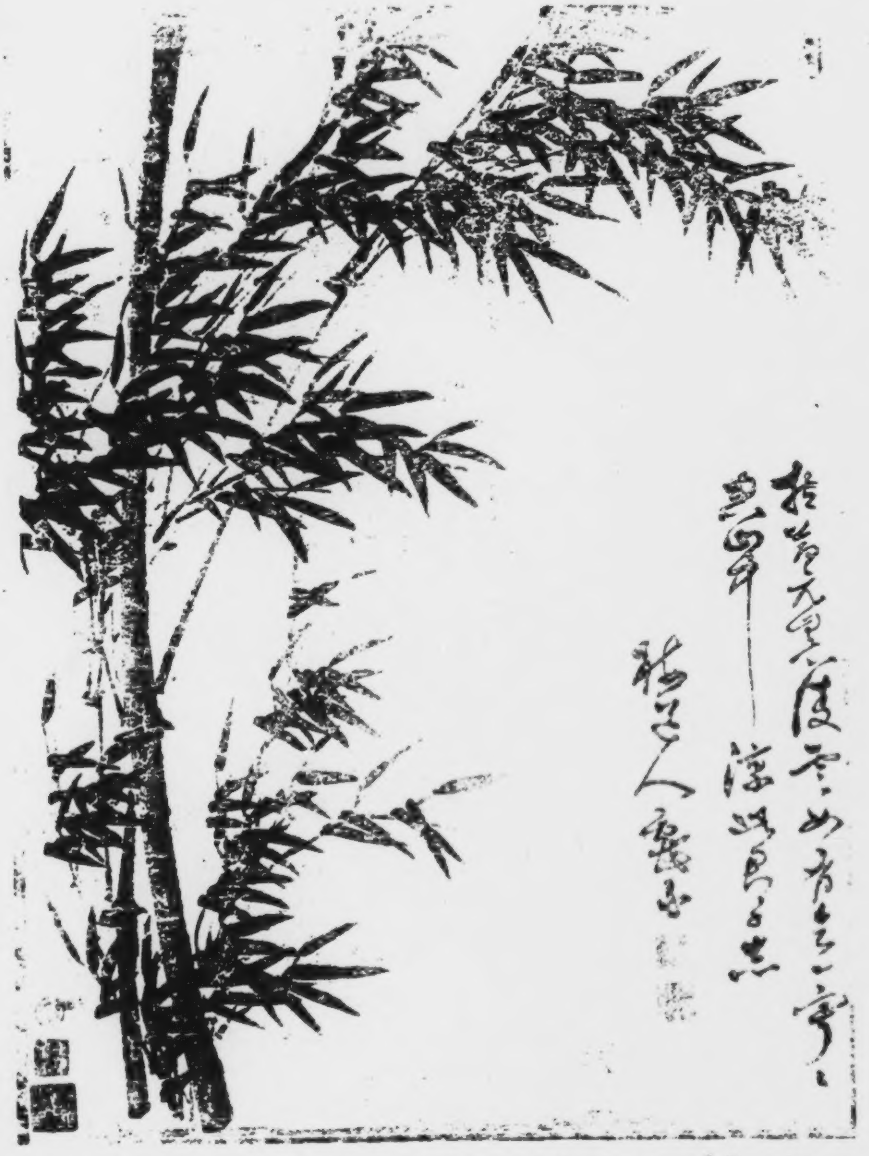
Imperial interest in painting began at least twenty centuries ago when the Han rulers initiated a tradition of the emperor-connoisseur —a tradition that was to continue almost without interruption until the onset of the modern era. Nor was imperial enthusiasm limited to the appreciation and collecting of art, for a number of Chinese emperors were themselves amateur painters. As patrons of the arts the emperors were largely responsible for the emergence of the professional painter. They commissioned craftsmen from the imperial workshop to decorate the palace walls with portraits of military heroes; they employed court painters to record important events and to supervise the imperial collections. Another type of professional was the painter who served as an academy official, with a government title.

Parallel to the practice of imperial patronage was a strong tradition of amateurism in the arts. Just as there were two types of professional painters, there were also two types of amateurs: on the one hand there were government officials who dabbled in art in order to be considered cultivated men; on the other, there were the members of the literate upper class who were privately wealthy and could devote their lives to painting. Among the latter were some of China's most revered masters—including the prolific fifteenth-century painter Shên Chou, who rejected the usual government career in order to spend a quiet life painting, reading, and writing. Another master to emerge from the ranks of the scholarly upper class was Wên Chêng-ming, a pupil of Shên Chou, who served for many years as an academy official until retiring, in his prime, to pursue poetry, calligraphy, and painting.

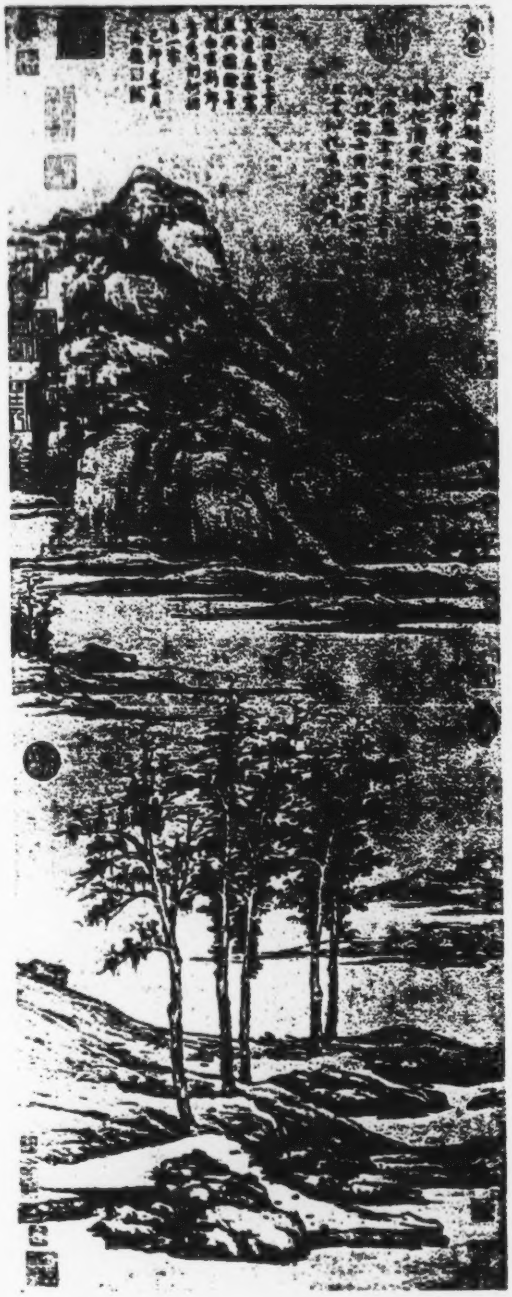
Out of the tradition of gentlemen painters there developed a view of art that was highly personal, whereby painting was considered to exist not for religious purposes or for the aggrandizement of the state, but rather for private pleasure, for the self-realization of the painter, and for the enjoyment of his circle of friends.



In Poet on a Mountain *(opposite) Shên Chou used an easy, broad brush stroke that gave his painting a casual but strong appearance; another artist*



84. Wu Chên: *Bamboo in the Wind.* Yüan period. Museum of Fine Arts, Boston.



83. Ni Tsan: *Autumn Landscape*. Yüan period. C. C. Wang collection, New York.

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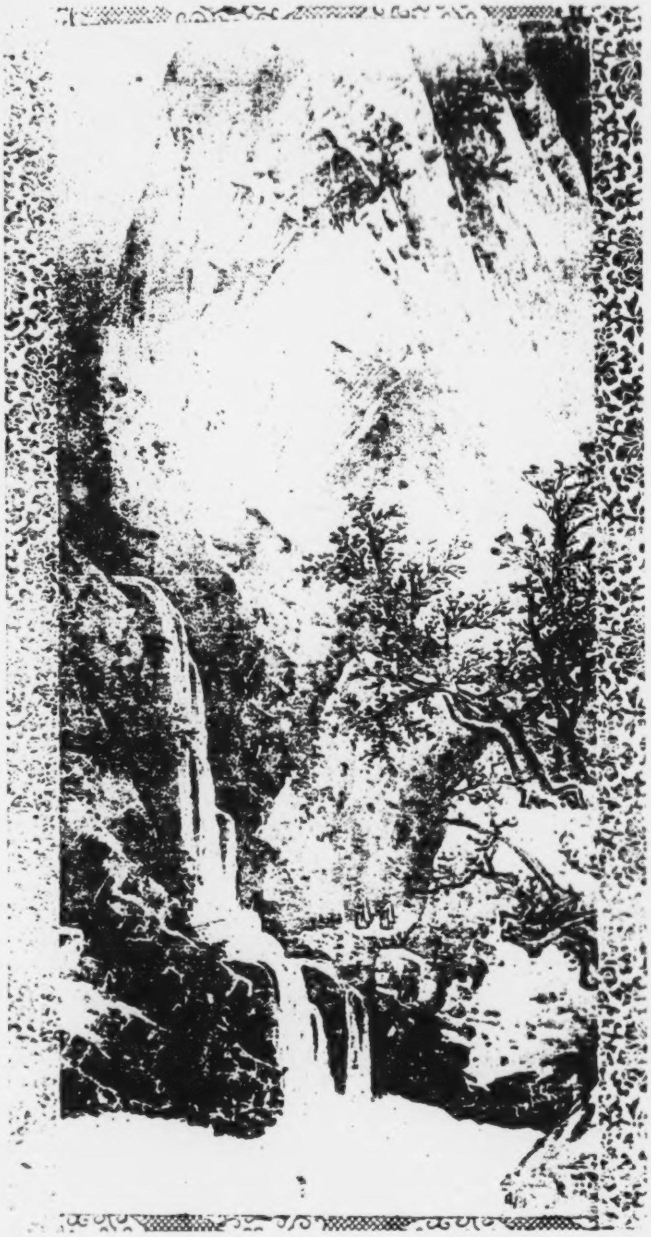
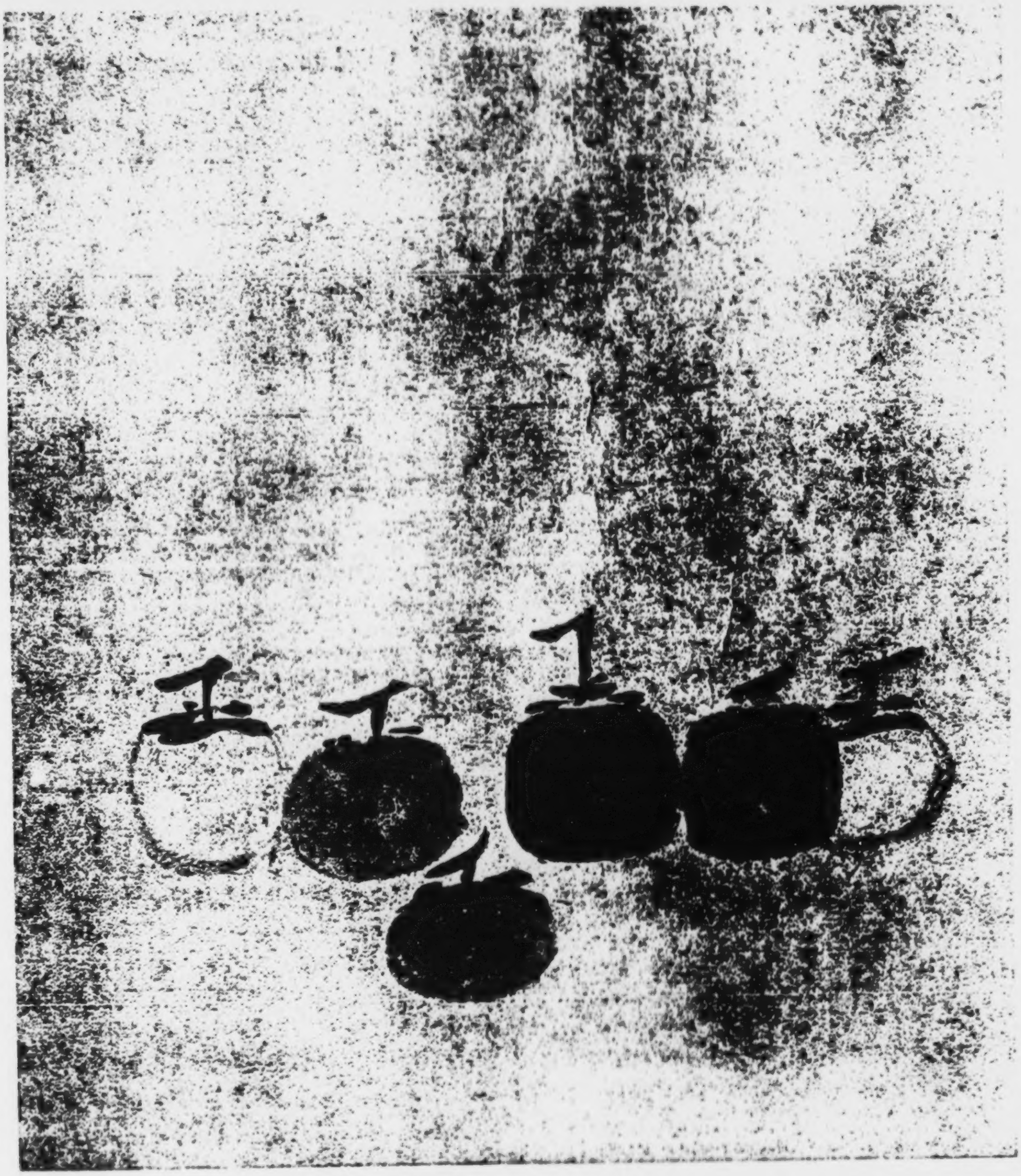
65. Li T'ang: *Sages at Waterfall.* Sung period. Koto-in, Kyoto.



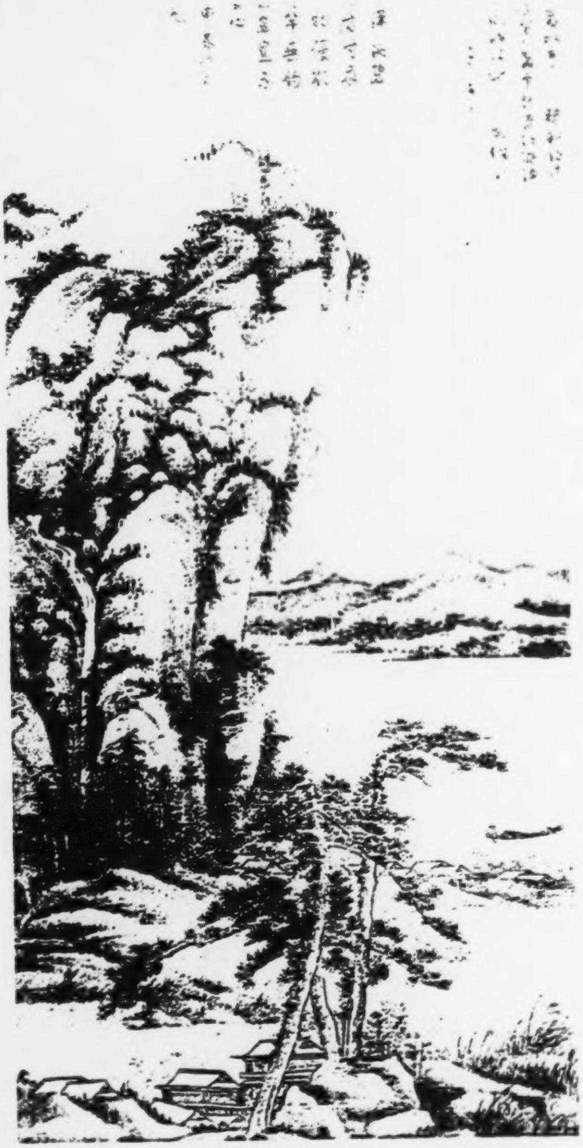


481. *Six Persimmons.* By Mu-Qi (Fa-Chang; c. early thirteenth century A.D.–after 1279). Ink on paper, width 14 1/4". China. Southern Song dynasty. Daitoku-ji, Kyoto

handling; the crane and white-robed Guanyin are more carefully painted. The overall misty tone is still related to the works of the Ma-Xia school.

Mu-Qi's consummate expression of the spontaneous style is the famous *Six Persimmons,* kept at the same monastery in Kyoto (*fig. 481*). Painted in cool, blue black ink on paper, the *Six Persimmons* has been described by Arthur Waley as "passion . . . congealed into a stupendous calm."[14]

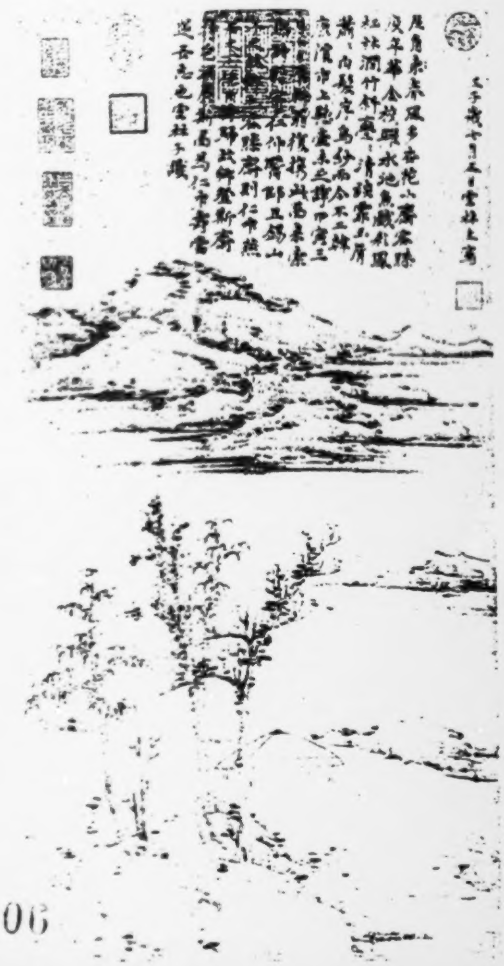
The painting communicates many of the qualities that we associate with Chan Buddhism: It is intuitive, brusque, enigmatic. But one cannot help noting as well the tremendous skill of hand and brush that painted these persimmons. Their subtlety of modeling is remarkable. The darkest one, painted as an oblate circle, seems the heaviest as well. The long, flowing, thick-and-thin brushstroke that models the lightest of the persimmons makes it seem to float in contrast with the heavy, dark one. Note the subtle placement of these "inanimate" objects: The two at the left overlap slightly, the heavy one in the center has a wide and a narrow margin, the two at the right overlap greatly, the single fruit below the others stands separate from all of them. All of these subtleties and refinements, including the treatment of the stems and leaves as if they were Chinese characters, reveal brush control at its very highest level. The combination of sharpness and vagueness, of great



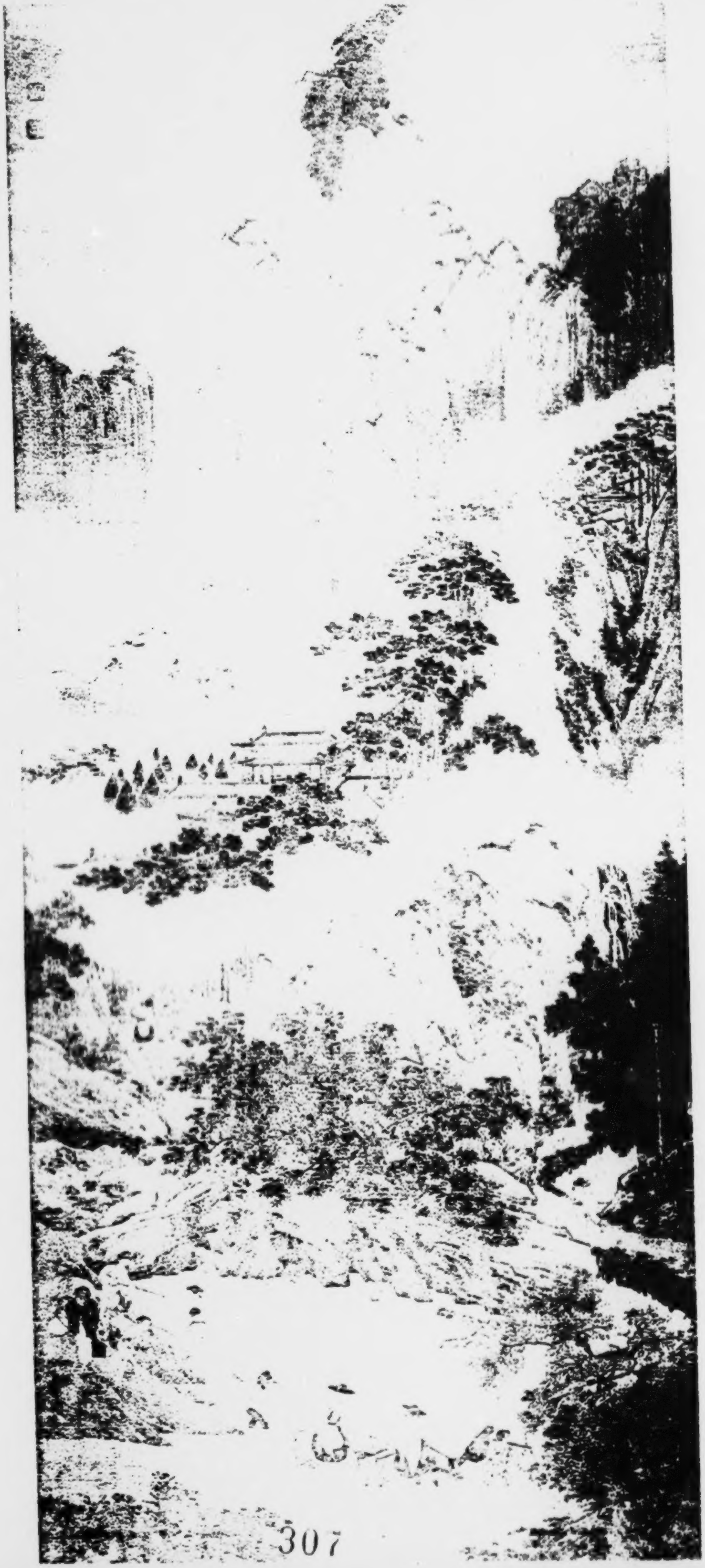
558. *A Lone Fisherman on a River in Autumn (after Ju-Ran).* By Wu Zhen (A.D. 1280–1354). Hanging scroll, ink on paper; height 74 3/8″. China. Yuan dynasty. National Palace Museum, Taibei

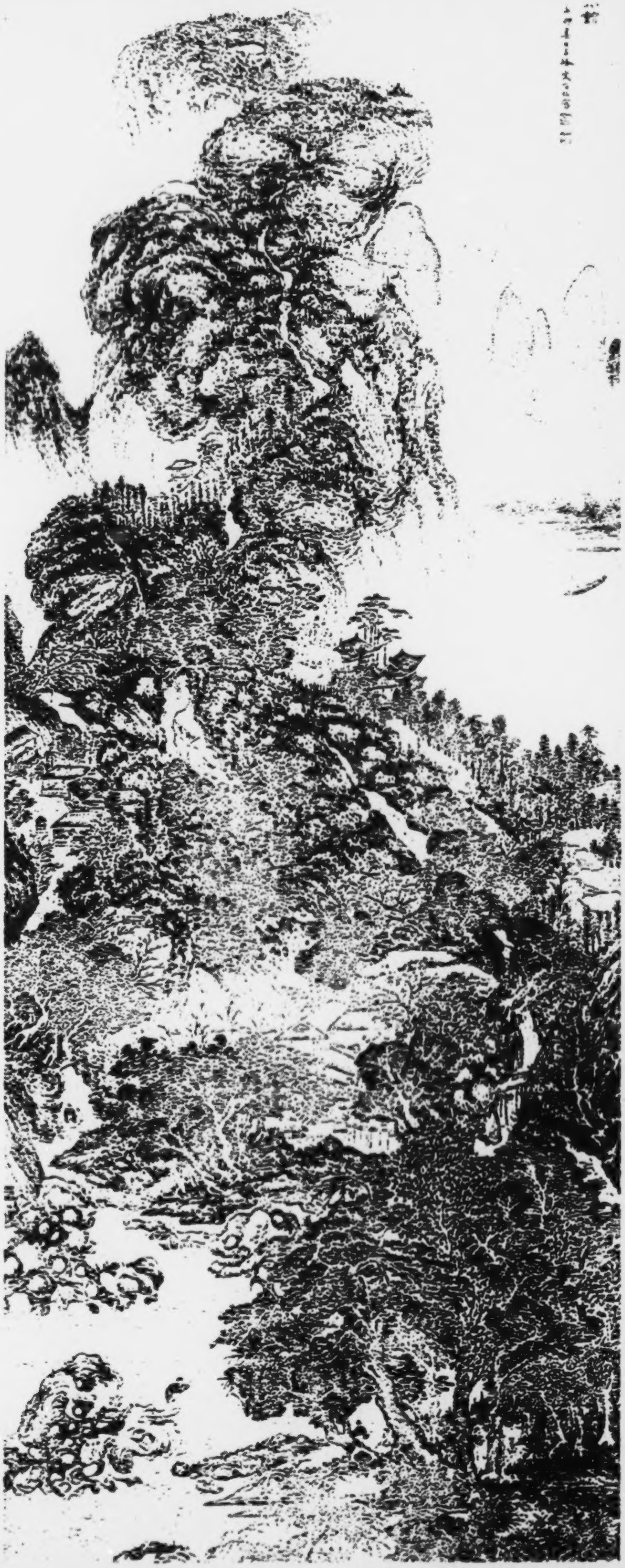
of them all, not only for his painting, which certainly excites our admiration and interest, but also for his legendary character. To the Chinese he was the scholar-painter par excellence, and no praise was higher than to compare a painting to the work of Master Ni. Son of a wealthy family, he began painting relatively late and always described himself as an amateur. His inscriptions record a certain nonchalance, a certain contempt for the ordinary workaday world that greatly appealed to the later Chinese scholar-critic. With the biographical clichés stripped away—the scholar-painter-amateur background, the eccentricity, the snobbism—Ni's paintings alone qualify him as one of the Four Great Masters of Yuan. In contrast with Wu Zhen and Huang Gongwang, Ni Zan's forte is neither strength of brushwork nor intellectual consistency; he is preeminently a poet in paint. His style is delicate, almost feminine in its effect. His brushstrokes are specialized: long, thin lines to define rocks or mountains, short, delicate dashes for bamboo or leaves or the shrubbery on distant mountains. His compositions are characteristically simple, usually a dominant rock, a few trees, a few sprigs of bamboo, sometimes a pavilion, often a distant mountain, never a human being. Their effect is greatly dependent upon sensitive placement and upon that tension, characteristic of the period, between foreground and background widely separated by water. The *Rongxi Studio,* its empty pavilion perhaps symbolizing the artist's disdain for humanity, is pure Ni Zan (*fig. 559*). As Chinese painting texts

559. *The Rongxi Studio.* By Ni Zan (A.D. 1301–1374). Dated to A.D. 1372. Hanging scroll, ink on paper; height 29 3/8″. China. Yuan dynasty. National Palace Museum, Taibei



Colorplate 44. *Emperor Guang Wu of the Western Han Dynasty Fording a River*. By Qiu Ying (act. c. A.D. 1522–c. 1560). Hanging scroll, ink and color on silk; height 67 1/4″. China. Ming dynasty. National Gallery of Canada, Ottawa





1995 FULBRIGHT HAYS
SUMMER SEMINAR ABROAD PROGRAM

"CHINA: TRADITION AND TRANSFORMATION"

CURRICULUM PROJECT

THE CH'IN DYNASTY: ARCHAEOLOGICAL WONDERS

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Watertown, Massachusetts 02172

INTRODUCTION

This curriculum unit which is entitled "THE CH'IN DYNASTY: ARCHAEOLOGICAL WONDERS" focuses on the two major archaeological treasures which have been passed down to the world from the Qin Dynasty, namely the Great Wall of China and the Terra Cotta Warriors of Xian.

The specific focus of this two-week curriculum unit is the time of the First Emperor, Qin Shi Huang Di (221-206 B.C.). All of the accumulated data herein radiates, if you will, from this primary focus. Some of the presented materials are quite specific to the Qin Dynasty and other materials relate to Chinese civilization in general. In fact, it may be worthwhile to make a few comments relative to this.

First, much of the "workbook" type materials are designed to provide the student with a broad framework of China, i.e. geography, cultural achievements, statistics, etc. These materials have been obtained from the Five College Center for East Asian Studies at Smith College in Northampton, Massachusetts. Their lending policy applies to New England educators only but other institutions in your own area will most likely offer a similar program.

Second, the periodicals are more indicative of what lies out there in the print medium. Again, some of these articles may be a bit too broad at first glance but they are meant to expand the topic of archaeological wonders from the specific to the general. Of course, the simple fact that the print medium, that is periodicals, is interested in the topic of Chinese archaeology reenforces for the student the belief that contemporary society sees it as important.

Third, video cassettes are the best way that is available to show the students exactly what they are studying. Every school system has audio-visual equipment to show videos or at a minimum every teacher has one way or another to get such equipment. How much video is used relative to this overall curriculum unit is really an individual decision for the teacher to make. Video cassettes recommended here may be easily replaced by other comparable titles.

Fourth, the slide sets mentioned in this unit are indicative of what you will find available from numerous art museums and institutions of higher learning throughout the country. Virtually every museum has a lending policy which utilizes the postal service. Some of the slides included herein touch upon the specifics of the Qin Dynasty as well as Chinese art treasures in general.

Fifth, the CD-Rom component to this curriculum unit is very important. At present there are very few CD-Rom materials available which focus on the Qin Dynasty but the one recommended here is actually excellent. The students especially will like this element of the curriculum because it is interactive and of course puts them in touch with the computer technology that they enjoy. How the teacher chooses to utilize this component will vary according to student interest in the technology as well as their skills with the technology.

Sixth, books are always important but this curriculum unit sees books per se as a resource which the teacher can develop and incorporate on his/her own. It is expected that students who do extensive reports which stem from this unit will actually develop this resource themselves and report back to the class through an annotated bibliography of sorts.

Lastly, the personal diary or journal is something which the teacher must use as he/she sees fit. It isn't meant by a long shot to be an academic undertaking. It is meant to be a collection of present sense impressions from one who has recently been to this place, China. Although the journal is quite lengthly in its entirety, only the entries relating to Beijing/Great Wall and Xian/Terra Cotta Warriors have been included. It is hoped that this personal diary will prompt the student on a number of levels ranging from his visiting a local sight of interest and recording his impressions to seeking out and reading far more worthy personal records or primary documents.

This curriculum unit is designed more for anyone who needs a place from which to begin his/her own focused approach. It should be used with an extraordinary amount of flexibility and fun. Those of you lucky enough to have been to China know what I mean.

Curriculum Unit: China

Week: 1 / # Day 1

Overview:

In this activity, students will be introduced to China through a video cassette. This cassette will give the student a broad perspective on all the elements of this two week curriculum unit. Also, focus will be given to basic geography emphasizing such key facts as China's neighbors, political divisions, etc. Students will be introduced to "workbook" assignments.

Objectives:

Upon successful completion of this activity, students will be able to:

1. Write a summary on one or more elements of Chinese society as portrayed in the video cassette.
2. Complete a map of China identifying the rivers, agricultural regions, population density ratios, political divisions, bordering countries, etc

Prerequisite Knowledge For Students:

1. Knowledge of certain key vocabulary terms which will appear in the script of the video cassette.
2. Knowledge of the basic global position of China relative to the United States.
3. Basic political awareness of how societies in general subdivide their political structure from the national to the local levels.

Time Frame:

90 minutes class time and 30 minutes homework

Part 1: Introduction and video	60 minutes
Part 2: Geography discussion	20 minutes
Part 3: Explanation of homework reading and the "workbook"	10 minutes

Generalizations:

1. China is a vast country with many centuries of historical, social, cultural, etc., development.
2. China has many geographical reference points which have played key roles in its long history.
3. China's story is very complicated and different from our own American story.

Key Concepts:

people's republic

Han

dynasty

mandate of heaven

hemisphere

Materials:

- Video cassette: China: World of Differences (1989)
- China's geography materials: (from China/A Teaching Workbook by East Asian Curriculum Project)
- China's territorial and governing units materials (from China Connections/Reference Book by Community Learning Connections, Inc.)

Activity Preparation:

1. Locate a large wall map of China which positions it relative to the entire Asian continent.
2. Set up the necessary audio-visual equipment.
3. Make available to students atlases which will assist geography component.
4. Have students set up their own three-ring binder to store all the China materials.

Procedure:

Begin the class by playing the first few minutes of the video cassette and then shut it off.

Ask students to list on the board their impressions from the music, the pictures, the music. What do they expect to follow?

Have students write down terms, images or impressions as the video continues.

Introduce the China geography materials to the class and have students color in Hebei and Shaanxi provinces.

Present an overview of the homework in territorial and governing units materials.

Draw students attention to those paragraphs, maps, etc., which mark Beijing and Xian.

Closure:

Have a group of students, possibly three, summarize the most interesting points which they have learned today.

Lead the class in a discussion of what unanswered questions the students have based on the materials so far. Keep a list of these unanswered questions.

Final Comments:

Students will certainly want to know in what way they will be held responsible for all this material. This curriculum unit does not contain assessment materials so each teacher should frame such measuring devices on his/her own.

CHINA / A Teaching Workbook

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Irene Bloom
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SECOND EDITION, REVISED

EA
CP East Asian
Curriculum Project
East Asian Institute, Columbia University, 420 W. 118 St. New York NY 10027

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China's Geography

Materials

Eleven outline maps are attached below. The maps are designed as overlays; plastic overlay masters can be made from the copies below. Xerox or ditto reproductions can also be made for student use. The eleven maps are:

- China (an outline)
- Surrounding Nations
- Major Rivers
- Mountains and Deserts
- Political Divisions
- Population Density
- Agricultural Regions and Crops
- Course Charges of the Yellow River
- Historical borders of China in four periods
- the Great Wall and the Grand Canal
- United States/China superimposed

Discussion

1. China's three Major Rivers, the Huang He (Yellow River), Chang Jiang (Yangtze) and Xi Jiang (West River) have provided the framework for agricultural development and population growth throughout China's history.

   The fourth major river in the north, Heilong Jiang (Amur River) is important as it forms China's border with the Soviet Union and has been the site of confrontation between these two powers today.

2. The map of China's Historical Borders shows how the earliest civilization in China, during prehistoric times and under the first dynasty of the Shang (c. 1600-1027 BC) was situated around the Yellow River. Eventually it spread southward to the Yangtze River and Xi River.

3. The west of China is comprised of Mountains and Deserts as well as plateaus and does not provide much arable land for agriculture. Historically therefore, the civilization that grew up in the east of China was not surrounded in ancient history by other major civilizations. To this extent the Chinese were "isolated" from competing civilizations.

4. The Great Wall and the Grand Canal were both constructed to correct deficiencies in China's physical geography.

   - The Great Wall was first completed during the Ch'in (Qin) dynasty (221-206 BC) when segments of the wall existing from earlier periods were connected. Since the Chinese, settled around the Yellow River, had no mountains to their north, it was the direction from which they were invaded. The Great Wall was to serve a defensive purpose against invading "barbarians."

   - The Grand Canal was first constructed around 605 AD to connect the Yellow River in the north (at Luoyang) and the Yangtze River in the south. Since these two great river arteries run east-west, there is no natural communication north-south except by way of the ocean. The Chinese constructed the Grand Canal to have a safe, inland water route between the two major rivers. (Eventually the canal was extended north to Peking.)

5. The Historical Borders of China have not always been the same.

   a) Looking first at the borders of China today, and then comparing them with ancient China of prehistory and of the first dynasty of Shang (c. 1600-1027 BC) we can see where Chinese civilization first began.

   b) Under the Han dynasty (202 BC - 220 AD), China's great historical empire, these early boundaries were significantly expanded.

   c) The extent of China's territory was greatest under the last dynasty of the Ch'ing (Qing) or Manchus, 1644-1912. China's territory was more extensive under the Ch'ing empire than it is today.

6. Looking at the map of Surrounding Nations it is possible to identify China's neighbors. Historically, China's cultural influence and political influence over Korea, Japan, Vietnam, and to a lesser extent, Laos, Thailand, and Burma, was great.

   Use the maps of China's Mountains and Deserts, and of China's Population Density to demonstrate why its contact with these countries was greater than its contact with the Indian subcontinent or its neighbors to the west.

7. Also looking at the map of Surrounding Nations note the omplex nature of China's foreign relations:

   - Japan was a tributary of China in history and borrowed extensively from Chinese culture. Today Japan is a developed nation providing China with technical know-how and capital investment for China's modernization effort. The traditional relationship is reversed.

     Japan in modern history was also one of the foreign powers claiming rights on Chinese territory. Japan controlled Taiwan from 1895-1945. Japan invaded Manchuria in 1931 and then China in 1937, initiating World War II in China. Japan occupied much of China's east coast until 1945.

   - China is presently hostile to the Soviet Union to the north and also hostile to Vietnam and Afghanistan because of their alliance with the Soviet Union.

   - North Korea, governed by a Communist party, is friendly to both China and the Soviet Union. China has little influence over the policies of North Korea but is apparently not anxious to have the balance between North and South Korea upset. The American presence in South Korea serves as a counterweight to growing Soviet power in East Asia and enables Japan to feel protected. The Chinese regard the possible rearming of Japan with ambiguous feelings.

   - India, friendly with the Soviet Union, in not regarded as a close friend of China, although most recently the two countries have opened talks to resolve their long-standing border dispute as a prelude to better relations.

8. China has 29 Political Divisions (30 if Taiwan is included).

   - 21 of the 29 units are provinces

   - 3 of the 29 units - Peking, Shanghai, Tientsin - are municipalities, which because of their size, are given provincial level status and report directly to the central government.

   - 5 of the 29 units are autonomous regions. This title indicates that the majority of the population in the region is composed of minority nationality peoples whose language, culture, and particular social traits are given special consideration by Peking in policy formulation. The regions are otherwise not "autonomous."

   - 6% of China's population is composed of minority nationality peoples of which there are 55 in all. The crucial factor is that these minority nationalities occupy 50-60% of Chinese territory - most notably Sinkiang (where China's nuclear installations are located), Mongolia, and Tibet.

   SEE ATTACHED SHEET ON CHINA'S MINORITY NATIONALITIES.

9. China's Agricultural Regions are concentrated on China's east coast. Note that the north of China produces wheat as the staple crop while the south of China produces rice. (Chinese cooking is heavily influenced by this difference.)

   Producing enough food to feed its enormous population of one-billion people is one of China's major tasks. Chinese peasants and agricultural experts are experimenting with fertilizers, double (and sometimes triple) cropping, and new seed varieties. Every square inch of arable land that can be planted in China is planted.

10. China's Population Density is closely related to its arable land. Unfortunately, this means that most of China's population is living on the same land that must be used to produce food.

    - Looking at a map of China today, you will see that China's arable land is primarily along the east coast, and China's vast population of one-billion people is concentrated in the same area. The west of China is relatively uninhabited. The population pressure on this precious agricultural land is acute and makes China's struggle to increase her agricultural output to feed her population all the more difficult.

    - China feeds approximately one-quarter (25%) of the world's population with only approximately 7% of the world's arable land.

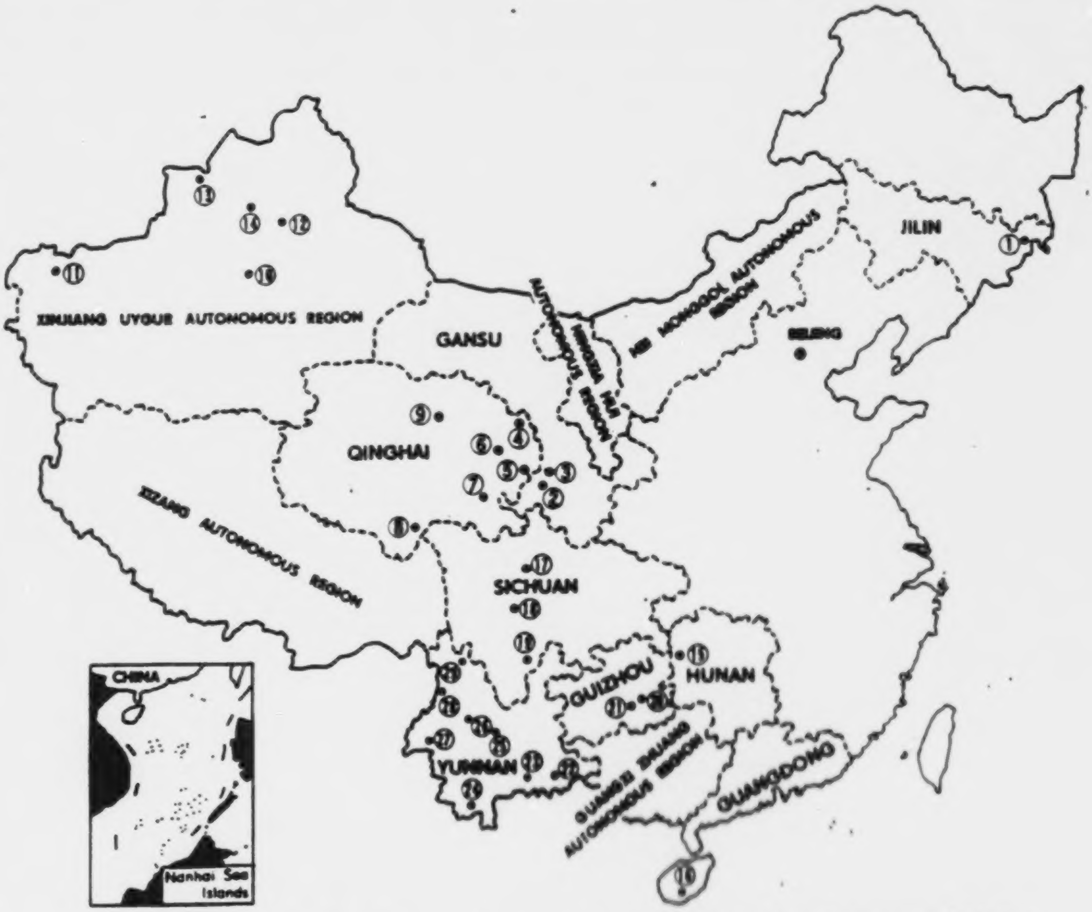
    - In comparison with the United States, China has a slightly larger land area: U.S.: 3.5 million square miles; China: 3.7 million square miles. However, while approximately 25% of the U.S. land is arable, only 11.1% of China's land is arable.

    - Moreover, with a population of roughly 222 million, we in the U.S. would have an average of 62 people per square mile. The Chinese, with a population of one billion, would have roughly 270 people per square mile if the population were fairly evenly distributed. It is not, however; the major concentration of population is still in the east.

    - Despite the high population density, reflected on the map, China is not an urban society. Eightly per cent (80%) of China's population is still rural, engaged primarily in agriculture.

    *Teachers should consult the chart of economic indicators attached. Note particularly, on page 2, that several Chinese provinces are themselves more populous than many large nations. (The challenge of maintaining a unified nation is perhaps best demonstrated by these figures.)

CHINESE NATIONAL MINORITIES AND MAJOR AREAS OF DISTRIBUTION


CHINA
Nanhai Sea Islands
XINJIANG UYGUR AUTONOMOUS REGION
GANSU
QINGHAI
XIZANG AUTONOMOUS REGION
SICHUAN
YUNNAN
GUIZHOU
HUNAN
GUANGXI ZHUANG AUTONOMOUS REGION
GUANGDONG
NINGXIA HUI AUTONOMOUS REGION
NEI MONGGOL AUTONOMOUS REGION
JILIN
BEIJING
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1. Yanbian Korean Autonomous Prefecture
2. Gannan Tibetan Autonomous Prefecture
3. Linxia Hui Autonomous Prefecture
4. Haibei Tibetan Autonomous Prefecture
5. Huangnan Tibetan Autonomous Prefecture
6. Hainan Tibetan Autonomous Prefecture
7. Guoluo Tibetan Autonomous Prefecture
8. Yushu Tibetan Autonomous Prefecture
9. Haixi Mongolian, Tibetan, Kazakh Autonomous Prefecture
10. Bayingolin Mongolian Autonomous Prefecture
11. Kizilsu Khalkhas Autonompus Prefecture
12. Changji Hui Autonomous Prefecture
13. Bortala Mongolian Autonomous Prefecture
14. Ili Kazakh Autonomous Prefecture
15. Xiangxi Tujia, Miao Autonomous Prefecture
16. Hainan Li, Miao Autonomous Prefecture
17. Aba (Ngawa) Tibetan Autonomous Prefecture
18. Garze Tibetan Autonomous Prefecture
19. Liangshan Yi Autonomous Prefecture
20. Qiandongnan Miao, Dong Autonomous Prefecture
21. Qiannan Bouyei, Miao Autonomous Prefecture
22. Wenshan Zhuang, Miao Autonomous Prefecture
23. Honghe Hani, Yi Autonomous Prefecture
24. Xishuangbanna Dai Autonomous Prefecture
25. Chuxiong Yi Autonomous Prefecture
26. Dali Bai Autonomous Prefecture
27. Dehong Dai, Jingpo Autonomous Prefecture
28. Nujiang Lisu Autonomous Prefecture
29. Degen Tibetan Autonomous Prefecture

National Minorities	Major Areas of Distribution	National Minorities	Major Areas of Distribution
Mongolian	Nei Monggol Autonomous Region, Liaoning Province, Jilin Province, Heilongjiang Province, Gansu Province, Xinjiang Uygur Autonomous Region, Qinghai Province; Hebei Province, Henan Province, Yunnan Province	**Va**	Yunnan Province
Zhuang	Guangxi Zhuang Autonomous Region, Yunnan Province, Guangdong Province	**She**	Fujian Province, Zhejiang Province, Jiangxi Province, Guangdong Province, Anhui Province
Uygur	Xinjiang Uygur Autonomous Region	**Gaoshan**	Taiwan Province
Miao	Guizhou Province, Hunan Province, Yunnan Province, Guangxi Zhuang Autonomous Region, Sichuan Province, Guangdong Province, Hubei Province	**Lahu**	Yunnan Province
Hui	Ningxia Hui Autonomous Region, Gansu Province, Henan Province, Hebei Province, Qinghai Province, Shandong Province, Yunnan Province, Anhui Province, Xinjiang Uygur Autonomous Region, Liaoning Province	**Shui**	Guizhou Province
Tibetan	Xizang Autonomous Region, Qinghai Province, Sichuan Province, Gansu Province, Yunnan Province	**Dongxiang**	Gansu Province
Yi	Yunnan Province, Sichuan Province, Guizhou Province	**Naxi**	Yunnan Province
Korean	Jilin Province, Heilongjiang Province, Liaoning Province	**Jingpo**	Yunnan Province
Manchu	Liaoning Province, Heilongjiang Province, Jilin Province, Hebei Province, Beijing, Nei Monggol Autonomous Region	**Khalkhas**	Xinjiang Uygur Autonomous Region
Bouyei	Guizhou Province	**Tu**	Qinghai Province
Dong	Guizhou Province, Hunan Province, Guangxi Zhuang Autonomous Region	**Daur**	Heilongjiang Province, Xinjiang Uygur Autonomous Region
Yao	Guangxi Zhuang Autonomous Region, Hunan Province, Yunnan Province, Guangdong Province, Guizhou Province	**Mulao**	Guangxi Zhuang Autonomous Region, Guizhou Province
Bai	Yunnan Province	**Qiang**	Sichuan Province
Tujia	Hunan Province, Hubei Province	**Bulang**	Yunnan Province
Hani	Yunnan Province	**Salar**	Qinghai Province, Gansu Province
Kazakh	Xinjiang Uygur Autonomous Region, Gansu Province, Qinghai Province	**Maonan**	Guangxi Zhuang Autonomous Region
Dai	Yunnan Province	**Gelao**	Guizhou Province, Yunnan Province, Guangxi Zhuang Autonomous Region
Li	Guangdong Province	**Xibe**	Xinjiang Uygur Autonomous Region, Liaoning Province, Jilin Province
Lisu	Yunnan Province	**Achang**	Yunnan Province
		Pumi	Yunnan Province
		Tajik	Xinjiang Uygur Autonomous Region
		Nu	Yunnan Province
		Uzbek	Xinjiang Uygur Autonomous Region
		Russian	Xinjiang Uygur Autonomous Region
		Ewenki	Heilongjiang Province
		Benglong	Yunnan Province
		Baoan	Gansu Province
		Yugur	Gansu Province
		Jing	Guangdong Province
		Tartar	Xinjiang Uygur Autonomous Region
		Drung	Yunnan Province
		Oroqen	Heilongjiang Province
		Hezhe	Heilongjiang Province
		Monba	Xizang Autonomous Region
		Loba	Xizang Autonomous Region

Beijing Review, No. 6, February 9, 1979

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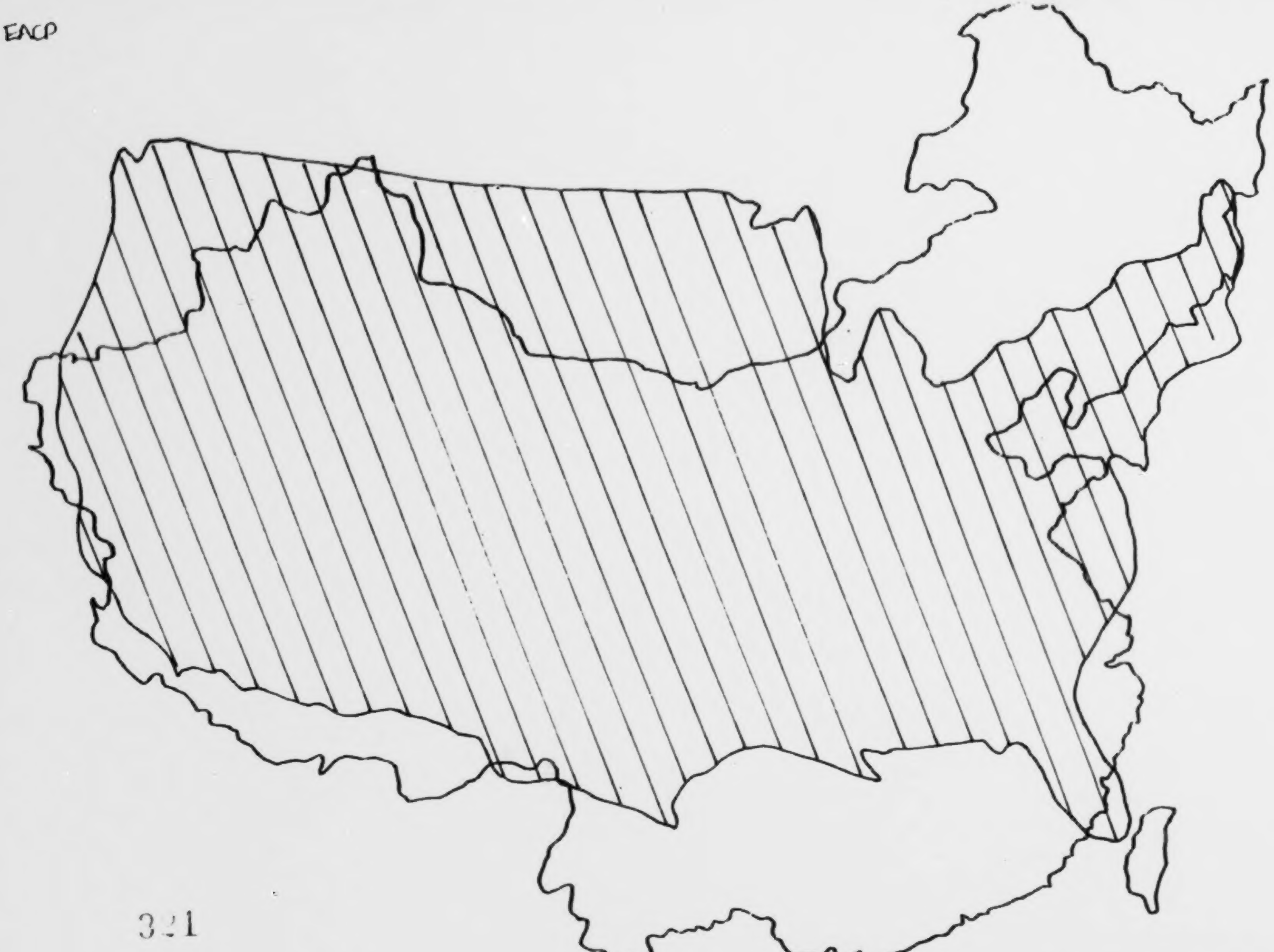
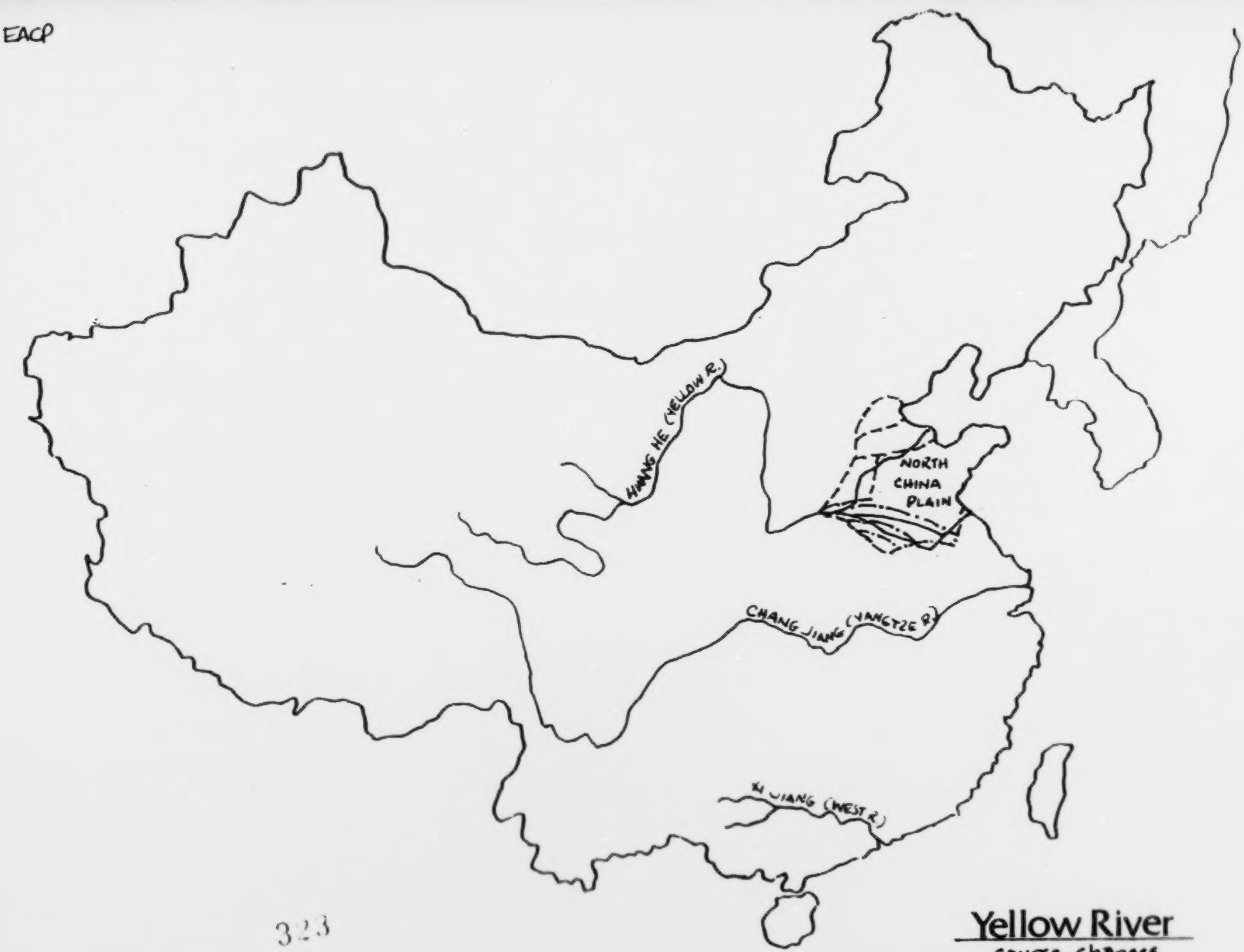


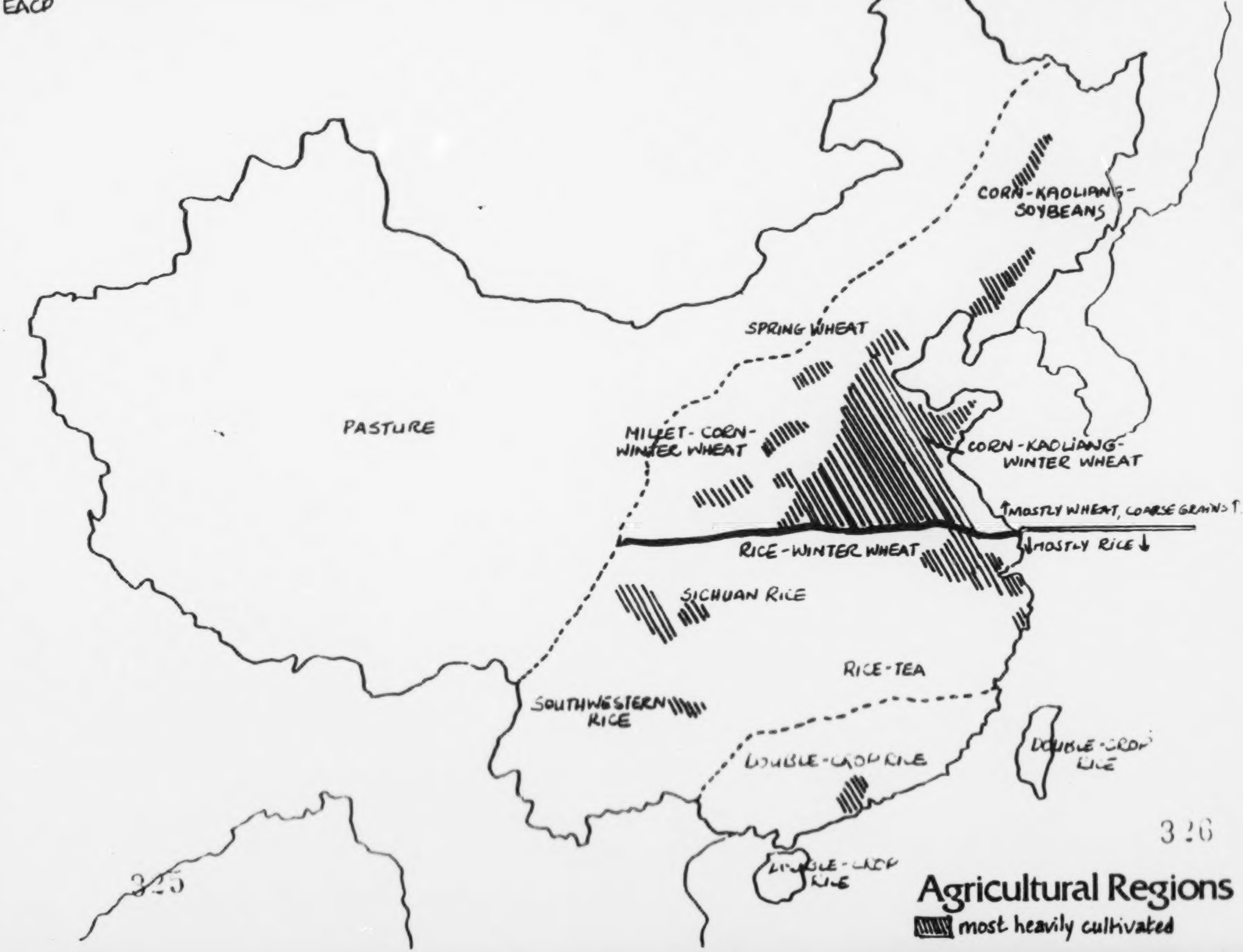
United States


HWANG HE (YELLOW R.)
NORTH CHINA PLAIN
CHANG JIANG (YANGTZE R.)
XI JIANG (WEST R.)

Yellow River

course changes

EACP


CORN-KAOLIANG-SOYBEANS
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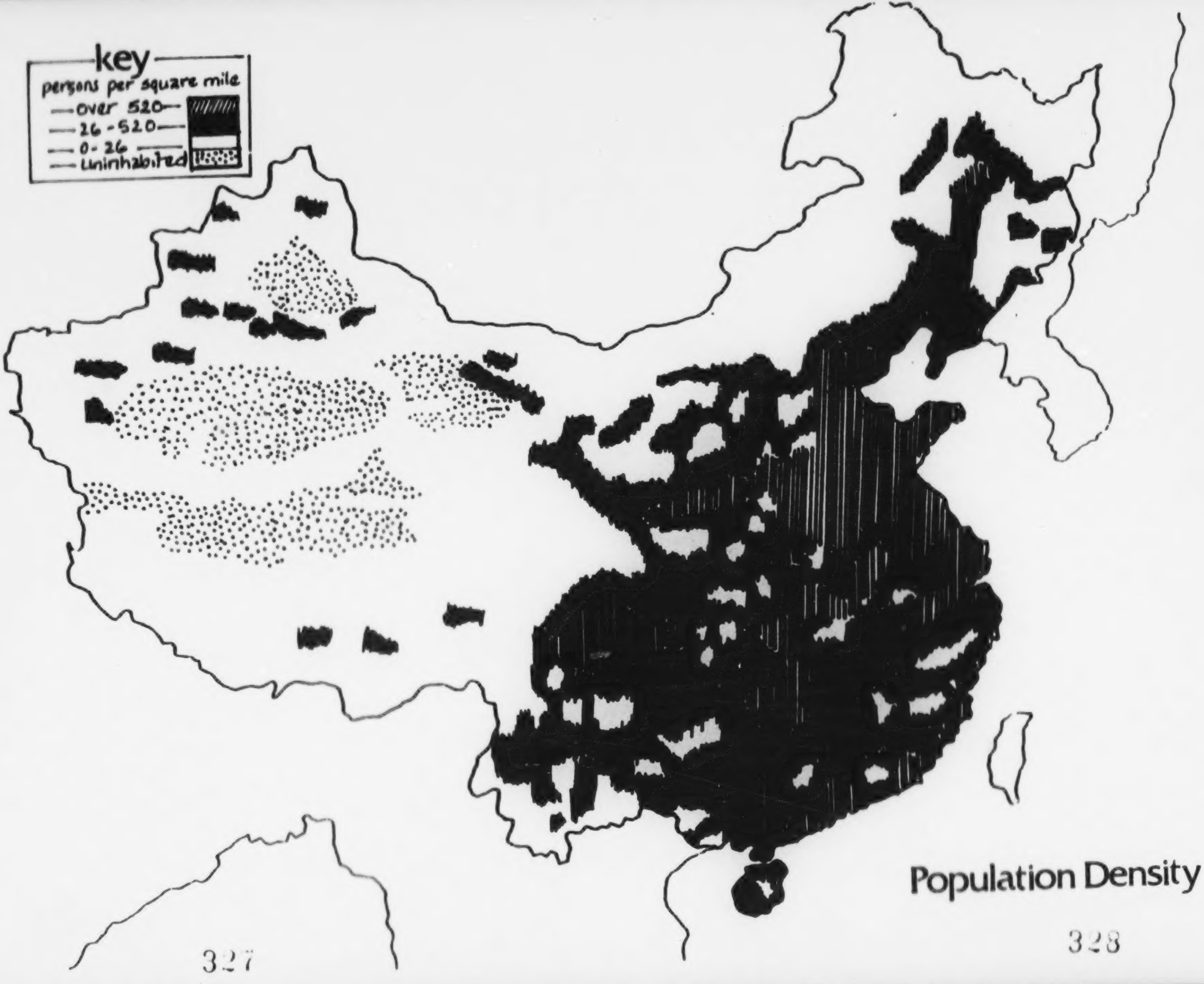
PASTURE
MILLET-CORN-WINTER WHEAT
CORN-KAOLIANG-WINTER WHEAT
↑MOSTLY WHEAT, COARSE GRAINS↑
↓MOSTLY RICE↓
RICE-WINTER WHEAT
SICHUAN RICE
RICE-TEA
SOUTHWESTERN RICE
DOUBLE-CROP RICE
DOUBLE-CROP RICE
DOUBLE-CROP RICE

Agricultural Regions

▨ most heavily cultivated


key
persons per square mile
over 520 ▨
26 - 520 ■
0 - 26 □
uninhabited ⁘

Population Density

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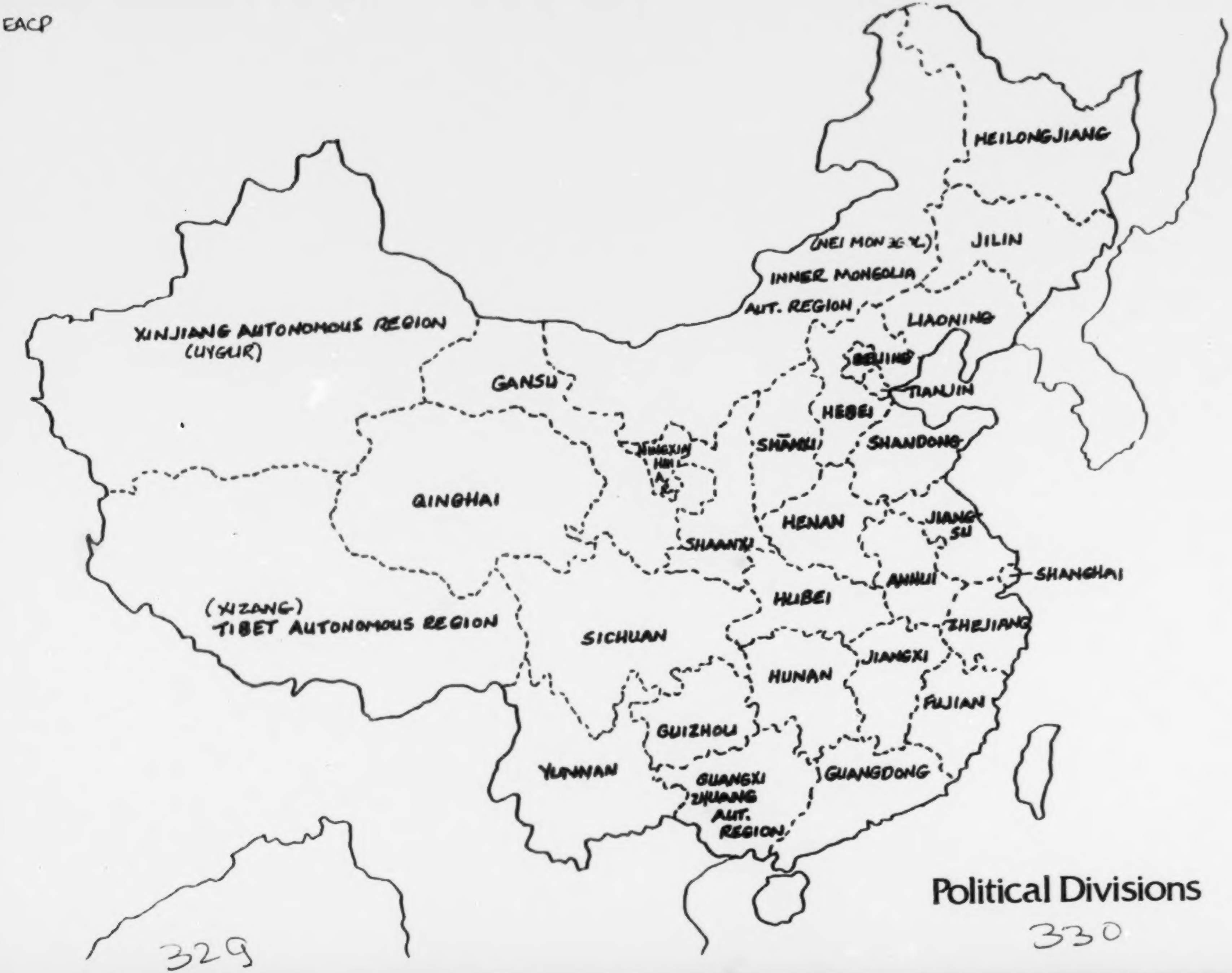
HEILONGJIANG
(NEI MONGOL)
JILIN
INNER MONGOLIA
AUT. REGION
LIAONING
XINJIANG AUTONOMOUS REGION
(UYGUR)
BEIJING
TIANJIN
GANSU
HEBEI
NINGXIA
HUI
A.
R.
SHANXI
SHANDONG
QINGHAI
HENAN
JIANG
SU
SHAANXI
SHANGHAI
ANHUI
HUBEI
(XIZANG)
TIBET AUTONOMOUS REGION
ZHEJIANG
SICHUAN
JIANGXI
HUNAN
FUJIAN
GUIZHOU
YUNNAN
GUANGXI
ZHUANG
AUT.
REGION
GUANGDONG

Political Divisions

329

330

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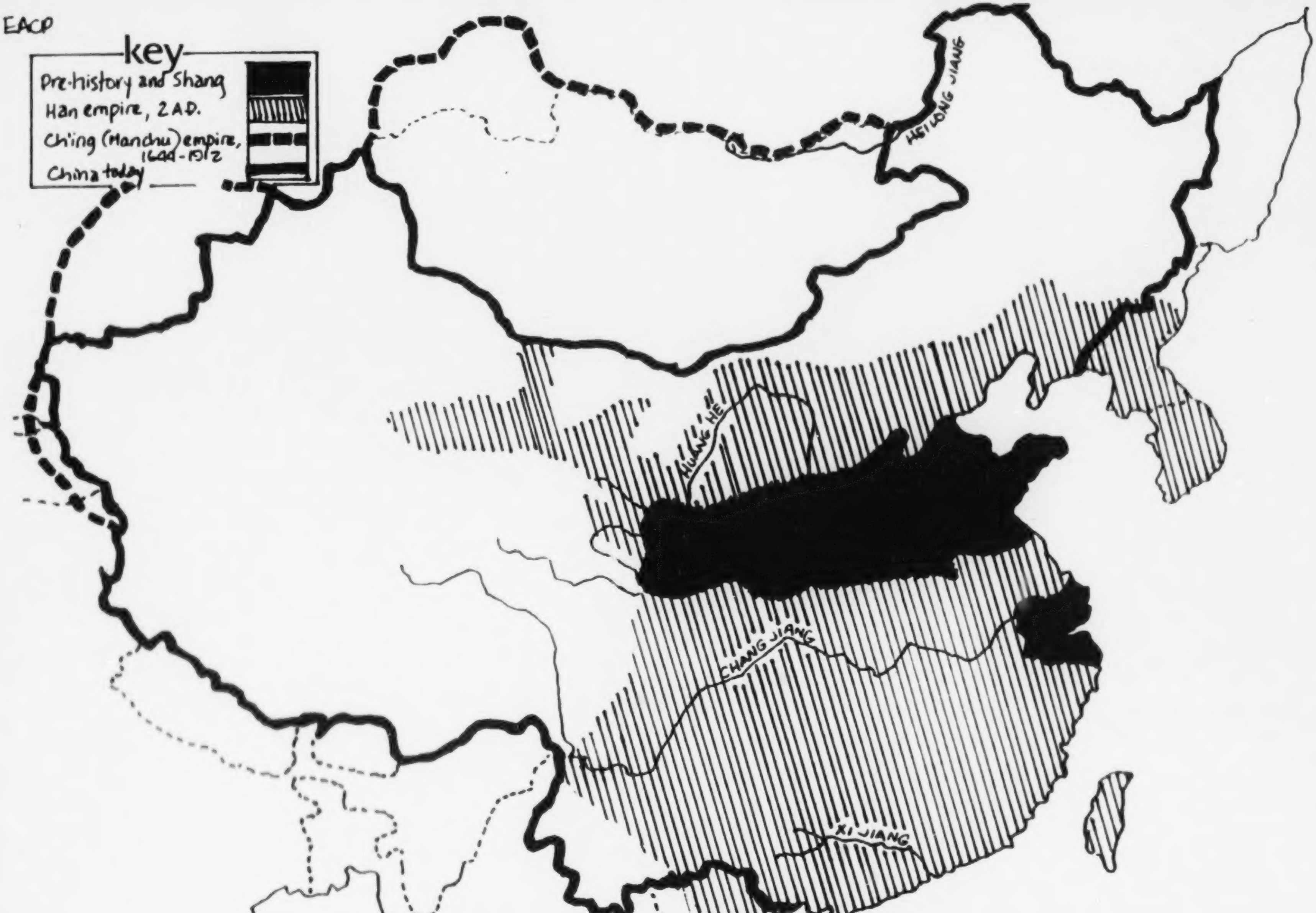
key
Pre-history and Shang ■
Han empire, 2 A.D. ▨
Ch'ing (Manchu) empire, 1644-1912
China today
HEILONG JIANG
HUANG HE
CHANG JIANG
XI JIANG

Historical Borders

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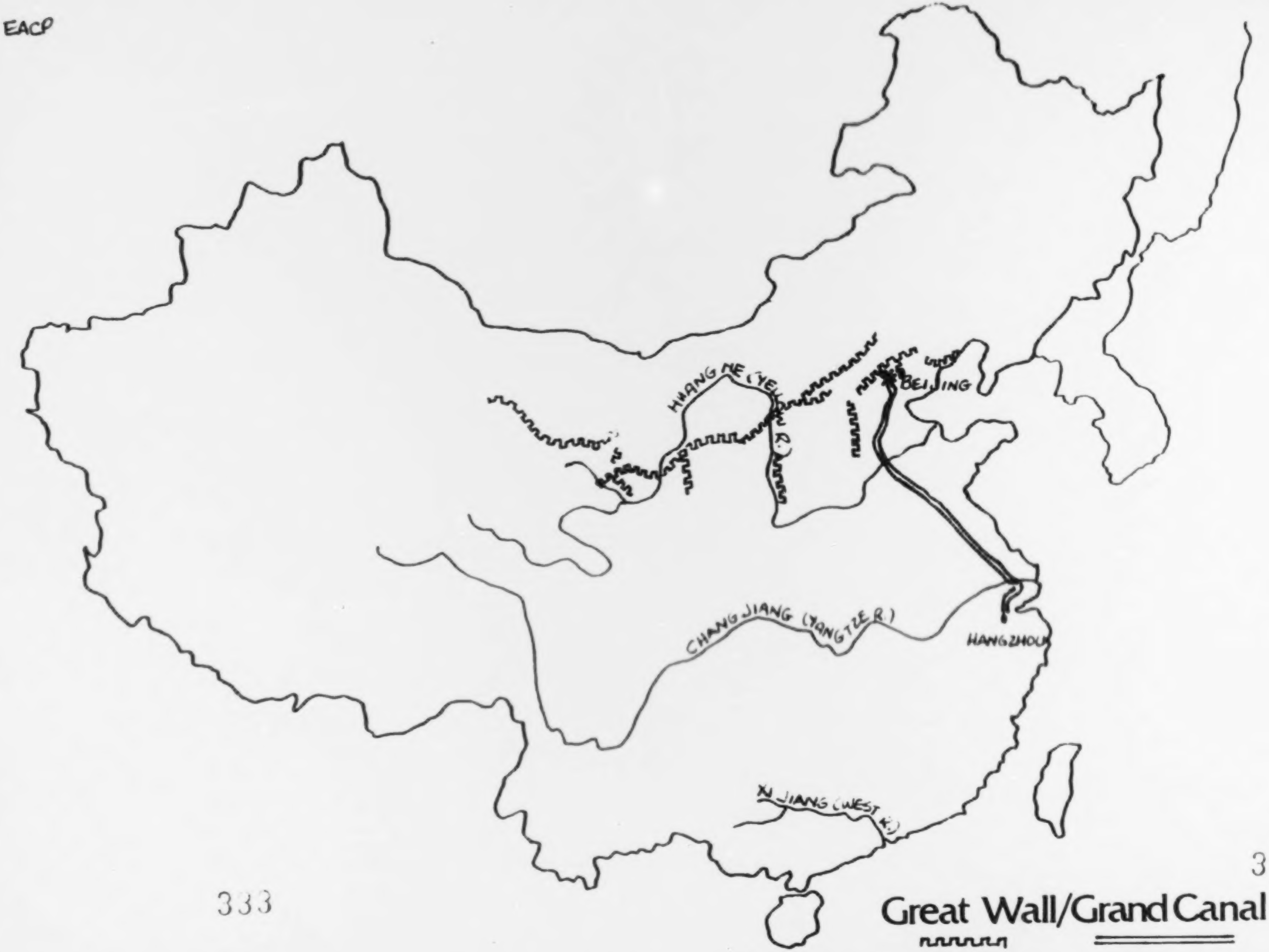
HUANG HE (YEL
R.)
BEIJING
CHANG JIANG (YANGTZE R.)
HANGZHOU
XI JIANG (WEST R.)

Great Wall/Grand Canal

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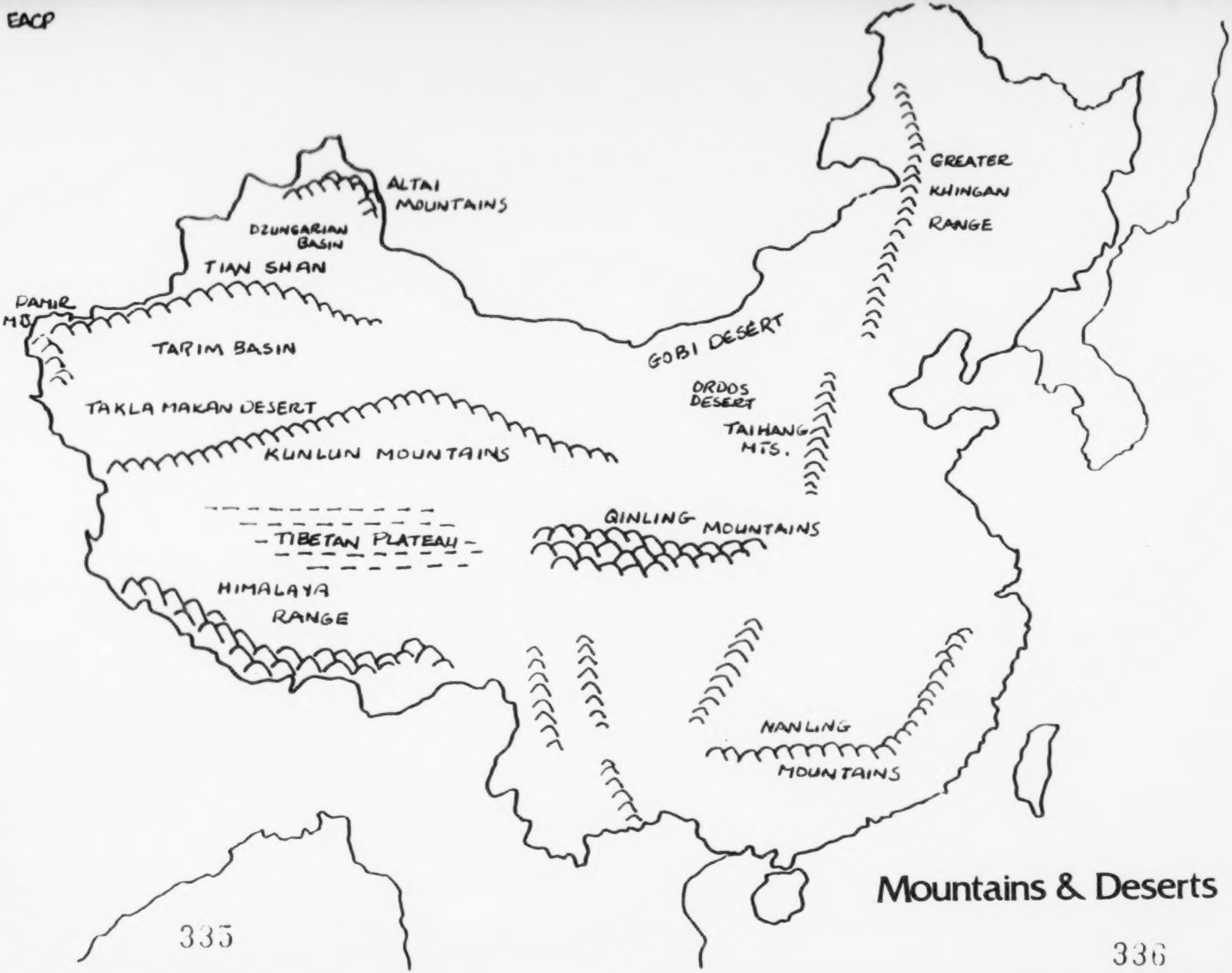
ALTAI MOUNTAINS
DZUNGARIAN BASIN
TIAN SHAN
PAMIR MS.
TARIM BASIN
TAKLA MAKAN DESERT
KUNLUN MOUNTAINS
TIBETAN PLATEAU
HIMALAYA RANGE
GOBI DESERT
ORDOS DESERT
TAIHANG MTS.
QINLING MOUNTAINS
GREATER KHINGAN RANGE
NANLING MOUNTAINS

Mountains & Deserts

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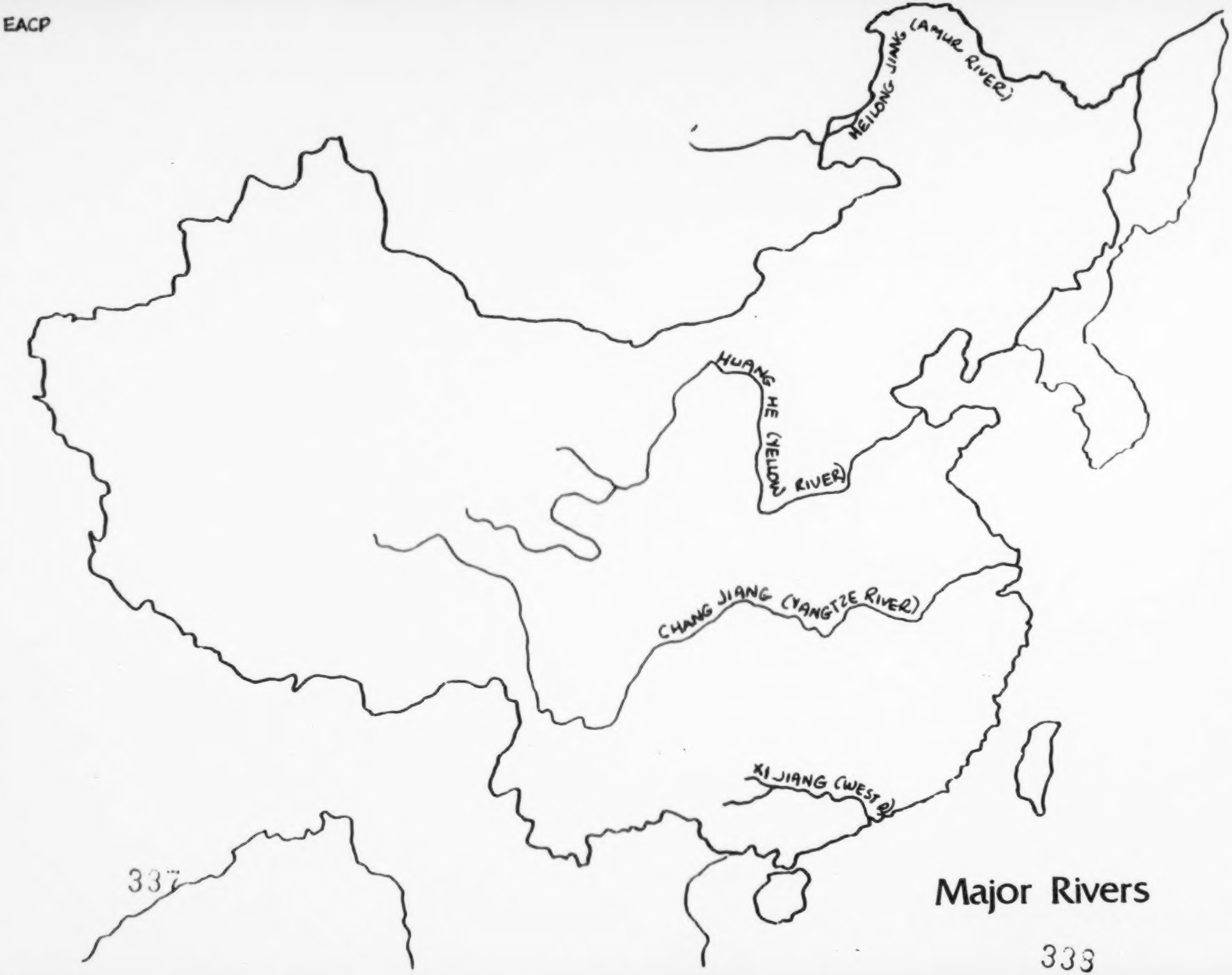
HEILONG JIANG (AMUR RIVER)
HUANG HE (YELLOW RIVER)
CHANG JIANG (YANGTZE RIVER)
XI JIANG (WEST R)

Major Rivers

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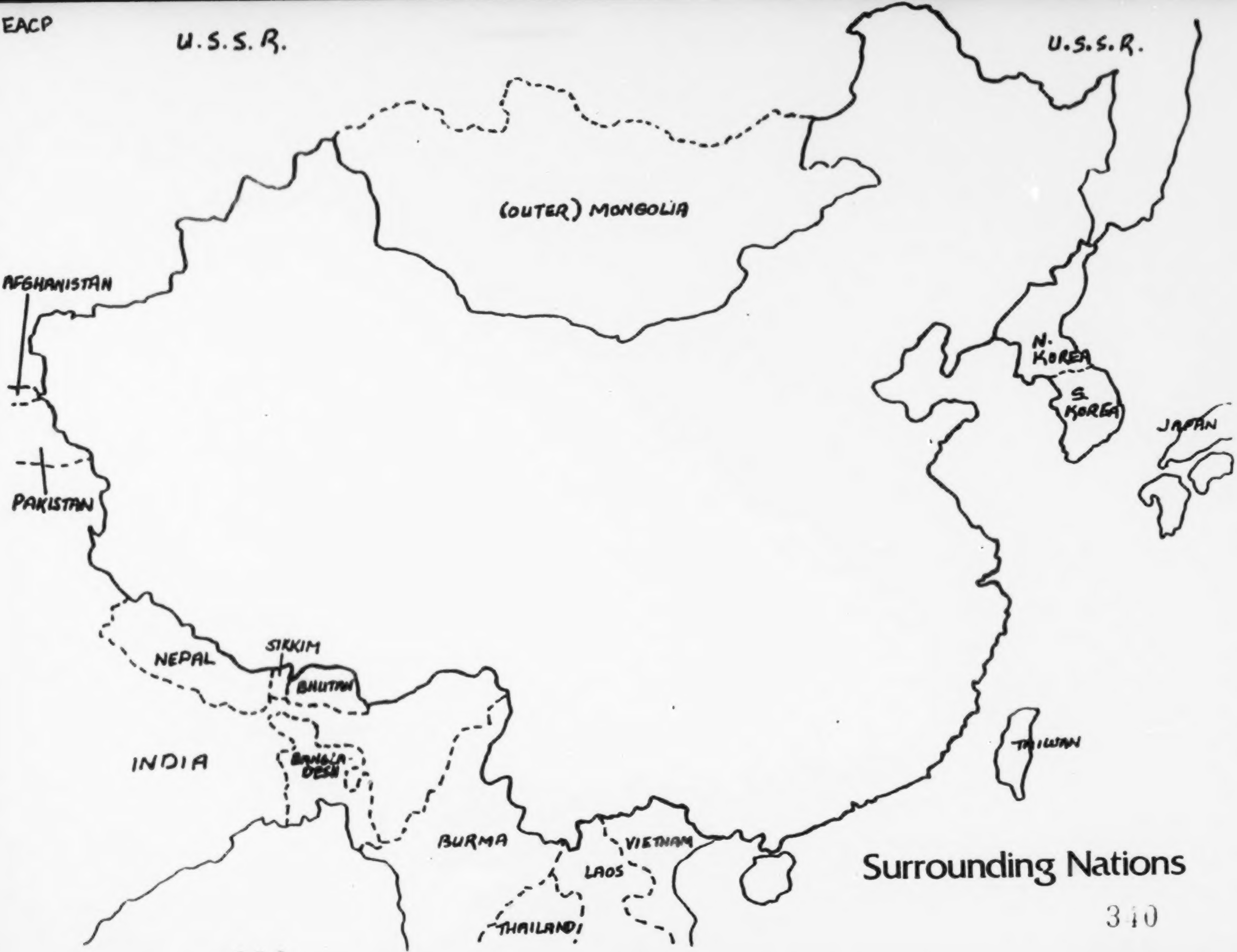
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THAILAND
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Surrounding Nations

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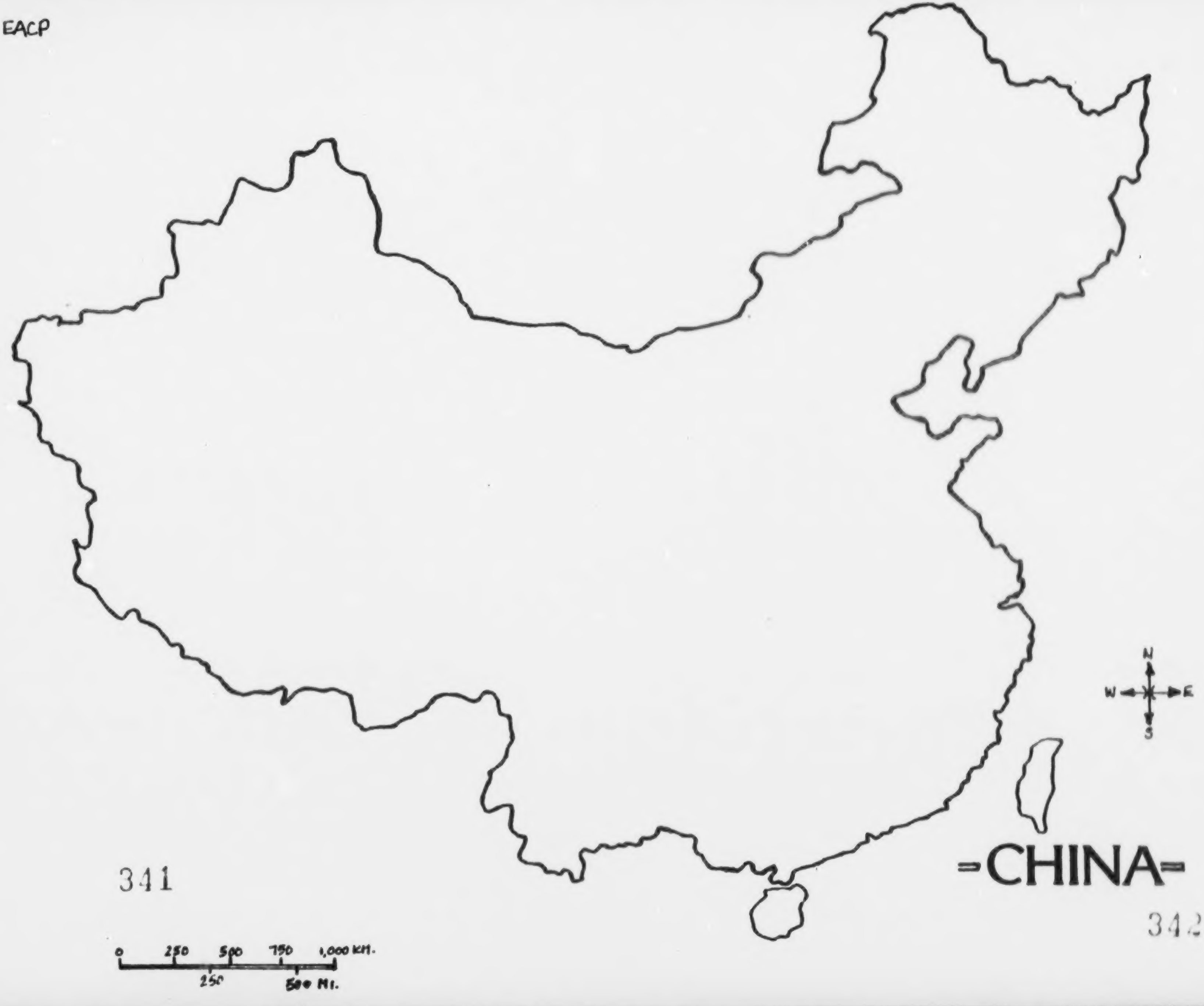
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中国学习联系

C·H·I·N·A CONNECTIONS

Reference Book

Marie B. Kalat
and
Elizabeth F. Hoermann

Second Edition

C·L·C
Community Learning Connections, Inc.
75 Mt. Vernon Street, Boston, MA 02108

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344

C·L·C
COMMUNITYLEARNINGCONNECTIONS
INCORPORATED

October, 1987

Dear Reader,

The **China Connections** *Reference Book focuses on six factors of the geography of the People's Republic of China. They are territory, governing units, population and land use, landforms, waterways, and climates. The purpose of this book is to explain how these factors influence where the Chinese people live and how many live there.*

As you read this book, you will find out interesting facts and comparisons with other countries. For example, did you know that China has the largest population of any country in the world? You will also learn about similarities and differences between the geography of China and the United States. Did you know that although both countries have approximately the same land size, China has four times the population of the United States? This difference has a major impact on how the people of China and the United States make use of their geography.

The Reference Book is designed as the primary resource for **China Connections.** *However, it is not the only source of information you should rely on. Another part of the* **China Connections** *Program is the Features. These articles focus on how the Chinese people and their lifestyles are affected by China's geography. Check additional resources in your community, particularly libraries.*

We would appreciate receiving your comments on the effectiveness of the Reference Book. Please write to us at the address below.

We hope that you both enjoy learning about China and its people through its geography and are able to draw upon this information in the future.

Sincerely,

Marie B. Kalat
Marie B. Kalat
Co-author

Elizabeth F. Hoermann
Elizabeth F. Hoermann
Co-author

About the Authors

Marie B. Kalat holds an M.Ed. and has traveled extensively in China. Ms. Kalat has developed educational programs for museums and school districts.

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75 Mt. Vernon Street Boston, Massachusetts 02108 (617) 523-2922

Special Features of This Book

This book has several features that make it easier for you to use. Please look them over before you use this book.

Table of Contents

There is a Table of Contents at the beginning of this book on page v.

There also are table of contents at the beginning of each chapter so that you can easily locate the topics in each chapter. For example, the table of contents for chapter 1 is on page 1.

Margin Symbols

Margin symbols have been added to help you locate certain types of information. The symbols are:

for China (the first one is on page 39).

for the United States (the first one is on page 4).

🌐 for global associations (the first one is on page 6).

Ⓝ Ⓢ Ⓦ for the three Geographic Regions. Read page 24 for an explanation.

Maps

Most of the full-page maps of China are the same size to help you relate different types of information. You can do this by tracing the information from one map and placing the traced map over another map. For example, you could place a traced map of page 25 over the map on page 20 to find out which of China's governing units are located in North China, South China, and West China.

Vocabulary

The vocabulary with pronunciations and definitions are highlighted in italic type. Each vocabulary word is located in three places to help you remember what the word means.

- The first place is on the second page of each chapter. For example, in chapter 1 the vocabulary and definitions are on page 2. The page number at the end of each definition refers to the page in the text where the word is first used. For example, "brocade" is first used on page 11.
- The second place the vocabulary word is located is on the bottom on the page where the word is first used in the text. For example, if you turn to page 4 you will find "parallel" in the paragraph as well as on the bottom of the page with its pronunciation and definition.
- The third place is in the glossary at the end of the book (pages 179–183).

Summary

Each chapter ends with a summary consisting of the main information from that chapter. The summaries are good to use as a reference when you want to quickly locate the main information.

Chinese Pronunciations

You will find pronunciations of names of places in China on pages 185 and 186.

Index

By giving the page number, the Index on pages 187–194 helps you locate specific information quickly.

Main Information

The most important information is in bold type. It is bold to help you locate it more easily.

Resources

The Resources section on pages 175 and 176 gives you a list of books, games, activities, crafts, magazines, audio-visual materials and community resources. We hope you will expand your interest and knowledge of China by using these resources.

1

领土

Territory

Table of Contents

Vocabulary and Definitions 2
1.1 Introduction 3
1.2 Global Position 4
1.3 Land Size 6
1.4 Bordering Countries 7
1.5 Coastal Waters 9
1.6 Coastal Islands 10
1.7 Summary 12

347

Vocabulary and Definitions

1. brocade (brō kād')	*A cloth with a raised design woven into it. p. 11.*
2. continental shelf (kon' te nen'tl shelf)	*An area of shallow water next to a continent. p. 9.*
3. hemisphere (hem'ə sfir)	*One of two halves of a sphere.*
— northern hemisphere	*The half of the world north of the equator. pp. 4–5.*
— southern hemisphere	*The half of the world south of the equator.*
— eastern hemisphere	*The half of the world east of the prime meridian (0°). p. 5.*
— western hemisphere	*The half of the world west of the prime meridian (0°). p. 5.*
4. litchi (lē'chē)	*A sweet oval fruit grown in the warm climates of China. p. 10.*
5. meridian (mə rid'ē ən)	*Line of longitude encircling the globe in a north/south direction. p. 5.*
6. navigable (nav'ə gə bəl)	*Wide enough and deep enough to permit passage of ships. p. 9.*
7. parallel (par'ə lel)	*Line of latitude encircling the globe in an east/west direction. p. 4.*
8. resource (rē'sōrs)	*A usable stock or supply. p. 9.*

1.1 Introduction

Imagine you are a geographer studying the People's Republic of China. What do you need to know? First, you would locate China on a world map. Then, you need to find out about China's global position, land size, bordering countries, coastal waters, and coastal islands. These topics are explained in this chapter.

As a geographer living in the United States of America, you will also be curious to know how **China's territory compares with that of your country.** As you read, **look for similarities and differences.** For example, how do their land sizes compare? What ocean do they share?

The questions at the beginning of each topic are your guideposts. Answer these questions by locating the main information in bold type throughout the chapter. Once you know the answers, you have mastered the basic facts about China's territory.

1.2 Global Position

- China lies in what hemispheres?
- China is part of what continent?
- What are the comparisons between the global positions of China and the United States?

China and the United States are both in the *northern hemisphere* (Figure 1-1). China lies between the 18°N and 53°N *parallels.* The Tropic of Cancer, at the 23½°N parallel, crosses through China. The United States lies between 25°N and 49°N. The Tropic of Cancer does not pass through the United States.

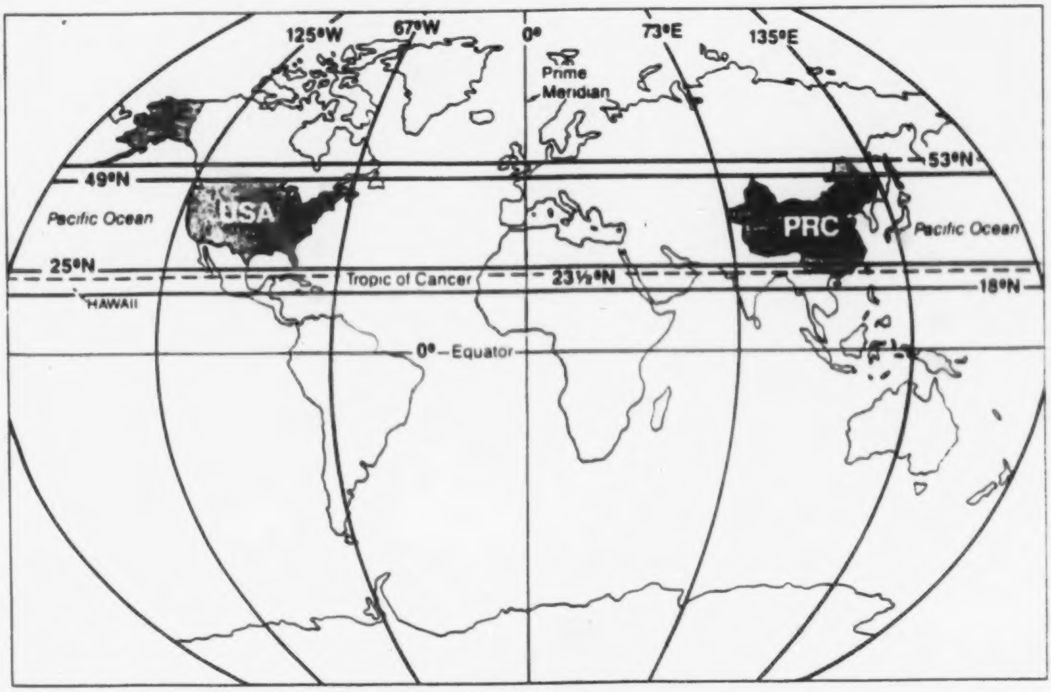
125°W
67°W
0°
73°E
135°E
Prime Meridian
53°N
49°N
Pacific Ocean
USA
PRC
Pacific Ocean
25°N
Tropic of Cancer
23½°N
18°N
HAWAII
0°—Equator

Figure 1-1: World map

parallel (par'ə lel) . . . . *Line of latitude encircling the globe in an east-west direction.*

China is almost directly on the other side of the globe from the United States. **China is in the *eastern hemisphere*. The United States is in the *western hemisphere*.** To find each country on the world map, look for China between the 73 °E and 135 °E *meridians*, and the United States between the 67 °W and 125 °W meridians.

China lies in the eastern part of the continent of Asia. This is called East Asia. The United States is part of the continent of North America (Figure 1-1).

---

hemisphere (hem′ə sfir)	*One of two halves of a sphere.*
— northern hemisphere	*The half of the world north of the equator.*
— eastern hemisphere	*The half of the world east of the prime meridian (0°).*
— western hemisphere	*The half of the world west of the prime meridian (0°).*
meridian (mə rid′ē ən)	*Line of longitude encircling the globe in a north-south direction.*

1.3 Land Size

- How big is China compared with the Soviet Union, Canada, and the United States?

China is a vast country. **It has the third largest land area in the world** (Figure 1-2). China covers more than three and one-half million square miles (9 065 000 square km). The Soviet Union and Canada are the only two nations with a land size larger than China's. **China and the United States are almost the same size** (Figure 1-3). The land size of China is slightly larger than the land size of the United States.

Rank	Country	Area in square miles	Area in square kilometers
1	Soviet Union	8,601,000	22 276 390
2	Canada	3,851,000	9 974 090
3	People's Republic of China	3,692,000	9 562 280
4	United States of America	3,679,000	9 528 610

1 square mile equals 2.59 square kilometers
Reference: RAND McNALLY GOODE'S WORLD ATLAS, 1987.

Figure 1-2: The four largest countries in the world

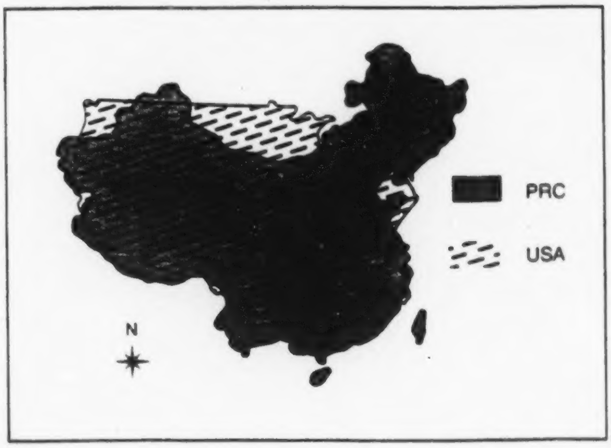

Figure 1-3: Comparison of the size of the People's Republic of China and the United States of America

1.4 Bordering Countries

- How many sides of China are bordered by countries?
- Where are the Soviet Union, India, Vietnam, and North Korea in relation to China?
- What is the comparison in the number of bordering countries of China and the United States?
- What is the comparison between the locations of the bordering countries of China and the United States?

North	South	East	West
Soviet Union	Vietnam	North Korea	India
Mongolia	Laos		[illegible]
	Burma		Nepal
			[illegible]
			Afghanistan

Figure 1-4: China's bordering countries

China has bordering countries on all four sides. There are 11 countries in all (Figures 1-4 and 1-5). Some are often mentioned in the news. Two major countries are the Soviet Union to the north and India to the west. The formal name of the Soviet Union is the Union of Soviet Socialist Republics (USSR). You will also often hear about Vietnam to the south and North Korea to the east.

Some neighboring countries do not touch the border of China. Japan is close to the east coast. The Philippines, Malaysia, and Indonesia are located southeast of China.

The mainland of the United States has bordering countries on just two sides. Canada lies to the north and Mexico is to the south (Figure 1-1 on page 4).

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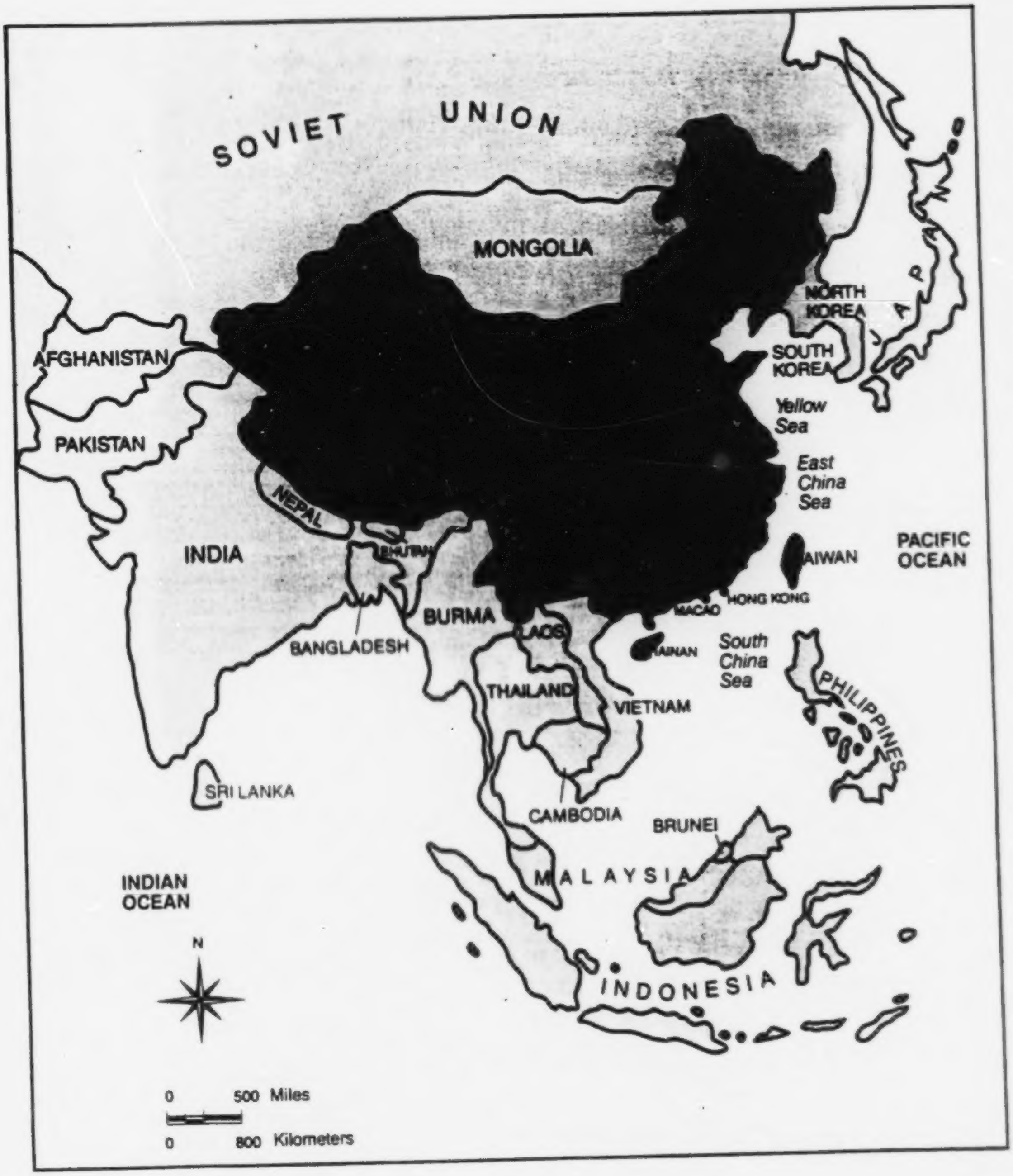

SOVIET UNION
MONGOLIA
AFGHANISTAN
PAKISTAN
NEPAL
BHUTAN
INDIA
BANGLADESH
BURMA
LAOS
THAILAND
VIETNAM
CAMBODIA
NORTH KOREA
SOUTH KOREA
JAPAN
Yellow Sea
East China Sea
TAIWAN
PACIFIC OCEAN
HONG KONG
MACAO
HAINAN
South China Sea
PHILIPPINES
BRUNEI
MALAYSIA
INDONESIA
SRI LANKA
INDIAN OCEAN
N
0
500 Miles
0
800 Kilometers

Figure 1-5: China's territory

1.5 Coastal Waters

- What major bodies of water touch China's coast?
- What are the comparisons between the coasts and the coastal waters of China and the United States?

Only the Pacific Ocean touches China's shore (Figure 1-5). **China has one coast — an east coast.** It stretches along the eastern and southeastern border of China. The waters off this coast lie over the *continental shelf.* China's continental shelf is rich in fish and may hold large amounts of oil and natural gas.

At China's coast, the Pacific Ocean is divided into three major seas. The Yellow Sea is to the north. The South China Sea is to the south. The East China Sea lies in between. The seas are *navigable* by large ships. They are major fishing areas. The South China Sea is very valuable as a shipping lane to China's major world trading partners.

The United States has two coasts — an east coast and a west coast. The east coast is bordered by the Atlantic Ocean and the Gulf of Mexico. This coast runs along the eastern and southeastern coastline, like China's east coast.

The west coast is bordered by the Pacific Ocean. The continental shelf is rich in some of the same *resources* found in China's continental shelf. **The United States and China are two of many countries that share the Pacific Ocean** (Figure 1-1 on page 4).

---

continental shelf (kon′ tə nen′ tl shelf)	*An area of shallow water next to a continent.*
navigable (nav′ ə gə bəl)	*Wide enough and deep enough to permit passage of ships.*
resource (rē′sôrs)	*A usable stock or supply.*

1.6 Coastal Islands

- What are the names of China's two largest islands?
- Why is Hainan important to China?
- What does Hainan have in common with Hawaii?

China has thousands of coastal islands. In fact there are over 5,000 islands dotting the seas off China's coast. Almost all these are less than one-half square mile (1.30 sq km) in area. Some are made of rock and others of soil deposits. The coral reefs, a third type of island, are made up of crusty bodies of small sea animals.

Taiwan is the largest Chinese island. While Taiwan is a part of China, it does not have the same form of government. It lies between the East China Sea and the South China Sea (Figure 1-5 on page 8). Taiwan used to be called Formosa by people from other countries. The Tropic of Cancer cuts Taiwan in half. This oval island is the same size as the states of Maryland and Delaware put together (about 13,900 square miles or 36 000 sq km). Taiwan is covered with mountains, plains, rivers, and lakes. The mountains are on the eastern side. The plains, which contain fertile farmland, lie to the west.

Hainan is the second largest island. It lies in the South China Sea (Figure 1-5). In fact Hainan means "south sea." It is separated from China's mainland by a strip of water called Qiongzhou Strait.

Most of Hainan (65%) is coastal plain. The rest is thickly forested mountains and hills. Palm trees line its beaches (Figure 1-6). Hainan is rich in forest, animal, and mineral resources. Rare and valuable animals such as beavers and peacocks live on this island.

Hainan is important to China for its tropical products. Fruits such as bananas, pineapples, and *litchis* are grown on Hainan. Other crops include rice, coffee, and peppers. The tea grown here is known all over the world for its fragrance and color. All these crops grow well because there is plenty of rain, and the sun warms the rich soil most of the year.

---

litchi (lē'chē) . . . . *A sweet oval fruit grown in the warm climates of China*

Figure 1-6: Beach, famous for swimming in warm water year-round, Hainan island, Guangdong, China

A major industry on Hainan is the processing of food crops. Some of the other products made by island industries include machinery, cement, plastic goods, and electronics. Textiles are also made here. Hainan's colorful *brocades* have been famous for more than 600 years.

The United States also has thousands of coastal islands. One of these islands, **Hawaii has at least three things in common with Hainan.** First, both are on the same parallel—19°N. Second, both lie in the Pacific Ocean. Third, both are important to the economy of their countries. Hawaii's major industries are tourism, farming, and processing its tropical crops. Two of the main crops are pineapples and sugar cane.

---

brocade (brō kād') . . . . A cloth with a raised design woven into it.

1.7 Summary

As a geographer, you now know about China's territory. You also can compare the territories of the People's Republic of China and the United States of America. First, China and the United States are both in the northern hemisphere. China is also in the eastern hemisphere. The United States is in the western hemisphere. Second, China is about the same size as the United States. Third, China has many bordering countries that surround most of its territory. The United States has only two bordering countries that touch two sides. Fourth, China has only one coast — an east coast. The United States has two coasts — an east coast and a west coast. China and the United States share the Pacific Ocean. Fifth, China and the United States have many coastal islands. Hainan has several similarities with Hawaii.

2

行政単位

Governing Units

Table of Contents

Vocabulary and Definitions 14
2.1 Introduction 16
2.2 Background 17
    A. Provinces 17
    B. Special Cities 21
    C. Autonomous Regions 22
2.3 Geographic Regions 24
2.4 Focus Units 26
2.5 South China's Focus Units 28
    A. Guangdong 28
    B. Shanghai 31
    C. Sichuan 33
2.6 North China's Focus Units 35
    A. Beijing 35
    B. Shaanxi 43
2.7 West China's Focus Units 45
    A. Xinjiang 45
    B. Tibet 47
2.8 Summary 50

350

Vocabulary and Definitions

1. *acupuncture (ak' yü pungk' chər)*	***A Chinese medical practice that attempts to cure illness or reduce pain by inserting needles into specific parts of the body. pp. 32–33.***
2. *archeological (är' kē e loj' ə kel)*	***Relating to the study of ancient times and ancient people, conducted by digging up the remains of buildings and other relics of human activity. p. 43.***
3. *autonomous regions (ô ton'ə m s rē'jənz)*	***One of three types of governing units in China directly under the central government. These regions have more independence. A large number of national minority people live there. p. 23***
4. *autonomy (ô ton'ə mē)*	***Self-government; independence. p. 23***
5. *Buddhism (bü'diz əm)*	***A religion from India based on the belief that life is suffering. Buddhists believe that one can strive to relieve this suffering by observing certain Buddhist practices. p. 48.***
6. *Chinese Lunar New Year (chī nēz' lünər nü yir)*	***A celebration that begins on the day of the first new moon of the lunar calendar, sometime between January 21st and February 19th. It is also called "Spring Festival." It is a national three-day holiday. China has also observed the January 1st New Year since 1911. p. 34.***
7. *cuisine (kwi zēn')*	***A style of cooking. p. 31.***
8. *dynasty (dī'nə stē)*	***A period of rule by a single family. An inherited rule always passed through male members of a family. p. 40.***

9. *endangered species (en dān'jərd spē'shēz)*	*A category of animal or plant that is dying to the point of extinction. p. 33.*
10. *Lamaism (lä' mə iz'əm).*	*A form of Buddhism. (See Buddhism.) p. 48.*
11. *national minority (nash'ə nəl mə nôr'ə tē)*	*In China, a group of people with common language, customs, and origin that are different from the majority of Chinese. The majority of Chinese are of Han descent (94%). National minorities make up the rest — six per cent (6%). p. 23.*
12. *nomad (nō'mad)*	*A person who wanders from place to place in search of food and pasture and has no fixed home location. p. 45.*
13. *opera (op'ər ə)*	*A play in which the actors sing the dialogue. An orchestra accompanies the singers. In China, the actors also perform acrobatic acts. p. 31.*
14. *province (prov'əns)*	*One of three types of governing units in China directly under the central government. Provinces make up most of China's governing units. p. 17.*
15. *rural (rùr'əl)*	*Relating to the countryside. p. 21.*
16. *special city (spesh'əl sit'ē)*	*One of three types of governing units in China directly under the cental government. It is a major industrial area. p. 21.*
17. *suburban (sə bėr'bən)*	*Relating to the land surrounding the city. p. 21.*
18. *urban (ėr'bən)*	*Relating to the city. p. 21.*
19. *westerners (wes'tər nərz)*	*Referring to Europeans and Americans. p. 28.*

2.1 Introduction

As a geographer, you need to know about a country's governing units. First, consider the United States of America. What does its name mean? It tells you that many states are united to form one country. China's official name is "The People's Republic of China." It is also made up of many governing units. In both China and America, the major governing units are part of a national government. In China, the national government is called the central government. In America, it is called the federal government. As you read, look for the **similarities and differences between the governing units of China and the United States.** For example, what governing unit of China is most like Washington, D.C.?

In this chapter, you will find out about China's three major types of governing units. Next, you will learn about three geographic regions in China. Finally, you are going to study the special features of seven governing units.

The questions at the beginning of each topic are your guideposts. Answer these questions by locating the main information in bold type throughout the chapter. Once you know the answers, you have mastered the basic facts about China's governing units.

2.2 Background

- What are the names of China's three types of governing units?
- What are the differences between the governing units of China and the United States?

Most countries are divided into smaller governing units. China has three types of governing units directly under the central government. They are the province, the special city, and the autonomous region. There are a total of 30 Chinese governing units (Figure 2-1). **The United States has one type of governing unit directly under the federal government. It is called the state.** There are 50 American states.

A. Provinces

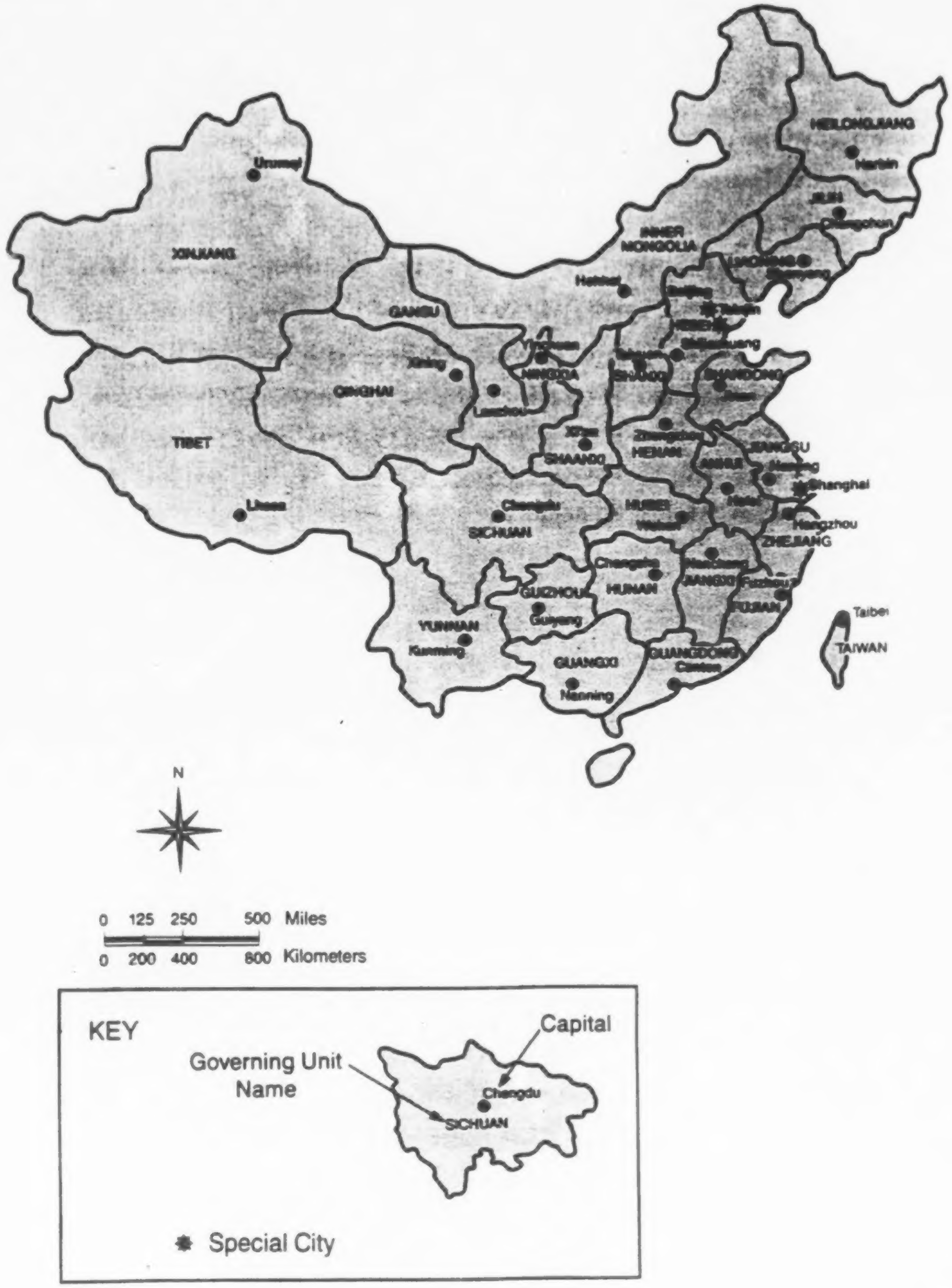
- What are provinces?
- Where are the provinces located?
- How do China's provinces compare with American states?

Most of China's governing units are *provinces*. They are somewhat like American states. They both have capital cities. For example, in China, Xi'an is the capital of Shaanxi province.

There are 22 provinces in China (Figures 2-2 and 2-3). **They cover most of the eastern half of China** (Figure 2-3). The land sizes of provinces vary. Qinghai, China's largest province, is slightly larger than Texas (267,000 sq. miles or 691 000 sq km). Zhejiang, China's smallest province other than Taiwan, is about the size of Kentucky (39,500 sq. miles or 102 000 sq km).

---

province (prov'əns) . . . . *One of three types of governing units in China directly under the central government. Provinces make up most of China's governing units.*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Shenyang
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Hohhot
Beijing
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SHANXI
Taiyuan
SHANDONG
Jinan
XINJIANG
Urumqi
GANSU
Lanzhou
NINGXIA
Yinchuan
QINGHAI
Xining
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HUNAN
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0 200 400 800 Kilometers
KEY
Governing Unit Name
Capital
Chengdu
SICHUAN
Special City

364

Figure 2-1: China's governing units

Province	Capital	Area[1] (sq. miles)	Area (sq km)
Anhui	Hefei	54,000	140 000
Fujian	Fuzhou	48,000	[illegible]
Gansu	Lanzhou	142,000	367 000
Guangdong	Canton	83,000	[illegible]
Guizhou	Guiyang	67,000	173 000
Hebei	Shijiazhuang	72,000	[illegible]
Heilongjiang	Harbin	179,000	464 000
Henan	Zhengzhou	65,000	[illegible]
Hubei	Wuhan	72,000	187 000
Hunan	Changsha	81,000	210 000
Jiangsu	Nanjing	40,000	104 000
Jiangxi	Nanchang	64,000	[illegible]
Jilin	Changchun	72,000	187 000
Liaoning	Shenyang	58,000	[illegible]
Qinghai	Xining	280,000	725 000
Shaanxi	Xi'an	76,000	197 000
Shandong	Ji'nan	60,000	155 000
Shanxi	Taiyuan	61,000	[illegible]
Sichuan	Chengdu	220,000	570 000
Taiwan	Taibei	14,000	36 000
Yunnan	Kunming	168,000	435 000
Zhejiang	Hangzhou	39,000	101 000

1 square mile equals 2.59 square kilometers.
Area figures are rounded off to nearest thousand.

References: 1 — Goldstein, Sears, and Bush, THE PEOPLE'S REPUBLIC OF CHINA: A BASIC HANDBOOK, 1984. (1980 estimate)

2 — THE WORLD ALMANAC AND BOOK OF FACTS, 1987.

Figure 2-2: China's provinces

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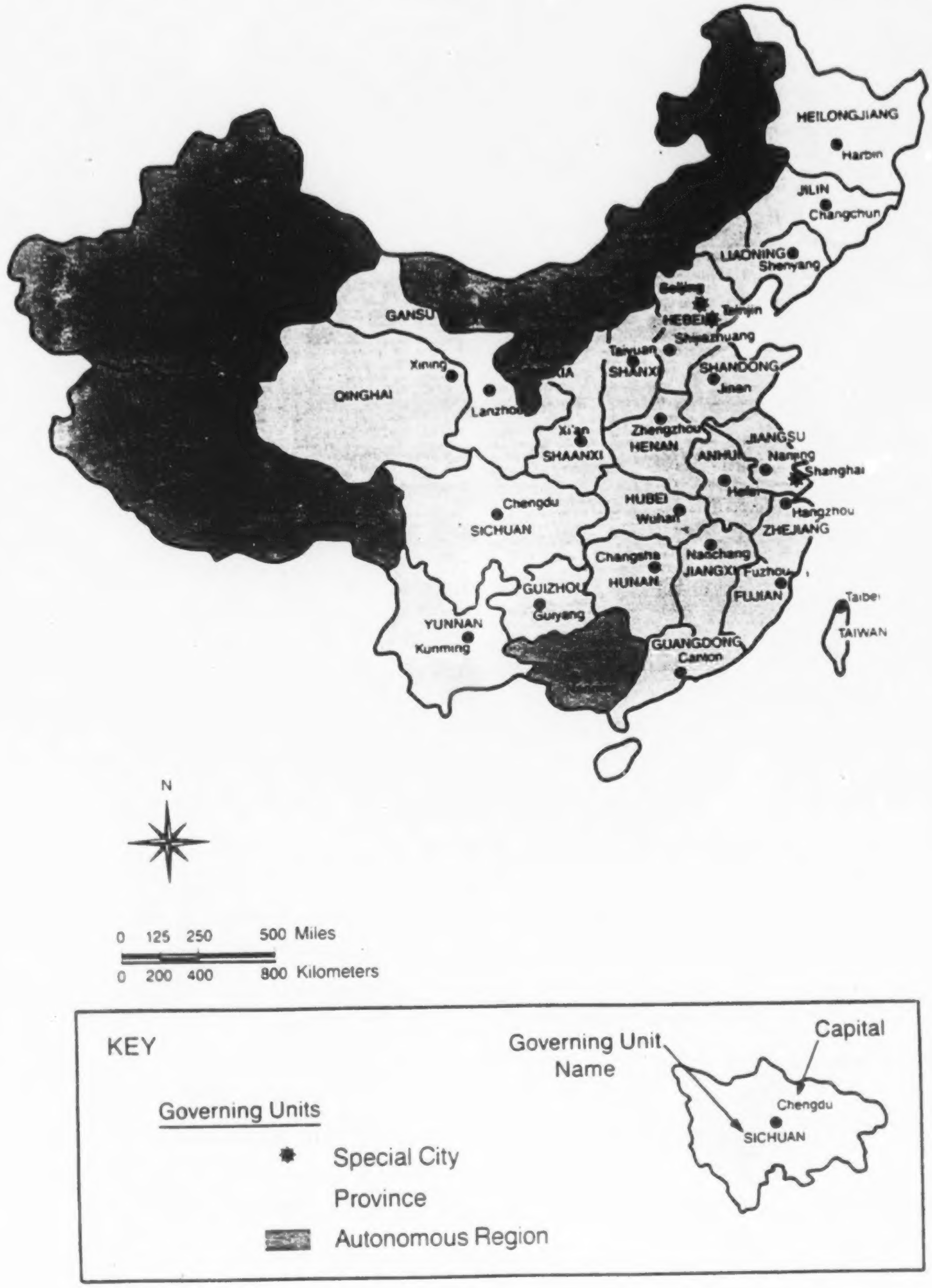
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XIA
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SHANXI
SHANDONG
Jinan
Xi'an
SHAANXI
Zhengzhou
HENAN
JIANGSU
Nanjing
ANHUI
Shanghai
Hefei
HUBEI
Wuhan
Hangzhou
ZHEJIANG
Chengdu
SICHUAN
Changsha
HUNAN
Nanchang
JIANGXI
Fuzhou
FUJIAN
Taibei
TAIWAN
GUIZHOU
Guiyang
YUNNAN
Kunming
GUANGDONG
Canton
N
0 125 250 500 Miles
0 200 400 800 Kilometers
KEY
Governing Units
Special City
Province
Autonomous Region
Governing Unit Name
Capital
Chengdu
SICHUAN

Figure 2-3: China's provinces, special cities, and autonomous regions

B. Special Cities

- What are special cities?
- What are the names of China's three special cities?
- Where are the special cities located?
- How do China's special cities compare with American cities?

***Special cities* are major industrial areas.** They have such economic importance to China that they were given the same status as the provinces and the autonomous regions. Special cities are major urban centers like New York City, Los Angeles, and Chicago. In other texts these special cities are called "municipalities," or "special municipalities."

There are three special cities in China. They are Beijing, Shanghai, and Tianjin (Figures 2-3 and 2-4). **They are located in eastern China, on or near the coast.**

The land sizes of special cities are smaller than the land sizes of other governing units (Figure 2-4). Beijing, the largest special city, is a little larger than the state of Hawaii (6,450 sq. miles or 16 700 sq km). Tianjin, the smallest governing unit in terms of land size, is a little smaller than the state of Rhode Island (1,214 sq. miles or 3 144 sq km). Like many American cities, their territory includes an *urban* core with surrounding *suburban* and *rural* areas.

---

special city (spesh'əl sit'ē)	*One of three types of governing units in China directly under the cental government. It is a major industrial area.*
urban (ėr'bən)	*Relating to the city.*
suburban (sə bėr'bən)	*Relating to the land surrounding the city.*
rural (rür'əl)	*Relating to the countryside.*

Special City	Area (sq. mi.)	Area (sq km)
Beijing	7,000	18 000
Shanghai	2,000	5 000
Tianjin	1,000	2 500

Reference: See Figure 2-2.

Figure 2-4: China's special cities

Autonomous Region	Capital	Area (sq. mi.)	Area (sq km)
Guangxi	Nanning	91,000	236 000
Inner Mongolia	Hohhot	457,000	1 184 000
Ningxia	Yinchuan	25,000	65 000
Tibet	Lhasa	470,000	1 217 000
Xinjiang	Urumqi	640,000	1 658 000

Reference: See Figure 2-2.

Figure 2-5: China's autonomous regions

C. Autonomous Regions

- What are autonomous regions?
- What are the names of China's five autonomous regions?
- Where are the autonomous regions located?
- What are the comparisons between China's autonomous regions and American states?

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***Autonomous regions* have more *autonomy* than provinces or special cities. That is because large numbers of *national minority* people live in these regions.** The central government makes special provisions in the laws and policies of these regions. It encourages the minority people to retain and practice many of their own customs. For example, national minorities are allowed to speak their native language as their first language. The Chinese national language, called the common language, is also taught in their schools.

There are five autonomous regions in China. They are Guangxi, Inner Mongolia, Ningxia, Tibet, and Xinjiang (Figures 2-3, 2-5). **They lie on the outer edge of China** (Figure 2-3). **Most are in western China.** Like American states, autonomous regions have capitals. For example, Lhasa is the capital of Tibet.

Inner Mongolia, Tibet, and Xinjiang are the three largest of all the governing units (Figure 2-5). In fact, Xinjiang, the largest, covers one-sixth (16%) of China's land size. Xinjiang's land size equals that of Alaska (586,000 sq. miles or 1 515 700 sq km) and New York (49,500 sq. miles or 128 200 sq km). Ningxia, the smallest autonomous region, is about the size of West Virginia (24,000 sq. miles or 62 160 sq km).

---

autonomous regions (ō ton′ məs rē′jənz)	*One of three types of governing units in China directly under the central government. These regions have more independence. A large number of national minority people live there.*
autonomy (ō ton′ə mē)	*Self-government; independence.*
national minority (nash′ə nəl mə nôr′ə tē) . .	*In China, a group of people with common language, customs, and origin that are different from the majority of Chinese. The majority of Chinese are of Han descent (94%). National minorities make up the rest — six per cent (6%).*

2.3 Geographic Regions

- What are the names of the three major Geographic Regions of China?
- Where are these geographic regions located?

Ⓢ Ⓝ Ⓦ **This book divides China into three major Geographic Regions to make it easier to study. They are: South China** (margin symbol is an Ⓢ); **North China** (margin symbol is an Ⓝ); and **West China** (margin symbol is a Ⓦ) (Figure 2-6).

Ⓢ Ⓝ Ⓦ **South China covers the southeast and south central parts of the country. North China covers the northeast and north central parts of the country. West China covers most of the western half of the country as well as Inner Mongolia.**

Ⓦ Ⓝ Ⓢ The easiest way to remember their boundaries is to think of two lines dividing China (Figure 2-1 on page 18). The first line is a diagonal line from northeast (in Heilongjiang) to southwest (in Yunnan). All the territory west of this line is West China. The second line is a horizontal line from north of Shanghai to north of Chengdu, capital of Sichuan. North of this line is North China. South of this line is South China.

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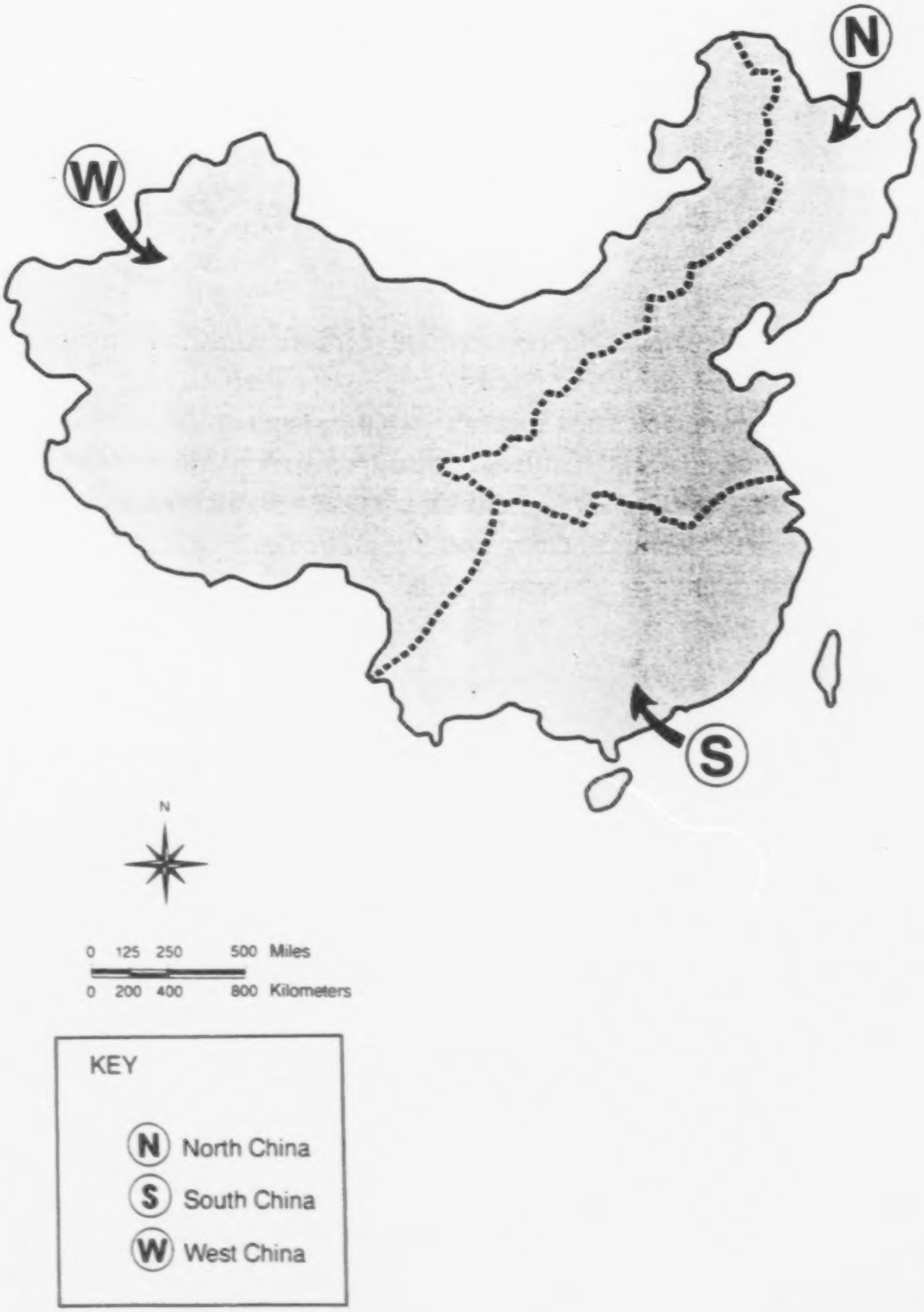
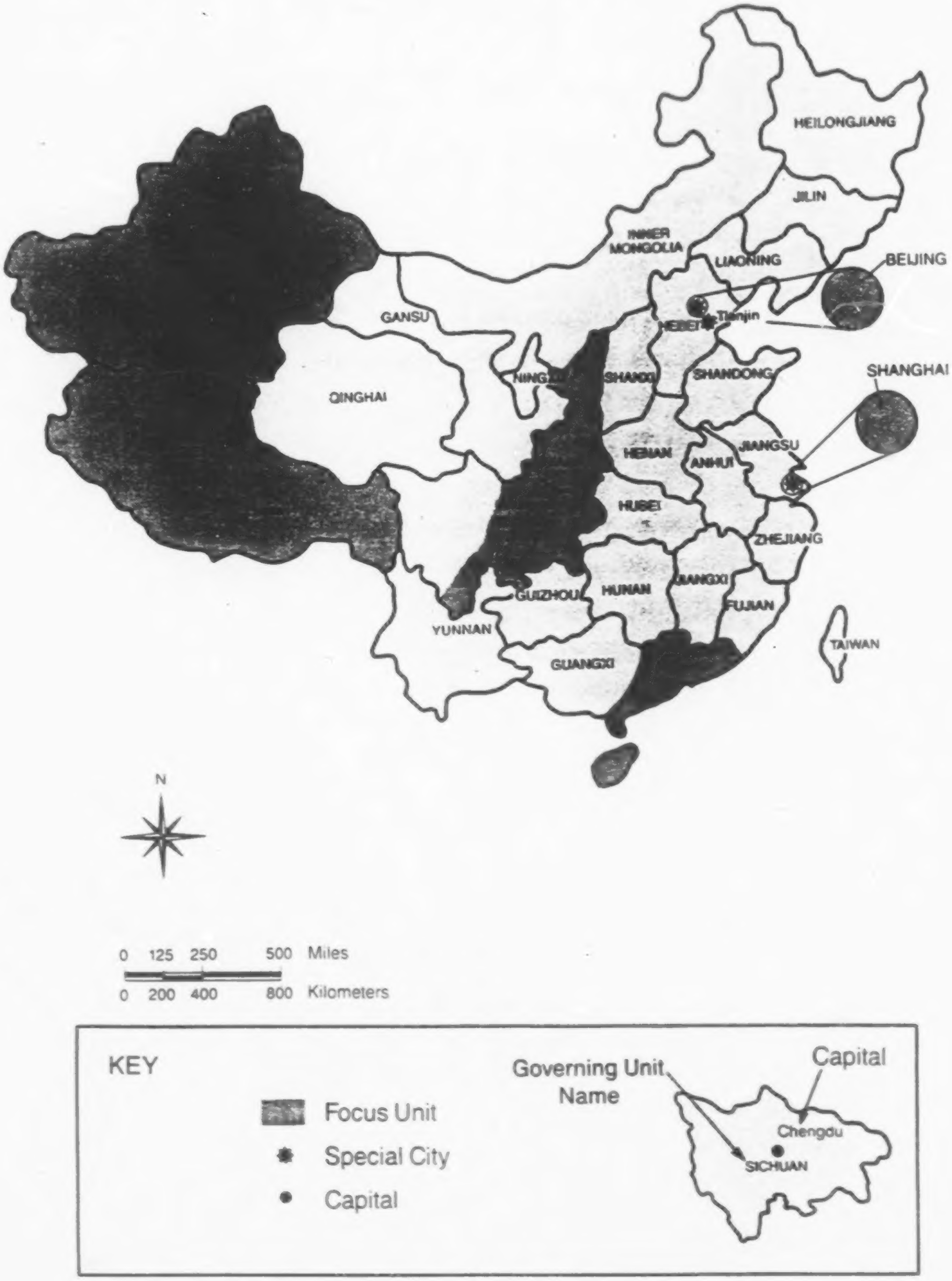

W
N
S
N
0 125 250 500 Miles
0 200 400 800 Kilometers
KEY
N North China
S South China
W West China

Figure 2-6: China's Geographic Regions

2.4 Focus Units

- What are the names of the seven Focus Units?
- What type of governing unit is each Focus Unit?
- In which of the Geographic Regions is each Focus Unit located?

In this book, seven governing units are studied in depth (Figure 2-7). **They are called Focus Units.** They were selected because they are often in world news and are popular places to visit. **These Focus Units have special features like any governing unit throughout the world. The seven Focus Units are Beijing, Guangdong, Shaanxi, Shanghai, Sichuan, Tibet, and Xinjiang.** The Focus Units are arranged in this chapter by Geographic Regions.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NINGXIA
SHANXI
SHANDONG
SHANGHAI
JIANGSU
HENAN
ANHUI
HUBEI
ZHEJIANG
GUIZHOU
HUNAN
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FUJIAN
YUNNAN
TAIWAN
GUANGXI
N
0 125 250 500 Miles
0 200 400 800 Kilometers
KEY
Focus Unit
Special City
Capital
Governing Unit Name
Capital
Chengdu
SICHUAN

Figure 2-7: China's Focus Units

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2.5 South China's Focus Units

- Where are Guangdong, Shanghai, and Sichuan located?
- What are the capitals of Guangdong and Sichuan?
- What are the special features of Guangdong, Shanghai, and Sichuan?

Ⓢ **Three Focus Units are located in South China** (Figure 2-8). **Guangdong and Sichuan are provinces. Shanghai is a special city.**

Ⓢ A. Guangdong

Guangdong borders the South China Sea. It is the most southern governing unit in China (Figures 2-7 and 2-8). **Canton, its capital,** is located at 23ºN and 113ºE. Canton's Chinese name is Guangzhou. Canton is almost on the same latitude as Miami Beach, Florida (26ºN). Hainan Island, described in Chapter 1 on page 10 is part of this province.

Canton is a major trading port in southeast China. The first American ship entered the port of Canton over 200 years ago when the "Empress of China" docked there in 1784. At that time, China was called "Cathay" by *westerners*. This word brings forth romantic images of an exotic land overflowing with riches. Ship captains and merchants risked their lives and fortunes to take their goods to China and bring Chinese goods home. Americans loved the green and black teas, brightly colored silks, and porcelain dishes decorated in blue and white or in many colors. The Chinese invented porcelain, commonly called "china" today.

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westerners (wes'tər nərz) . . . . *Referring to Europeans and Americans.*

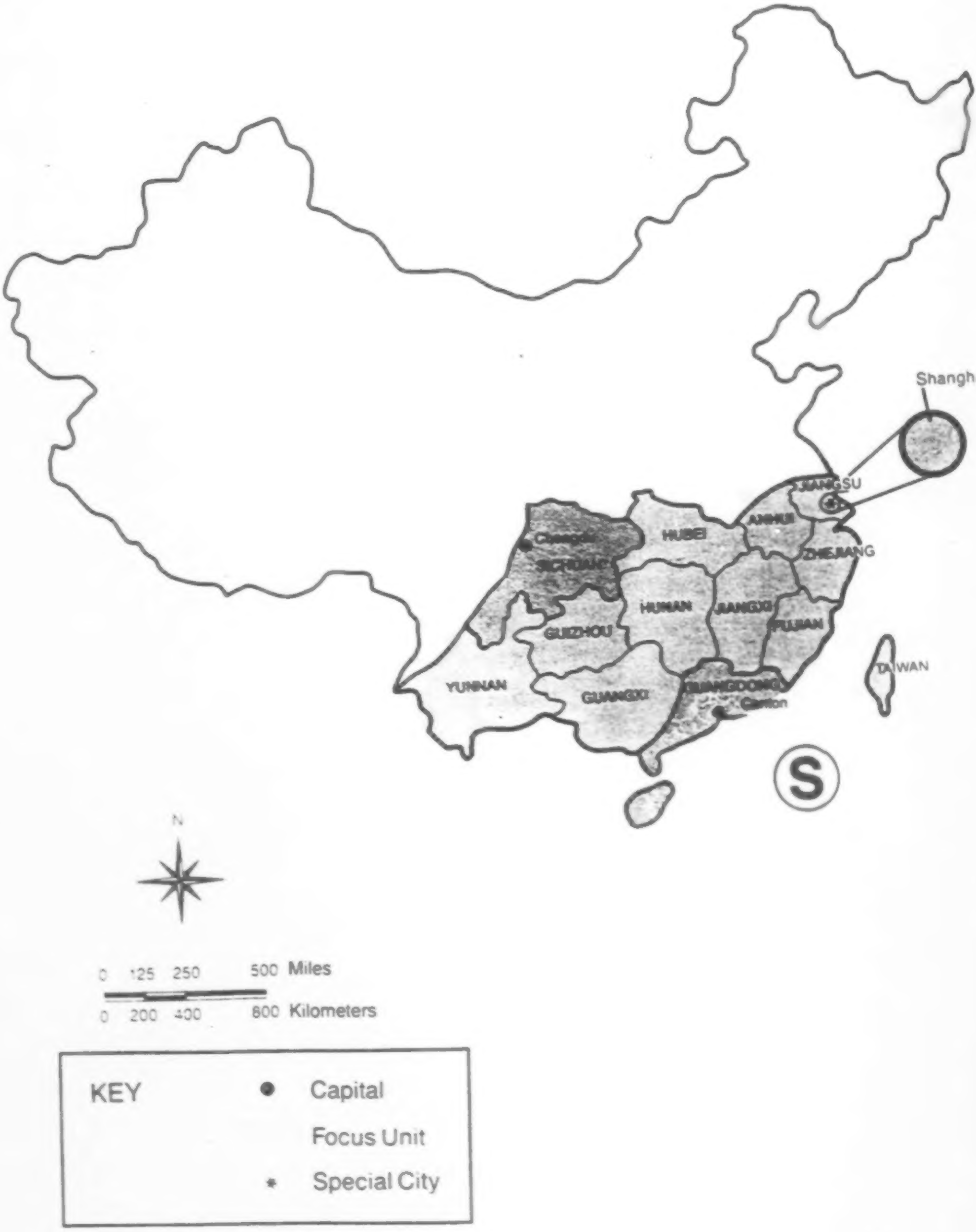
Shanghai
JIANGSU
ANHUI
ZHEJIANG
HUBEI
Chengdu
SICHUAN
HUNAN
JIANGXI
FUJIAN
GUIZHOU
TAIWAN
YUNNAN
GUANGXI
GUANGDONG
Canton
S
N
0 125 250 500 Miles
0 200 400 800 Kilometers
KEY
● Capital
Focus Unit
* Special City

Figure 2-8: South China's governing units

In keeping with tradition, the **International Canton Trade Fair is held twice a year, in the Spring and Fall.** Since 1957, this fair has attracted business people from all over the world. As many as 25,000 people trade with China at each fair (Figure 2-9). The Trade Fair gives the Chinese a chance to display their goods for foreign buyers.

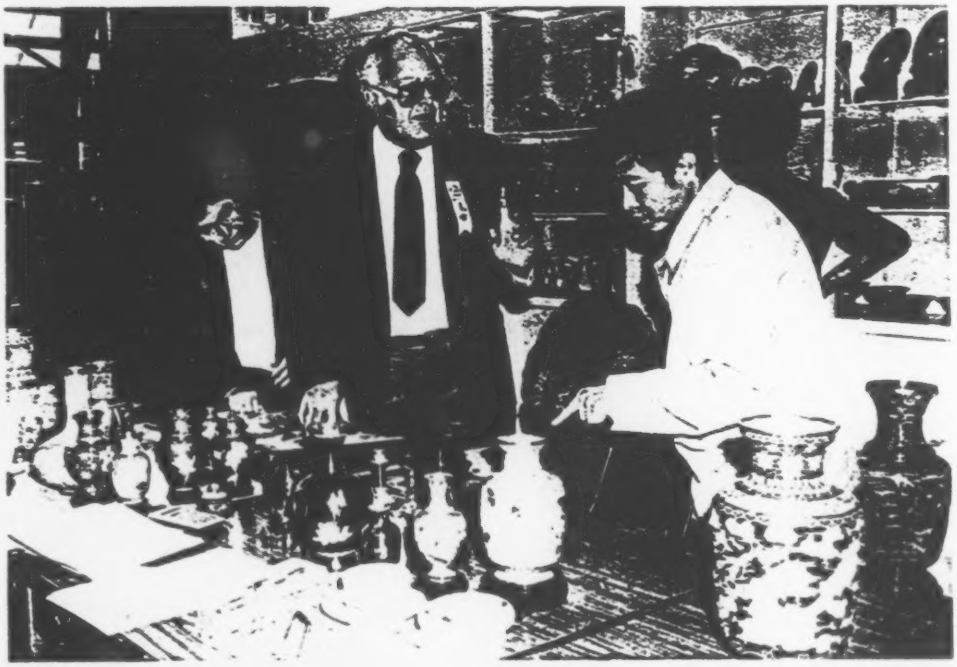

Figure 2-9: Americans selecting enamel pieces to purchase at Trade Fair, Canton, Guangdong, China

One of the most popular pastimes in China is eating. The Chinese place a lot of value on the pleasing appearance of their dishes. For example, carved vegetables look like miniature animals and flowers. This tradition is found in many Chinese restaurants in America.

Cantonese *cuisine* has the greatest variety of fresh vegetables, seafood, and fruits of any regional cuisine. Cantonese cuisine is one of the five best known types of Chinese regional cooking throughout the world. The other four are Beijing, Mongolian, Shanghai, and Sichuan-Hunan.

In America, Cantonese cuisine is probably the most well-known of all the types of Chinese regional cooking. Almost every major American city has a Cantonese restaurant. Egg rolls, fried noodles (what we now call "chow mein"), pastries, dumplings, and whole steamed fish come from Canton.

Canton has many attractions. Tourists traveling to Canton today would probably visit a zoo, monuments, museums, and parks. The Culture Park, spread over 20 acres, has many attractions. There are exhibit halls, flower gardens, an aquarium, an *opera* house, a concert hall, and a tea house. Three huge television screens are set up for public viewing. Also there is a rink for roller skating and places to play table tennis.

B. Shanghai

Shanghai is China's most important port. This port is on the Huangpu River very near the east coast, next to the Yellow Sea (Figures 2-7 on page 27 and 2-8 on page 29). Shanghai means "to the sea." It is located at 31°N and 121°E. Dallas, Texas, at 33°N, is close to the same latitude.

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cuisine (kwi zēn')	*A style of cooking.*
opera (op'ər ə)	*A play in which the actors sing the dialogue. An orchestra accompanies the singers. In China, the actors also perform acrobatic acts.*

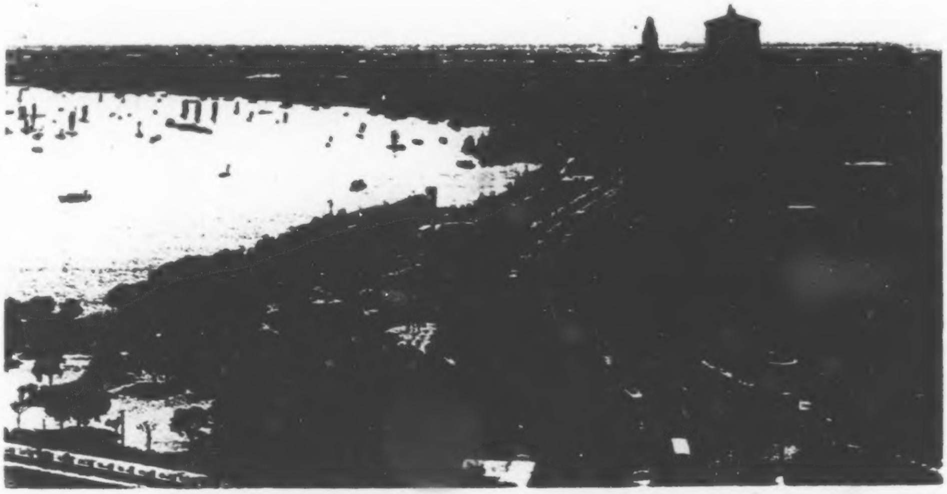

Figure 2-10: Waterfront on Huangpu River, Shanghai, China

Shanghai is also China's center for foreign trade. It is considered the most westernized of all Chinese cities. Since the late 1800's, Shanghai has been China's major gateway to foreign traders (Figure 2-10). City life in Shanghai has been compared with that of New York City or Rome.

On Nanjing Road, the main commercial street in downtown Shanghai, billboards display goods from all over the world. One example of a western product especially popular with Shanghai's brides is the white wedding dress. This is quite a change from the traditional Chinese red bridal robe.

Shanghai is second only to Beijing in cultural offerings. Performing troupes put on programs in ballet, opera, puppetry, and acrobatics. There are also circus acts.

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acupuncture (ak'yü pungk'chər) . . . . *A Chinese medical practice that attempts to cure illness or reduce pain by inserting needles into specific parts of the body.*

Others come to Shanghai for medical treatment. Shanghai's medical institutions are in the forefront of cancer research. The world-famous No. 6 Hospital is also noted for reattaching severed limbs. Other hospitals train both Chinese and foreign doctors in *acupuncture* methods.

Shanghai has over 600 restaurants. This city's cuisine is known for its "red" cooking method that produces delicate flavors. The flavors come from food cooked slowly in a heavy red sauce made of soy sauce, wine, and sugar.

Shanghai is a major tourist city. Many come to shop, sightsee, or enjoy a cultural performance. Popular places for people to stroll and meet are the parks along the waterfront. Another popular form of leisure is a boat ride on the Huangpu River.

C. Sichuan

Sichuan is in south central China (Figures 2-7 on page 27 and 2-8 on page 28). **Chengdu, its capital,** is located at 31°N and 104°E. Chengdu is almost on the same latitude as Houston, Texas (30°N). In this book the eastern part of Sichuan is the Focus Unit (Figure 2-7).

Sichuan is the home of the Giant Panda. Most of the remaining 1,000 pandas in China live on special reserves within Sichuan. Today, the panda is considered an *endangered species.* This has happened because the pandas have only one source of food, the arrow bamboo plant. These plants are now in the dying phase of their 60-year lifecycle. Consequently, many pandas are starving to death. World organizations, such as the World Wildlife Fund, are contributing money and sending specialists to help save the pandas. Two pandas live in the National Zoo in Washington, D.C. They were a gift to the American people from the Chinese government in 1972.

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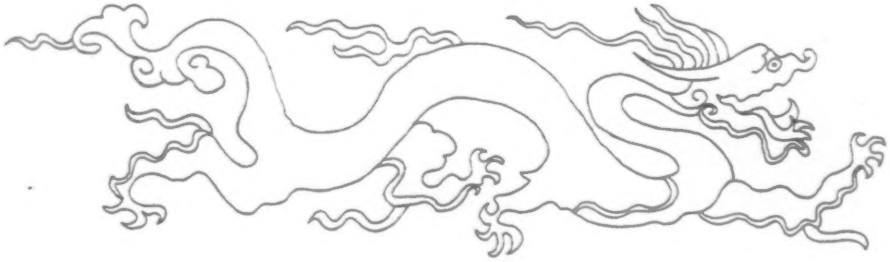
endangered species (en dān'jərd spē'shēz) . . . A category of animal or plant that is dying to the point of extinction.

Chengdu is a city of bamboo. Since bamboo grows locally, it is used for many purposes. Bamboo baskets and crafts are on sale everywhere.

Sichuan is also known for its hot and spicy cuisine. Other dishes have flavors from herbs and flower petals. For example, fish in red chili sauce and soft fried lotus flower dishes are served.

One event visitors are sure to attend in Chengdu is the opera. Chinese opera performers wear colorful costumes and put a lot of makeup on their faces. The traditional opera usually includes dancing and tumbling, along with the music.

The annual *Chinese Lunar New Year* Celebration is another popular event in many of China's cities, including Chengdu. It begins on a day between mid-January and mid-February. It ends with the Lantern Festival. During the festival, over 20,000 paper lantern shapes, such as animals, birds, and flowers, are hung throughout Chengdu.



Chinese Lunar New Year ***(chī nēz' lünər nü yir)***	***A celebration that begins on the day of the first new moon of the lunar calendar, sometime between January 21st and February 19th. It is also called "Spring Festival." It is a national three-day holiday. China has also observed the January 1st New Year since 1911.***

2.6 North China's Focus Units

- Where are Beijing and Shaanxi located?
- What is the name of the capital of Shaanxi?
- What are the special features of Beijing and Shaanxi?

Two Focus Units are located in North China (Figure 2-11). **Beijing is a special city. Shaanxi is a province.** Ⓝ

A. Beijing Ⓝ

Beijing is the most important political and cultural center in China. It is located near the east coast, close to the Yellow Sea, at 40ºN and 116ºE (Figure 2-7 on page 27). Beijing is almost on the same latitude as Washington, D.C. (39ºN).

Beijing is the national capital, like Washington, D.C. Beijing means "northern capital." It has been China's capital for most of the time since 1115. This is close to 900 years. All clocks in China are set to Beijing time.

In addition, Beijing is the major location for publishing, broadcasting, finance, literature, and the arts. In that respect it is like New York City. The Beijing Library is the largest library in China. Beijing is also the foremost science center of the country.

Beijing cuisine is noted for the famous dish called Beijing Duck. Preparing Beijing (or Peking) Duck is a complicated and long process. The whole duck is coated with honey and pumped with air. Then it is hung up to dry for as long as 48 hours. Next it is slowly roasted over special wood until it is golden brown and crisp. The tasty crisp skin is the most popular part. Northern cuisine is also noted for its steamed dumplings. Beijing's 400 restaurants represent all the regional cooking of China.

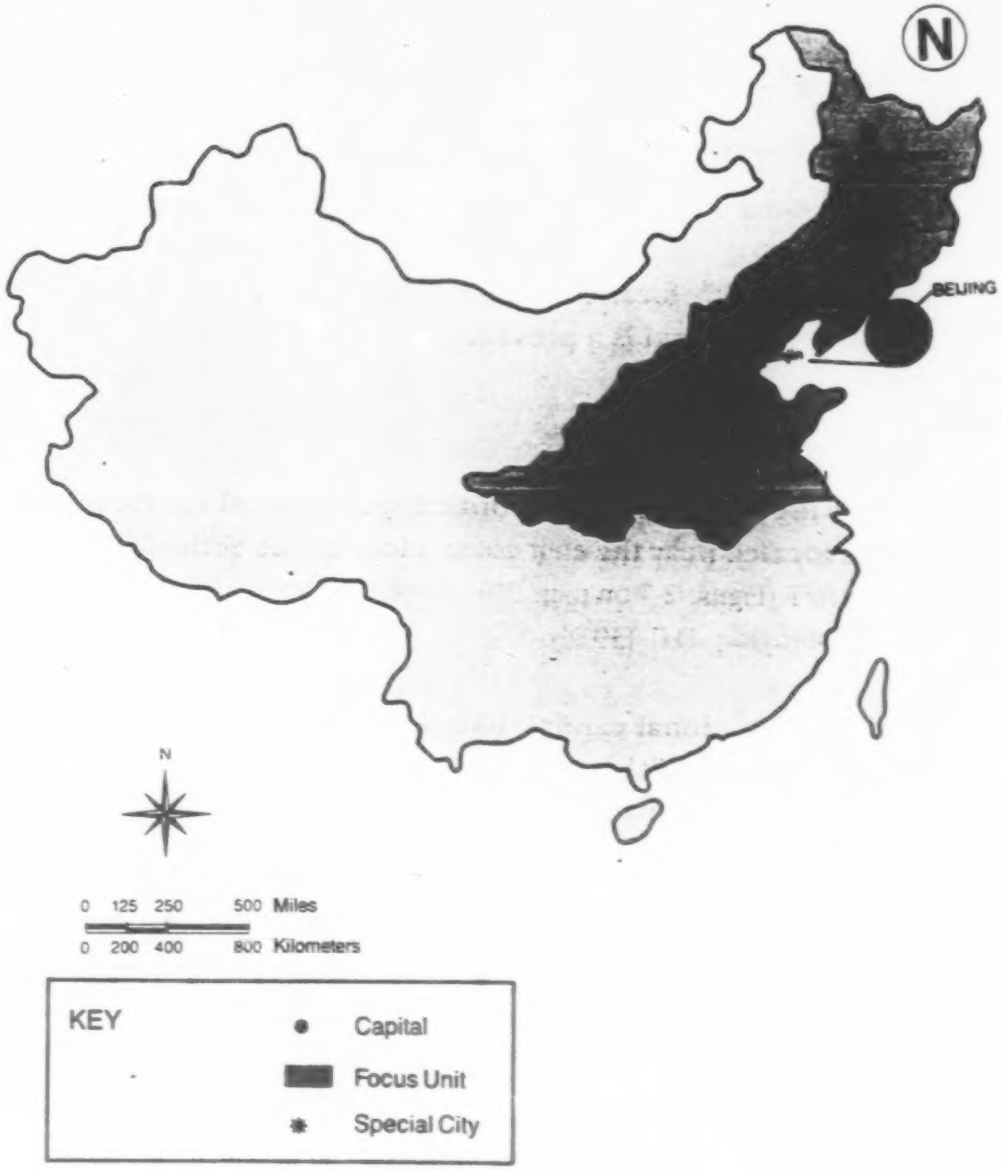

N
BEIJING
N
0 125 250 500 Miles
0 200 400 800 Kilometers
KEY
● Capital
▨ Focus Unit
✱ Special City

Figure 2-11: North China's governing units

Thousands of tourists, Chinese and foreigners alike, visit Beijing yearly to see the many famous monuments and historical buildings. They include the Imperial Palace, the Temple of Heaven, the Summer Palace, the Great Wall, the Avenue of Animals, the Ming Tombs, Tian'anmen Square, and the Great Hall of the People.

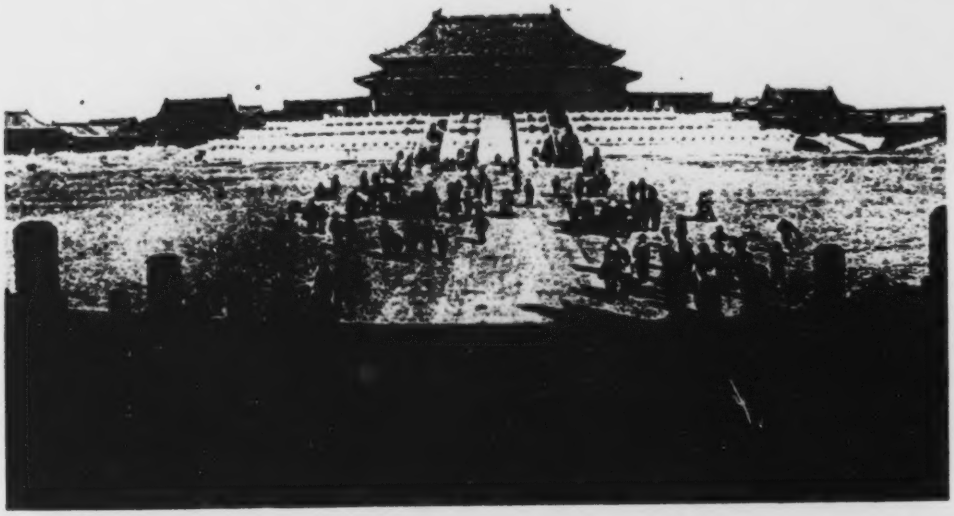


Figure 2-12: One of several inner courtyards in the Imperial Palace Museum, Beijing, China

1. Imperial Palace

The Imperial Palace is the most famous symbol of the traditional way of life of emperors (Figure 2-12). It is located in the center of Beijing. It was originally built in the 15th century. In later centuries some changes were made. Twenty-four emperors lived there with their families, government officials, and thousands of servants and artisans.

The Palace complex is enormous. It covers 200 acres that are surrounded by a moat and high wall. The many buildings contain 9,000 rooms. There are also many courtyards. The buildings are topped with yellow roof tiles and supported by red columns. The color yellow was the symbolic color of the emperor. At certain times in Chinese history, only the emperor was allowed to wear yellow clothes. Red is the symbolic color of happiness in China.

The last emperor remained in the Palace until the 1920's. Today, the Imperial Palace is a museum, always crowded with visitors. This is a great change from the days when the Imperial Palace was called the "Forbidden City." Then, only officials and people with special permits were allowed to enter. Now, the Imperial Palace is open to everyone.

2. Temple of Heaven

The Temple of Heaven is where the emperor performed rituals. It dates from the 15th century. While an emperor was in power, he would leave the Imperial Palace to visit the Temple once a year. For this solemn procession all the streets were made silent. No one was allowed to look at China's ruler as he went past.

At the Temple he asked the gods for good harvests. This duty was important because the great majority of Chinese were farmers. In fact, the emperor was the only person thought to be worthy of this task. He was called the "Son of Heaven."

The Temple of Heaven is circular. Its roof is covered with thousands of brilliant blue tiles that shimmer in the sun. Its wood frame is held together only by wooden pegs.

3. Summer Palace

Many emperors moved their residence to the Summer Palace during the summer months. They did this to escape the heat of downtown Beijing. Although it is only seven miles (11 km) from the Imperial Palace, the grounds of the Summer Palace are three times as large (692 acres). There is a lake for swimming and boating. In the winter, skaters glide across the lake.

The Summer Palace was largely rebuilt by the Dowager Empress Ci Xi, who ruled from 1835 to 1908. Like many in the ruling family before her, she used public money lavishly for her own pleasure. The money she spent to remodel the Summer Palace was intended to build a new navy. One example of her extravagance was the marble boat she had carved for her use. Today, it sits on the lake's edge as a reminder of her rule.

4. The Great Wall

The Great Wall is a Chinese national monument. Almost everyone who visits Beijing goes to walk on the Great Wall. They are drawn by its massive size and length. The height and width of the Wall both average 23 feet (7 m). The Great Wall was originally built to be wide enough for five cavalrymen or 10 footsoldiers to march side by side. The main Wall winds across China for more than 3,750 miles (6 000 km) from the Yellow Sea to western Gansu province.

It is often stated that the Great Wall was begun more than 2,000 years ago. This is partly true. The defense line called the "Great Wall" today was reconstructed by the Ming *dynasty* about 400 years ago. Much of this wall was built on foundations of walls dating from the fifth century B.C. These walls were joined together by Emperor Shi Huang. The Great Wall's purpose was to protect China's northern territory from invaders.

The section of the Wall visited by most people today is about 47 miles (75 km) northwest of Beijing at Badaling (Figure 2-13). It was built to guard the important pass that connected Beijing with the land to the north.

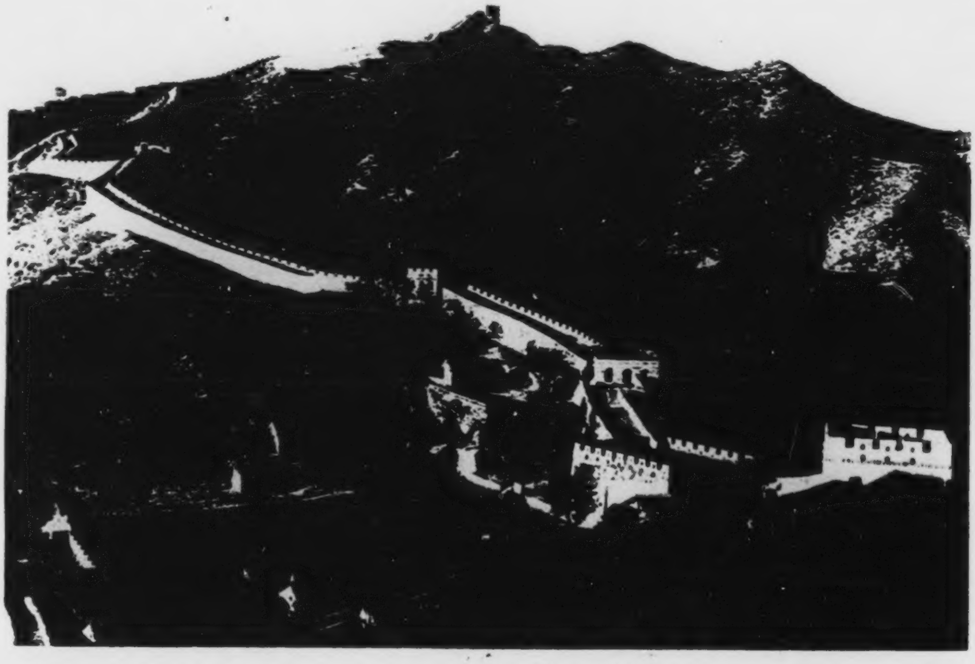


Figure 2-13: The Great Wall at Badaling, near Beijing, China

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dynasty (dī'nə stē)	***A period of rule by a single family. An inherited rule always passed through male members of a family.***

5. Avenue of Animals and the Ming Tombs

The Avenue of Animals was the road used only to carry the emperors' bodies to their tombs. This road, lined with huge stone animal statues, lies near the Great Wall in Beijing. There are pairs of camels, elephants, lions, horses, and imaginary beasts. One of the animals in each pair stands while the other sits. Some are over eight feet tall (2.5 m).

Thirteen emperors of the famous Ming dynasty are buried in the nearby valley. The emperors, believing they had to make preparations for an afterlife, built lavish tombs. The chambers of the tombs are lined with marble, and contain the jewels and other valuable objects that were buried with the bodies.

Today tourists can enter the tombs of two emperors. One of the tombs, known as Ding Ling, rests four stories below ground and consists of three chambers. The emperor, Wan Li, was buried with his two wives in 1620. Some of the objects buried with him are on view in the exhibit halls above ground near the tomb's entrance.

6. Tian'anmen Square

Tian'anmen Square is the largest public square in the world. Its paved area covers 100 acres. At some gatherings this square has held a million people. It is surrounded by many government buildings. To the north is the gate to the Imperial Palace. Government officials usually greet the Chinese people at this gate.

7. Great Hall of the People

Another imposing building that faces Tian'anmen Square is the Great Hall of the People, built in 1958. Its assembly room holds up to 10,000 people. **The National People's Congress meets here to pass laws.** The congress is made up of elected representatives from all over China. **The Great Hall of the People is also used by the Chinese government to entertain foreign guests.** Richard M. Nixon, the first American president to visit China, was entertained here in 1972.

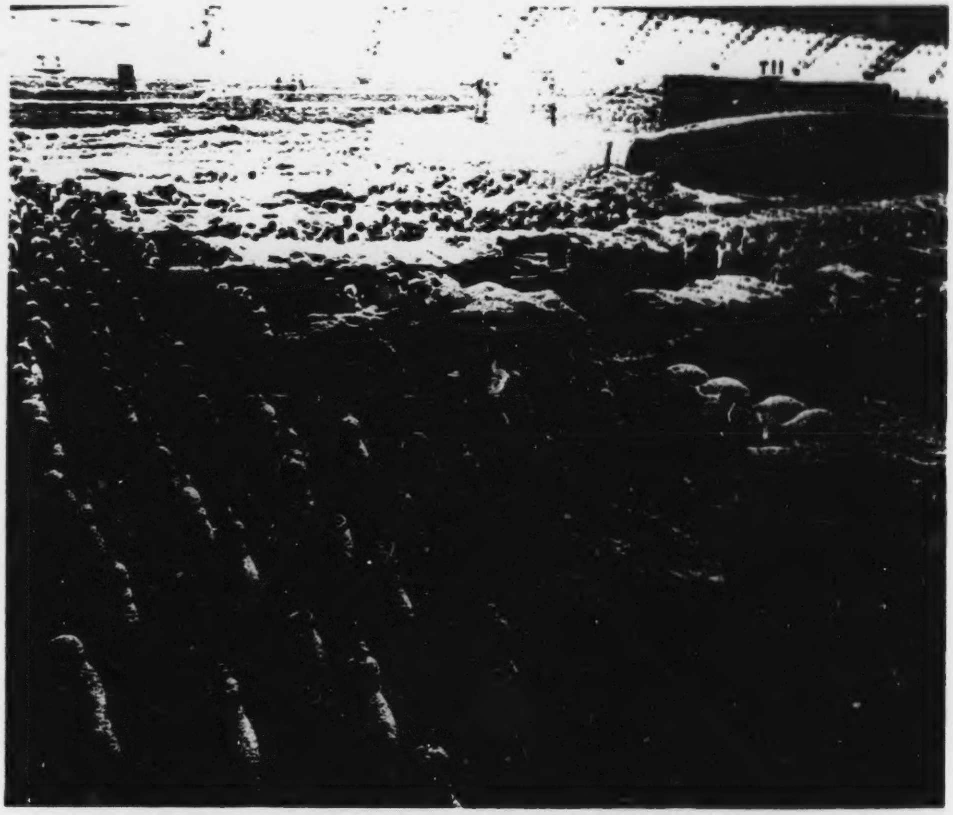

Figure 2-14: Museum displaying clay army from the tomb of Emperor Shi Huang, Xi'an, Shaanxi, China

B. Shaanxi

Shaanxi is located in north central China (Figures 2-7 on page 27 and 2-11 on page 36). **Xi'an, its capital,** is located at 34 °N and 109 °E. Atlanta, Georgia, is also at 34 °N latitude.

Tourists go to Shaanxi to see China's *archeological* sites. They usually go to Xi'an to visit the tomb figures of Emperor Shi Huang. Shi Huang was the first emperor to unite China politically. This is why he is called the "First Emperor" of China. He founded the Qin (pronounced like Chin) dynasty in 221 B.C. The name "China" comes from this dynasty.

What is remarkable about the First Emperor's tomb is the "clay army" discovered there by accident in 1974 (Figure 2-14). Some farmers were digging a well and uncovered an underground vault. This vault contained 8,000 life-sized clay statues of warriors, servants, horses, and chariots. Two years later, two more vaults were uncovered that contained another 2,000 figures. The Emperor believed that these clay representatives of life on earth would be useful to him in his afterlife.

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archeological (är' kē ə loj'ə kəl)	***Relating to the study of ancient times and ancient people, conducted by digging up the remains of buildings, and other relics of human activity.***

Xi'an was probably the largest city in the world around 900 A.D. It was China's capital during 13 dynasties, including some of the most famous —Qin (221–206 B.C.), Han (206 B.C.–220 A.D.), and Tang (618–907). At that time this city was called Chang'an. Many people think that the Han and Tang dynasties were the golden ages of the Chinese empire. They were noted for their strong government, commerce, art, music, literature, and scholarship.

China's archeological finds help tell the story of its long history. In fact, China is the longest continuous civilization in the world. From its civilization came many inventions. Four of these inventions advanced the progress of humankind. **They are the compass, gunpowder, papermaking, and printing.**

2.7 West China's Focus Units

- Where are Xinjiang and Tibet located?
- What are the names of the capitals of Xinjiang and Tibet?
- What are the special features of Xinjiang and Tibet?

There are two Focus Units in West China (Figure 2-15). **They are Xinjiang and Tibet. Both are autonomous regions.**

A. Xinjiang

Xinjiang lies in the northwest corner of China (Figures 2-7 on page 27 and 2-15). **Its border with the Soviet Union makes its location an important defense position. Urumqi, its capital,** is located at 44°N and 88°E. Boston, Massachusetts, at 42°N, is almost on the same latitude.

Twelve of China's 55 national minorities live in Xinjiang. About half the national minority population is Uygur. They are mostly *nomads*. The Uygurs came from Central Asia before moving to Xinjiang.

Tourists visiting Urumqi might want to try riding a camel or spending the night in a Uygur tent (Figure 2-16). Tours of one of the famed local carpet factories show how the colorful rugs are made. Visitors can buy such Uygur products as embroidered caps, leather boots, and horn handled knives.

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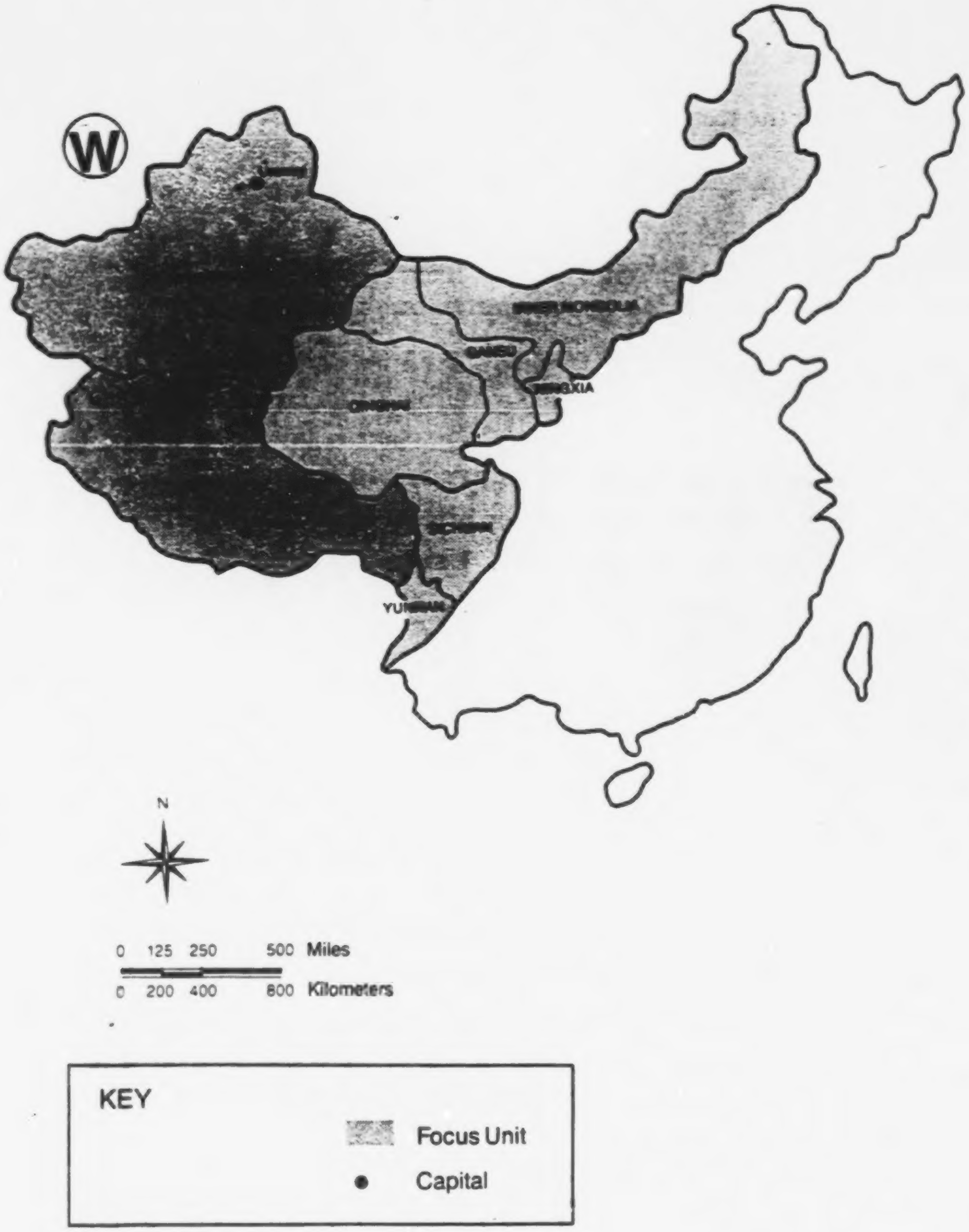
nomad (nō'mad) .... *A person who wanders from place to place in search of food and pasture and has no fixed home location.*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KEY
Focus Unit
Capital

Figure 2-15: West China's governing units

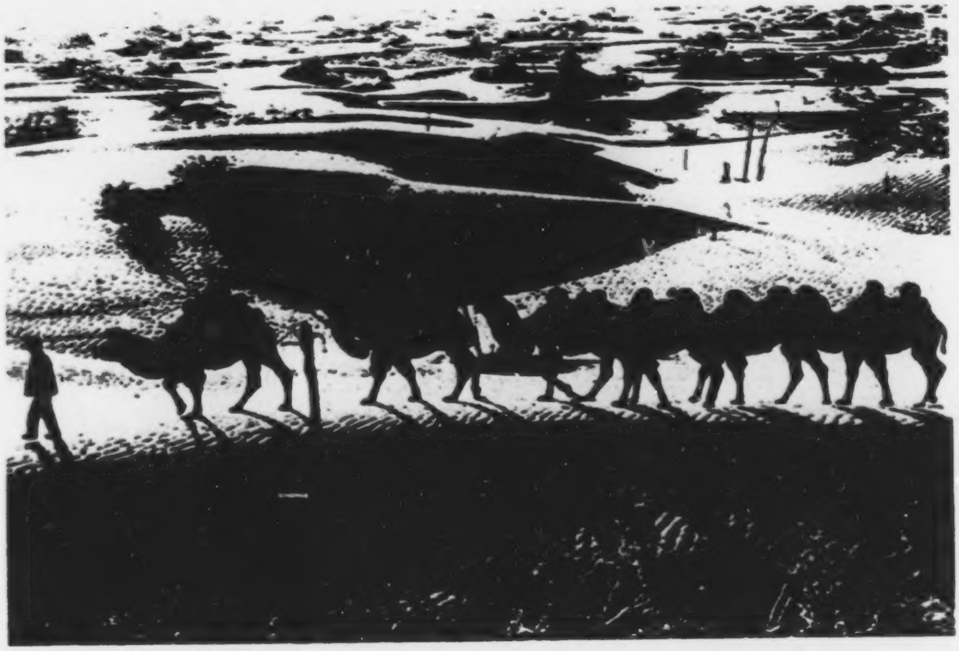

Figure 2-16: Camel train plodding along in the Taklamakan Desert, Xinjiang, China

B. Tibet

Tibet is located in the southwest corner of China. Tibet's Chinese name is Xizang (Figures 2-7 on page 27 and 2-15). **Lhasa, Tibet's capital,** is located at 30°N and 91°E. Houston, Texas is on the same parallel. Tibet's territory is twice the size of Texas.

Tibet is the home of the Tibetans, a national minority. Through part of its history, Tibet has been dominated by the Chinese government. Tibet was given autonomous region status in 1965. However, the Tibetans have always tried to preserve a separate political, religious, and cultural identity.

Tibetan customs are strongly influenced by a religion called *Lamaism*. Lamaism is a form of *Buddhism* that developed in parts of northern India and Tibet. **The spiritual leader is the Dalai Lama.** Until 1959, the Dalai Lama lived in an imposing fortress in Lhasa. **The fortress, called the Potala, is a massive structure of 13 stories and 1,000 rooms** (Figure 2-17). It is now a museum. The Potala, rising high above Lhasa's urban center, dominates it.

Fearing for his life, the Dalai Lama fled from China in 1959 to escape the effects of Chinese communist policies. He went to India to live in exile. The Communist policies were forcefully changing Tibet's traditional way of life.

The Chinese government since 1951 has not encouraged Tibetans to practice their religion. In fact, many of the temples and monasteries were destroyed or turned into public buildings. Today, the government is willing to tolerate the religion that plays such a major role in the Tibetans' daily life. Religious festivals now attract vast numbers of Tibetans.

Lamaism (lä'mə iz' əm)	*A form of Buddhism.*
Buddhism (bü'diz əm)	*A religion from India based on the belief that life is suffering. Buddhists believe that one can strive to relieve this suffering by observing certain Buddhist practices.*

Figure 2-17: The Potala, Lhasa, Tibet, China

Visitors to Lhasa would want to spend some time in the Tibetan bazaars. Wool scarves, rugs, wooden bowls, and jewelry can be purchased: Also on sale are native clothing with bright geometric patterns and Tibetan boots with upturned, pointed toes, and heavy fringe.

2.8 Summary

As a geographer, you now know China's governing units and Geographic Regions. You can also describe the location and special features of the seven Focus Units. Finally, you have learned comparisions between the governing units of China and the United States.

China has three types of governing units directly under the central government — the province, the special city, and the autonomous region. It is different in the United States. There is only one type of governing unit directly under the federal government. It is the state.

Most of China's governing units are provinces. There are 22 provinces. They cover most of the eastern half of China.

China's three special cities are major industrial areas. They are Beijing, Shanghai, and Tianjin. They are located in eastern China, near or on the coast.

China's five autonomous regions have more autonomy than provinces or special cities. This is because they have large numbers of national minority people. The autonomous regions are Guangxi, Inner Mongolia, Ningxia, Tibet, and Xinjiang. They lie on the outer edge of China. Most are in western China.

Ⓢ Ⓝ Ⓦ In this book, China is divided into three Geographic Regions. South China covers the southeast and south central part of the country. North China covers the northeast and north central part of China. West China covers most of the western half of the country as well as Inner Mongolia.

Seven Focus Units are studied in depth throughout this book. These Focus Units have special features like any governing unit throughout the world. The three Focus Units in South China are Guangdong, a province; Shanghai, a special city; and Sichuan, a province. The two Focus Units in North China are Beijing, a special city and Shaanxi, a province. The two Focus Units in West China are Xinjiang and Tibet, both autonomous regions.

Guangdong borders the South China Sea. It is the southern governing unit in China. Its capital is Canton. Canton is a major trading port in southeast China. The International Canton Trade Fair is held twice a year, in the Spring and Fall.

Shanghai is China's most important port. Shanghai lies near the east coast and the Yellow Sea. It is also China's center for foreign trade. Shanghai is considered the most westernized of all Chinese cities. It is second only to Beijing in cultural offerings.

Sichuan is in south central China. Its capital is Chengdu. Sichuan is the home of the Giant Panda.

Beijing is the most important political and cultural center in China. It is near the east coast of China, close to the Yellow Sea. It is the national capital, like Washington, D.C. Some of the many famous monuments and historical buildings are the Imperial Palace, the Temple of Heaven, the Summer Palace, the Great Wall, the Avenue of Animals, the Ming Tombs, Tian'anmen Square, and the Great Hall of the People.

Shaanxi is located in north central China. Its capital is Xi'an. Tourists visit the tomb figures of Emperor Shi Huang, China's "First Emperor." The archeological finds in Shaanxi help tell the story of China's long history. In fact, China is the longest continuous civilization in the world. Four inventions from China are the compass, gunpowder, papermaking, and printing.

Xinjiang lies in the northwest corner of China. Its border with the Soviet Union makes its location an important defense position. Its capital is Urumqi. Twelve of China's 55 national minorities live in Xinjiang. About half the national minority population is Uygur.

Tibet is located in the southwest corner of China. Its capital is Lhasa. Tibet is the home of the Tibetans, a national minority. Tibetan customs are strongly influenced by a religion called Lamaism. The spiritual leader is the Dalai Lama. The Dalai Lama lived in the Potala, a massive building located in the center of Lhasa.

Curriculum Unit: China

Week: 1___/ # Day 2

Overview:

In this activity, students will be asked to discuss thei readings from their homework assignment as well as to read and discuss in class a new handout focusing on the territory and governing units of China. Also, focus will be given to the topic of archaeology. Attempts wil be made to have students realize that the expanse of Chinese history is accessible through archaeology.

Objectives:

Upon successful completion of this activity, students will be able to:

1. Place China in its correct geographical position relative to its neighbors and the United States.
2. Have an understanding as to the three major geographical divisions of China: north, south and west.
3. Realize the connection between archaeology and histor

Prerequisite Knowledge For Students:

1. Student reading performance at the appropriate reading level or some in-place assistance, such as an individual education plan with a tutor.
2. Knowledge of basic Chinese geography.
3. Knowledge of the importance of a core city, i.e. the role a city plays in the advancement of civilization.

Time Frame:

90 minutes class time and 30 minutes homework

Part 1: Review of homework	15 minutes
Part 2: In class reading and discussion	40 minutes
Part 3: Archaeology	35 minutes

Generalizations:

1. China is surrounded by many other cultures.
2. China's geography can be simply quantified and qualified by learning the names of regions, cities and lanc marks.
3. Archaeology is an essential tool to learning.

Key Concepts:

provinces

population density

topographic staircase

lowland, nidland, highland

Materials:

- * China's population and land use materials: (from China Connections/Reference Book by Community Learning Connections, Inc.)
- * China's landforms materials: (from China Connections/ Reference Book by Community Learning Connections, Inc.
- * My Life As An Archaeologist by Guo Zhan.

Activity Preparation:

1. Make copies of all materials on China's population, land use, and landforms which are to be distributed to students in class.
2. Be sure a large wall map of China is posted for the entire class to use.
3. Double-check at this point to make sure that each student has a three-ring binder.

Procedure:

Begin the class by reviewing with the students their rea ing assignment from last night.

Ask for volunteers to explain the various subsections on territory and governing units.

Distribute China's population, land use, and landforms materials.

Spend the bulk of the class reading aloud through the materials stopping to have points of discussion.

Spend last 35 minutes of class introducing a definition of an archaeologist and relate the field to the study of ancient China.

Distribute homework reading on "My Life As An Archaeologist."

Closure:

Have a group of students, again possibly three, summarize the most interesting points which they have learned today.

Emphasize that "archaeology" will be the key to our entire study of China in this two-week unit.

Final Comments:

Students may have some difficulty in reading the materials. The in class materials are more student-focused but the periodicals can provide problems, especially thi evening's article on archaeology.

3

人口及土地利用

Population and Land Use

Table of Contents

Vocabulary and Definitions 54
3.1 Introduction 55
3.2 Population 56
3.3 Land Use 61
  A. Background 61
  B. China — A Land of Farmers 64
    1. Background 64
    2. Rice 65
    3. Wheat 67
    4. Animal Husbandry 69
  C. The Chinese Diet 70
  D. Urban Land 72
3.4 Geographic Regions and Focus Units 74
3.5 Summary 76

Vocabulary and Definitions

1. *agrarian (ə grer'ē ən)*	*Relating to farming.* *p. 64.*
2. *animal husbandry (an'ə məl huz'hən drē)*	*The raising and taking care of animals.* *p. 61.*
3. *fodder (fod' er)*	*Coarse food, such as cornstalk, fed to livestock.* *p. 67.*
4. *industry (in' də strē)*	*The business of producing a particular kind of goods or providing a service; examples of goods are bicycles and clothes; examples of services are telephone repair and banking.* *p. 62.*
5. *labor intensive (lā' bər in ten' siv)*	*Relating to or involving a great deal of human labor.* *p. 66.*
6. *manual (man' yü əl)*	*Relating to work done by hand.* *p. 66.*
7. *metropolitan area (met' rə pol'ə tən er' ē ə)*	*A major city and the densely populated surrounding areas.* *p. 72.*
8. *population density (pop' yə la' shən den' sə tē)*	*The number of people in a given area, such as a square mile or square kilometer of a city.* *pp. 56–57.*
9. *population distribution (pop' yə la' shən dis' trə byü' shən)*	*The pattern of population densities over a large area, such as a country.* *pp. 56–57.*

3.1 Introduction

As a geographer, you are now ready to work with another important geographic idea. This is the distribution of people, land, and products. Think of the land in your neighborhood. Is it covered with trees? Some places may have trees. Others may not. Most things are unevenly distributed over the surface of the earth.

In this chapter, you are going to find out how many people live in China and how the land use influences where they live. Some of the land is rural and used for farms. Other land is urban, and used for stores, offices, factories, and houses. China's population and land use are discussed by Geographic Regions and Focus Units.

You will begin to see connections between population and land use. For example, large numbers of people usually live where there is good quality cropland. You will be able to explain why so few people live on pasture land. **Land use influences where the Chinese people live and how many live there.**

The United States and China have similarities and differences in their population and land use. Can you compare the total population of China and the United States? Can you compare the amount of cropland of each country?

The questions at the beginning of each topic are your guideposts. Answer these questions by locating the main information in bold type throughout the chapter. Once you know the answers, you have mastered the basic facts about China's population and land use.

3.2 Population

- What is China's population rank in the world and compared with the United States?
- What are the five categories of population density?
- Where do most of the Chinese people live?
- What is the population density of China's special cities?
- What are the comparisons between the very densely populated areas of China and the United States?

China has the largest population of any country in the world. There are over one billion people in China. **The mid-1987 population estimate* of China is 1,062,000,000.** Compared with the mid-1987 population estimate* of the world of 5,026,000,000, **China has over one fifth (21%) of the world's population.**

China's population has increased to more than four times the population of the United States (Figure 3-1). The United States is fourth in world ranking. India is second and the Soviet Union is third.

In any country, where people live and how many live there is called *"population distribution."* In general, **more people live where land is fertile or is used for industries. Fewer people live where land is infertile or not used for industries.**

A country's population is unevenly distributed over its territory. Certain terms describe how people are spread out in a given space. If there are many people living in a small space, such as one square mile, that is called "dense" population. If there are only a few people in the same amount of space, that is called "sparse" population. **In this book, five categories of *population density* are used. They are "very dense," "dense," "sparse," "very sparse," and "uninhabited."** Each category represents a certain number of people per square mile over an area (Figure 3-3 on page 59).

---

*1987 WORLD POPULATION DATA SHEET, Population Reference Bureau, Inc. 1987.

Rank	Country	Population
1	China	1,062,000,000
2	India	800,300,000
3	Soviet Union	284,000,000
4	United States	[illegible]

Reference: 1987 WORLD POPULATION DATA SHEET,
Population Reference Bureau, Inc. 1987.

Figure 3-1: The four most populous countries in the world

In China, where do most of the Chinese people live? This question can be answered in two ways. First, what governing units are the most populated? Second, what area of China is the most populated? The seven most populous governing units are Sichuan, Henan, Shandong, Jiangsu, Guangdong, Hunan, and Hebei (Figure 3-2). Most of these provinces are located in the eastern part of the country (Figure 2-1 on page 18). Their combined land area is 17 per cent (17%) of China's territory. However, 47 per cent (47%) of the Chinese people live there. **This means that almost half the Chinese people live on less than about one-sixth of the land.**

---

population distribution ***(pop' yə la' shən dis' trə byü' shən)***	***The pattern of population densities over a large area, such as a country.***
population density ***(pop' yə la' shən den' sə tē)***	***The number of people in a given area, such as a square mile or square kilometer of a city.***

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A. Provinces	Population
Anhui	46,660,000
Fujian	25,870,000
Gansu	19,570,000
Guangdong	[illegible]
Guizhou	28,550,000
Hebei	[illegible]
Heilongjiang	32,670,000
Henan	[illegible]
Hubei	47,800,000
Hunan	[illegible]
Jiangsu	60,560,000
[illegible]	[illegible]
Jilin	22,560,000
[illegible]	[illegible]
Qinghai	3,900,000
[illegible]	[illegible]
Shandong	74,420,000
[illegible]	[illegible]
Sichuan	99,710,000
Taiwan	[illegible]
Yunnan	32,550,000
Zhejiang	38,880,000

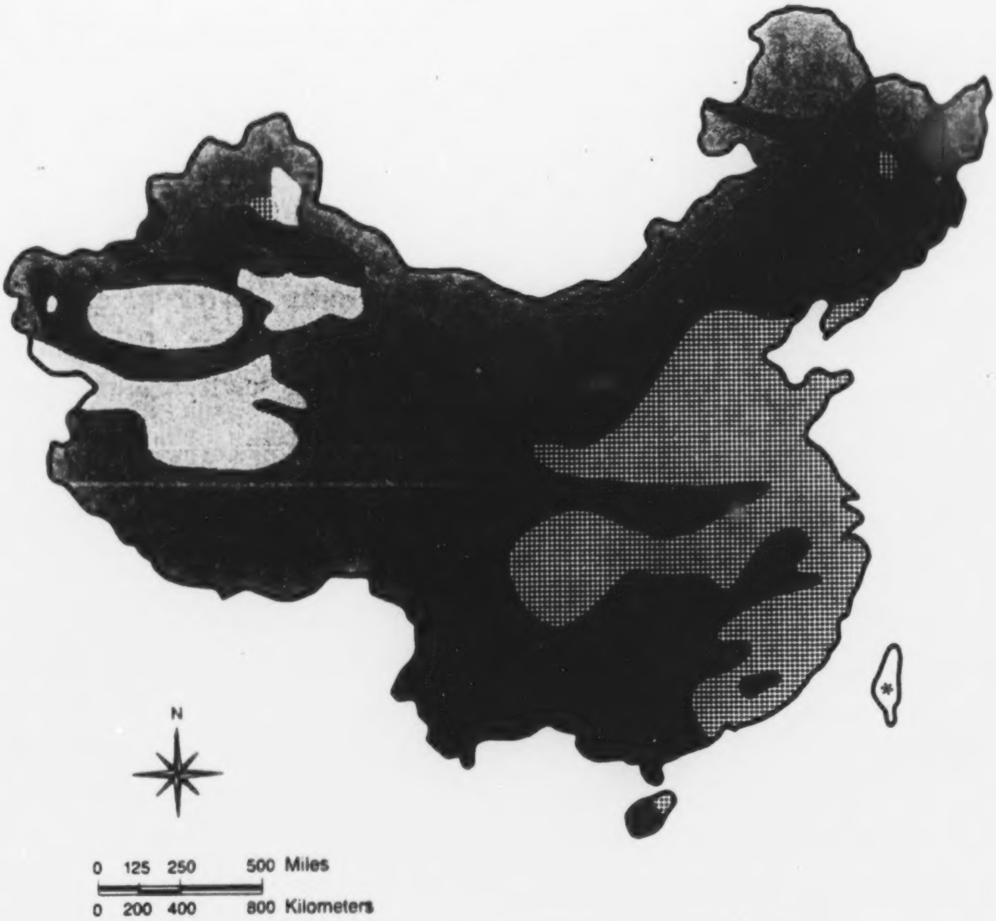
B. Special cities	Population
Beijing	9,230,000
[illegible]	[illegible]
Tianjin	7,760,000

C. Autonomous Regions	Population
Guangxi	36,420,000
[illegible]	[illegible]
Ningxia	3,900,000
[illegible]	[illegible]
Xinjiang	13,080,000

Reference: See Figure 2-2.

Figure 3-2: The population of China's governing units

The five least populous governing units, not including the three special cities and Taiwan, are Inner Mongolia, Ningxia, Qinghai, Tibet, and Xinjiang. They are located in the western and northwestern part of the country. **Their area is about 50 per cent (50%) of China's territory, but supports only four per cent (4%) of the Chinese people.**


N
0 125 250 500 Miles
0 200 400 800 Kilometers

KEY

		Persons	
		Square miles	Square kilometers
VERY DENSE	▦	over 500	over 200
DENSE	■	250-500	100-200
SPARSE	■	25-249	10-99
VERY SPARSE	▨	1-24	1-9
UNINHABITED	□	0	0
Information Not Available	*		

Reference: THE TIMES ATLAS OF CHINA, 1974.

Figure 3-3: China's population distribution

The most populated area is along the eastern seaboard (Figure 3-3). It stretches from Beijing to Canton. In America, there are also densely populated areas on the east coast from Boston to Washington, D.C.

In China, very densely populated areas spread inland from the coast to such cities as Xi'an and Chengdu. In the United States, the very dense population does not extend inland as much. Instead, the very dense populations center around major cities scattered throughout the country.

In general, cities are more densely populated than rural areas. This is true in China and America. Compare the populations of the three most populous cities of both countries (Figure 3-4).

China			United States		
Rank	**City**	**Population**	**Rank**	**City**	**Population**
1	Shanghai	11,860,000	1	New York Metro. Area	17,807,000
[redacted]	[redacted]	[redacted]	[redacted]	[redacted]	[redacted]
3	Tianjin	7,760,000	3	Chicago Metro. Area	8,035,000

Metro: Metro. is an abbreviation for metropolitan

References: China: POPULATION BULLETIN, CHINA DEMOGRAPHIC BILLIONAIRE, Population Reference Bureau, Inc., 1983.
United States: THE WORLD ALMANAC AND BOOK OF FACTS, 1987.

Figure 3-4: Population of the three most populated cities in China and the United States

3.3 Land Use

China's land use, like that of all countries, varies over its territory. Farmland is the most important land use, since most of the Chinese people are farmers. The crops grown on this farmland make up the greatest portion of the Chinese diet. Another use of the land is for trade and industrial centers.

A. Background

- What are the four classifications of China's land use?
- Which is the most important land use to the Chinese?
- Where are the cropland, pasture land, and forest land located in China?
- What are the uses of the cropland, pasture land, and forest land in China?

In this book, China's land use fits into the following classifications: cropland, pasture land, forest land, and other (Figure 3-5). The United States has the same land uses, although the percentages are different.

Farmland is the most important land use for the Chinese people. The farmland consists of cropland and pasture land. Most of the cropland is located in eastern China (Figure 3-6). **The major food crops are rice and wheat. Most of the pasture land is located in northeast and west China. This land is used mostly for *animal husbandry*.**

---

animal husbandry (an'ə məl huz'bən drē) ..... The raising and taking care of animals.

The most productive forest land is located in the northern mountains of China. Trees are cut to provide goods such as building materials, fuel, and paper products. Much of the forest in eastern China was cut down hundreds of years ago. Since 1949, the Chinese people have replanted much of the sloping land not useful for crops.

	China	United States
Cropland area	11%	18%
Pasture land area	24%	[illegible]
Forest land area	13%	29%
*Other land area	[illegible]	[illegible]
Total area	100%	100%

* Includes brushwood land area, barren hills and stony soil area, sand dunes and deserts area, glaciers and permanent snow, coastal mudland, grassland that is not usable for pasture, and land in cities, towns, and mines.

Figure 3-5: Comparison of land use in China and the United States

In this book, the land use category "other land area" includes land used for cities and *industries* (Figure 3-5). These urban areas are the most populated parts of China. The category also includes deserts and some covered areas. They are mostly uninhabited.

---

industry (in' də strē)	*The business of producing a particular kind of goods or providing a service; examples of goods are bicycles and clothes; examples of services are telephone repair and banking.*

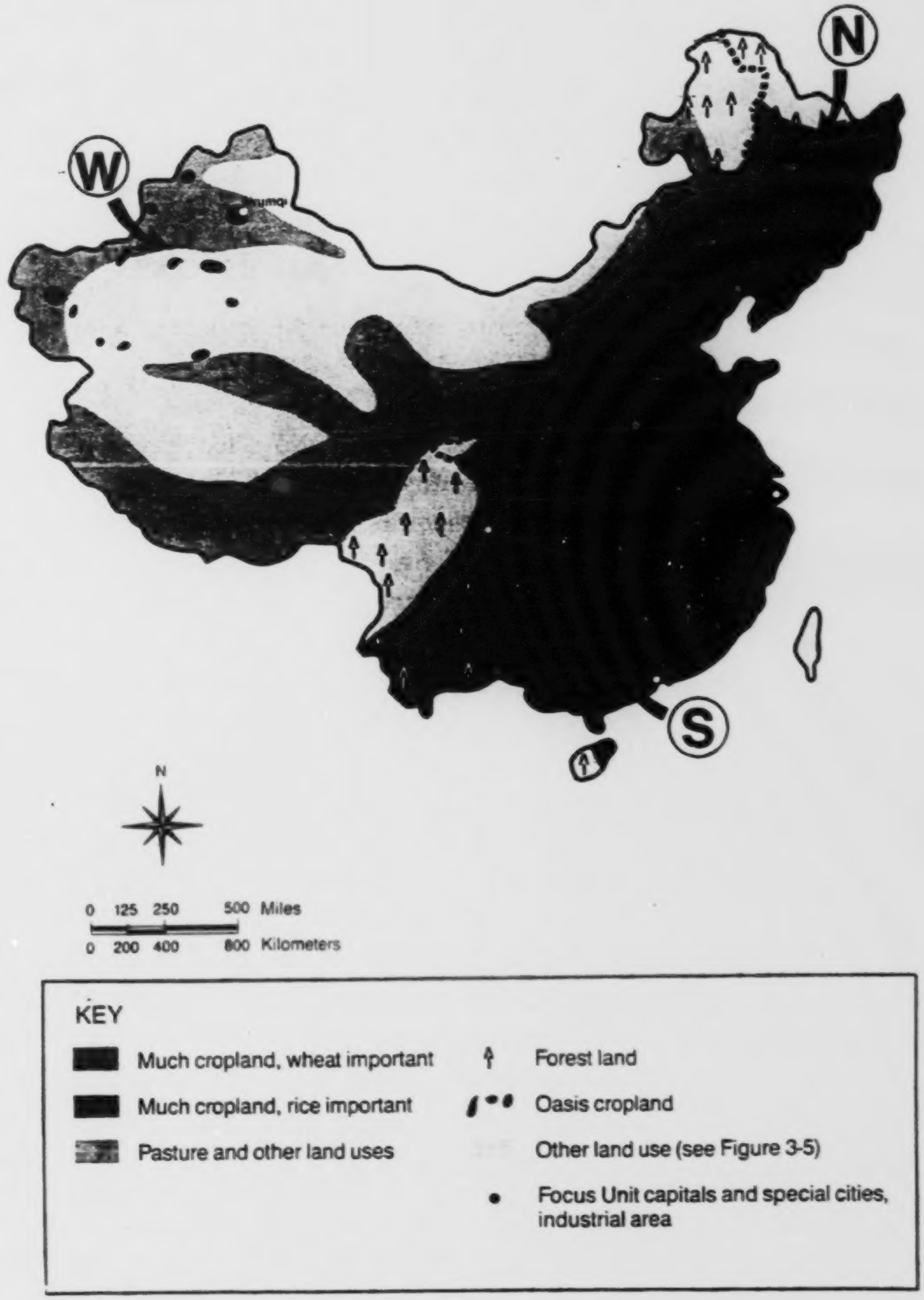

N
W
rumqi
S
N
0 125 250 500 Miles
0 200 400 800 Kilometers
KEY
▇ Much cropland, wheat important
▇ Much cropland, rice important
▨ Pasture and other land uses
↑ Forest land
● Oasis cropland
Other land use (see Figure 3-5)
● Focus Unit capitals and special cities, industrial area

Figure 3-6: China's land use by Geographic Regions

B. China—A Land of Farmers

1. Background

- Why is China a land of farmers?
- Why is it difficult to grow enough food in China?
- What is the comparison between the amount of food produced in China and the United States?

China is a land of farmers. They are also called peasants. **At least 80 per cent (80%) of the Chinese people live in the countryside.** Like people of other ***agrarian*** countries, most of the Chinese people make their living by farming. Their survival depends to a great degree on what they raise. **In general, land use strongly influences where people live and how many live there.**

It is difficult to grow enough food for the large Chinese population because the country has very little cropland. Only 11 per cent (11%) of China's land is cropland. With so little cropland, the Chinese have become experts at farming every square inch of fertile soil. Even farm by-products, such as the stalks of wheat plants, are used as fuel. In parts of China, the people maximize the farm land by growing two, and occasionally three, crops on the same land each year. Many countries, including the United States, also practice "double" or "triple cropping."

Most of the food grown in China is used for feeding over one billion Chinese people. In the United States, farmers grow much more than is needed to feed the 240 million Americans. Large amounts of surplus crops are exported. Unlike Chinese land, some American fields can lie fallow for long periods.

---

agrarian (ə grer'ē ən) .... Relating to farming.

2. Rice

- Why is rice the most important crop in China?
- Where is rice grown?
- What conditions are needed to grow rice?

Figure 3-7: **Farmers transplanting rice seedlings in the Spring, Sichuan, China**

Rice is the most important crop in China. Its high yield feeds millions of Chinese. More land is used to grow rice than any other crop. In the world market, China is the largest producer of rice, tea and peanuts. Rice is grown mostly in the south. This region provides especially good conditions to grow rice. They are sunlight, warm temperatures, a plentiful supply of water, and fertile soil. Here, many farmers plant two crops a year. A third crop can be grown in the extreme southeast.

Growing rice is a *labor intensive* process. There are many steps involved in growing rice. Much of the work is done by hand (Figure 3-7).

It takes about four months for rice to grow. First, the seeds are planted in seedbeds. After about one month, when the seedlings are a few inches high, they are transplanted into paddy fields.

During the next three months, other work must be done to care for the rice plants. The soil in the fields must be kept wet at all times. The farmers like to have four or five inches (10 or 13 cm) of water standing on the fields. To keep the soil wet, farmers often must irrigate the fields. The farmers weed the field by hand two or three times a season.

When the rice is fully grown, harvesting is done *manually*. After the farmers cut the stalks, threshing is done by hand or by machine to separate the grain from the stalks. The grain is air dried in large heaps, then stored.

---

labor intensive (lā'bər in ten'siv) . .	*Relating to or involving a great deal of human labor.*
manual (man'yü əl)	*Relating to work done by hand.*

Even the stalks are put to use. After drying, the straw is bundled, then used for fuel, or animal bedding and *fodder.*

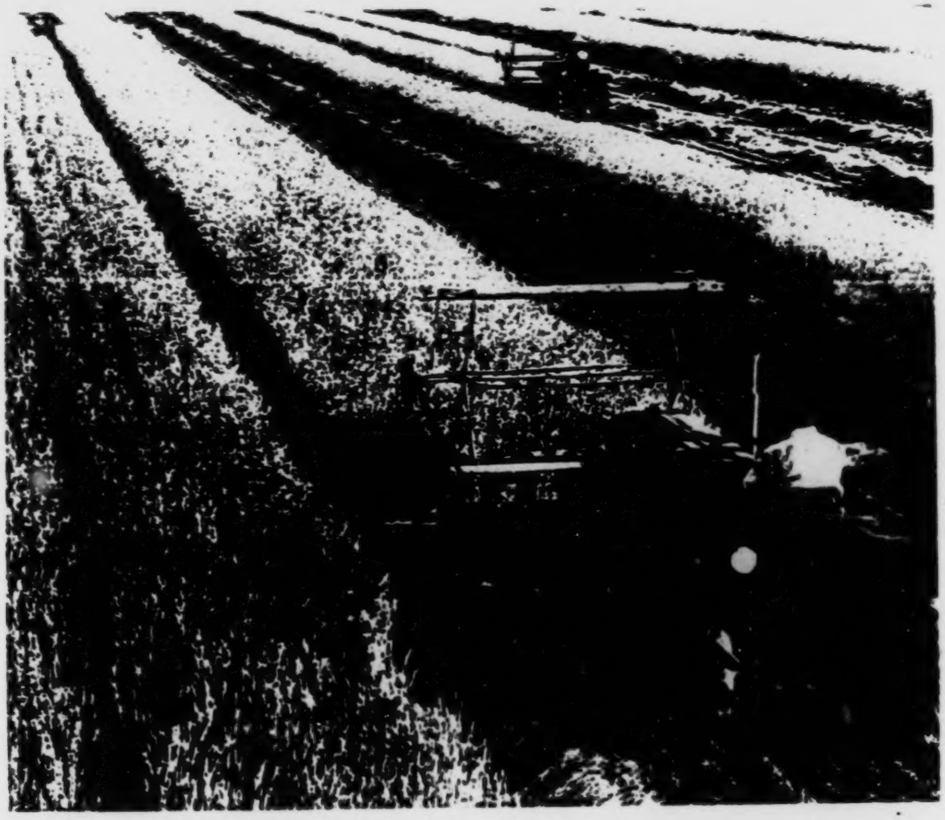


Figure 3-8: Farmers harvesting wheat on North China Plain, Shandong, China

3. Wheat

- Where is wheat grown?
- What are the steps involved in the wheat growing process?

---

fodder (fod'ər) . . . . *Coarse food, such as cornstalk, fed to livestock.*

Wheat is the second most important crop in China. China, the United States, and the Soviet Union all grow about the same amount of wheat.

Ⓝ **Wheat is grown mostly in North China.** There are scattered areas in the west where wheat can grow. Wheat is hardier than rice because it can endure cooler and drier growing conditions. Much less water is needed to grow wheat than rice.

It takes several months to grow wheat. **Growing wheat requires less care and manual labor than growing rice.** Machines play a major role in wheat farming (Figure 3-8). Once the seeds are planted in rows, they are left to grow to several feet in height. Machines are used to harvest the stalks and thresh the grain. The grain is used for food. The stalks are used for fodder, animal bedding, and fuel.

Figure 3-9: Herder and his sheep, Halatumu, Inner Mongolia, China

4. Animal Husbandry

- Where does animal husbandry take place in China?
- What do these animals provide?

Ⓦ Ⓝ **Farmland in West China and parts of the northeast in North China is mostly pasture land. It is devoted to animal husbandry.** Eighty per cent (80%) of grazing animals are sheep (Figure 3-9). The rest are horses, yaks, and camels. **These animals provide meat, transportation, fiber for cloth, and skins for leather.**

Ⓢ Ⓝ **Many farmers in South China and North China practice animal husbandry as a sideline occupation.** They raise a few pigs, chickens, and ducks near their houses.

C. The Chinese Diet

- What food groups are the basis of the Chinese and American diets?
- What are some of the customs relating to the Chinese and American diets?

The Chinese diet consists mostly of food that is grown or available locally. People in most agrarian countries depend on foods produced in their own locations. **The Chinese diet is based heavily on grains and potatoes** (Figure 3-10). **The grains are rice and wheat.** To this the Chinese add fish, meat, and vegetables. The major source of meat in North China and South China comes from hogs (pigs). In West China it comes from sheep. Additional meat comes from chickens and ducks. Soybeans and peanuts also provide protein. Bean curd, from soybeans, is popular in China and in many Chinese restaurants throughout the world. It is also called "tofu." Milk and dairy products do not play as great a part in the Chinese diet as they do in America.

In America, the diet is based heavily on poultry, meat, and dairy products. Grains and potatoes make up one-fourth of the American foods. Unlike China, more food in America is processed, canned, or frozen, and can be delivered throughout the country.

Chinese people devote more time to buying foods than do American people. Many Chinese shop daily, since few have refrigerators. A common sight in early morning is shoppers buying their foods in the open street markets. Most of the food is sold fresh since it comes directly from the farms. For example, chickens are bought live and killed at home before cooking.

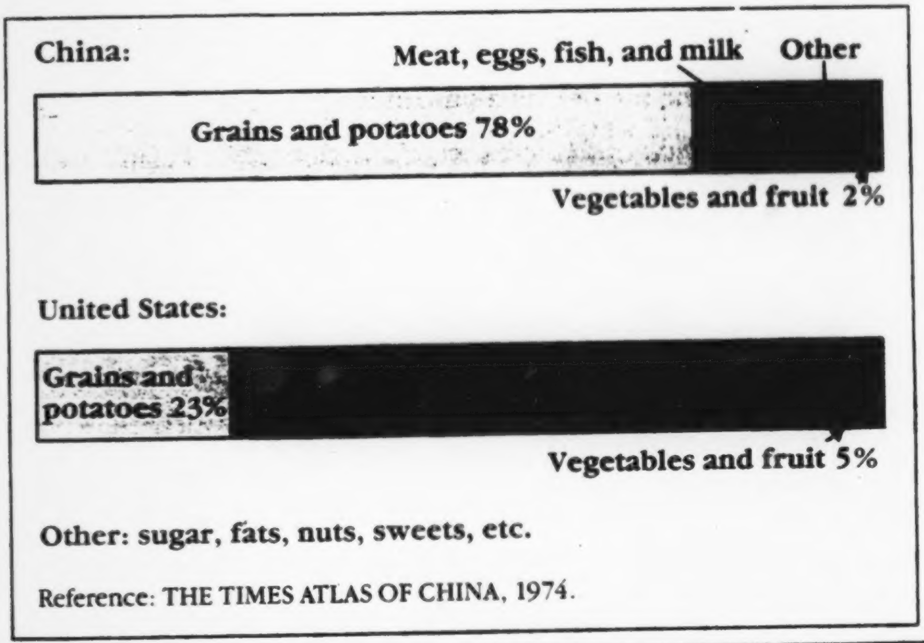


Figure 3-10: Comparison of the average daily diet in China and the United States

Think back to all the regional cuisines described in Chapter 2. In the south, the Cantonese, Shanghai, and Sichuan cuisines have rice as their staple grain. The rice grains are cooked in boiling water and served in individual rice bowls. In the north, the Beijing cuisine has wheat as its basic staple grain. The wheat flour is used to make noodles, breads, cakes, or biscuits. In the north and west, a popular mutton dish is the Mongolian Hot Pot. The pot, an iron dish, is placed in the center of the dining table. Thin strips of mutton, vegetables, and other foods are dunked into a boiling broth in the pot. The strips are dipped into a hot and spicy sauce before being eaten.

There are also regional and ethnic cuisines throughout the United States. Popular ones include Mexican cuisine and Italian cuisine. One difference between the eating habits of the Chinese and Americans is the use of utensils. In China, the people use chopsticks. In the United States, the people use knives, forks, and spoons.

D. Urban Land

- What is the use of China's urban land?
- What is the comparison between the amount of urban land and farmland?

The land on which cities are located has a different use from farmland and forest land. **Many of China's cities are trade and industrial centers.** This urban land is crowded with buildings for houses, businesses, services, and industries. People who live and work in cities produce goods and provide services.

The amount of urban land in a country is usually small compared with the farmland. But many people live in cities. **In fact, *metropolitan areas* are the most densely populated areas in a country.** Refer to figure 3-4 on page 60 to see how many people live in the special cities of China.

There are four major types of manufacturing or industries in China: light industry, heavy industry, metals industry, and oil industry. Until 1949, China's manufacturing output was very small and confined to east coast areas. It consisted mostly of the light industries of textiles and food processing. Since 1949, the central government has made impressive strides in broadening China's industrial base. China's special cities are among its major industrial centers. Compare the industries of the Focus Unit special cities or capitals with one another (Figure 3-11). **Although the industrial concentration is still in the east, new major manufacturing centers are being developed in the west.**

---

metropolitan area
(met' rəpol'ə tən er'ə̄ e) . . *A major city and the densely populated surrounding areas.*

	SOUTH CHINA			NORTH CHINA		WEST CHINA	
	Canton	Shanghai	Chengdu	Beijing	Xi'an	Lhasa	Urumqi
Light Industry							
—cement	●						
— chemicals	●	●		●			
— textiles	●	●		●	●		
— tires	●	●					
[redacted]	[redacted]	[redacted]	[redacted]	[redacted]	[redacted]	[redacted]	[redacted]
[redacted]	[redacted]	[redacted]	[redacted]	[redacted]	[redacted]	[redacted]	[redacted]
Oil Industry							
—oilfields			●				●
— refinery	●		●	●			●
[redacted]	[redacted]	[redacted]	[redacted]	[redacted]	[redacted]	[redacted]	[redacted]

Reference: Goldstein, Sears, Bush, THE PEOPLE'S REPUBLIC OF CHINA: A BASIC HANDBOOK, 1984.

Figure 3-11: China's four major industries by Geographic Regions

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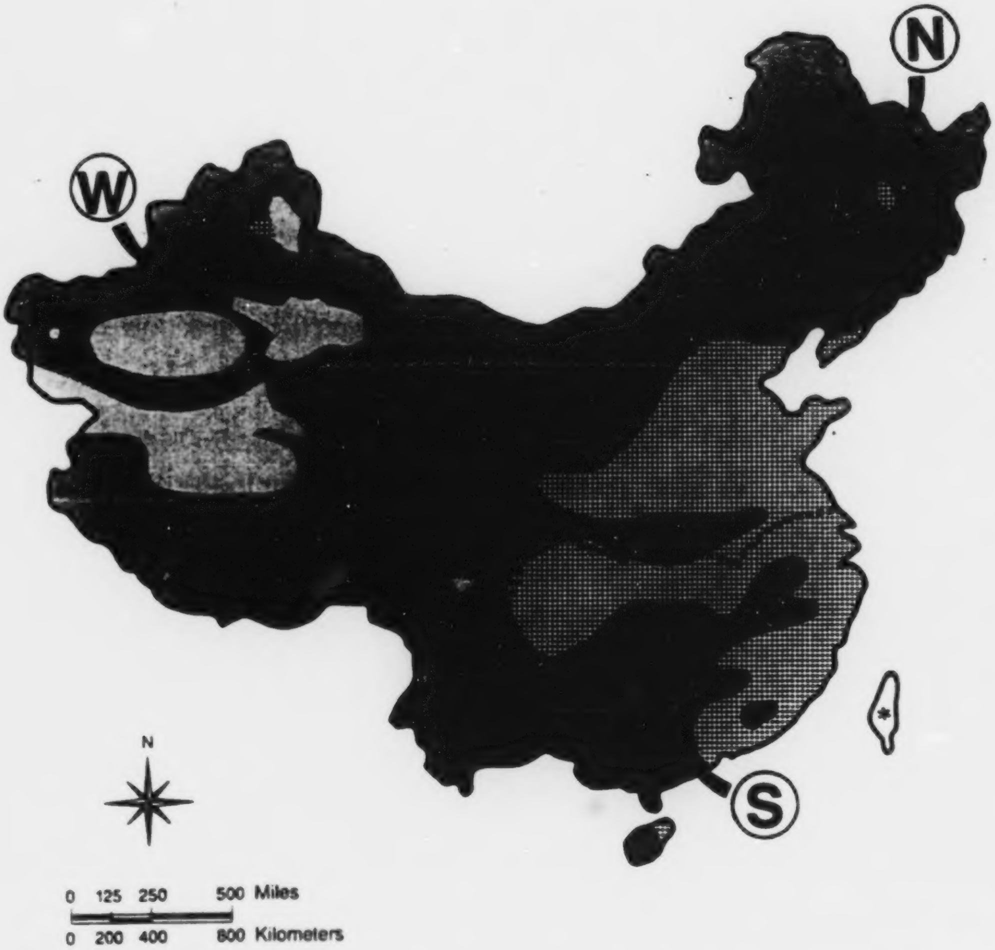
3.4 Geographic Regions and Focus Units

- What are the population density and land use of each major Geographic Region?
- Which Focus Unit special cities or capitals are industrial centers?

Ⓢ **Most of South China is densely or very densely populated** (Figure 3-12). **This region supports many people because of its fertile cropland.** The cropland has a high rice yield (Figure 3-6 on page 63). **The industrial centers include Canton, Chengdu, and Shanghai.**

Ⓝ Ⓢ Ⓝ Ⓢ **Most of North China has population densities similar to those of South China. Like South China, this region has productive cropland.** It produces a high wheat yield (Figure 3-6). North China has more manufacturing industry than South China. **The industrial centers include Beijing and Xi'an.**

Ⓦ **West China is almost the opposite of South China and North China in terms of population densities and land uses. Overall, it is very sparsely populated.** A large amount of land is used for animal husbandry, as in Tibet and Xinjiang (Figure 3-6). **Manufacturing industries are being developed in a number of cities, such as Urumqi and Lhasa.**


W
N
S
N
0 125 250 500 Miles
0 200 400 800 Kilometers

KEY		Persons Square miles	Persons Square kilometers
VERY DENSE	▥	over 500	over 200
DENSE	■	250-500	100-200
SPARSE	■	25-249	10-99
VERY SPARSE	▨	1-24	1-9
UNINHABITED	░	0	0
Information Not Available	*		

Reference: THE TIMES ATLAS OF CHINA, 1974.

Figure 3-12: China's population distribution by Geographic Regions

423

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3.5 Summary

As a geographer, you can now explain the distribution of China's people, land, and products. What you have found out is that land use strongly influences where the Chinese live and how many live there. There are comparisons between how the Chinese and American people are distributed over their territory and how they use their land and how many live there. There are many comparisons between the population densities and land uses in China and the United States.

More people live where land is fertile or is used for industries. Fewer people live where land is infertile or not used for industries. A country's population is unevenly distributed over its territory. This can be stated in terms of population distribution and population density. In this book, five categories of population density are used — very dense, dense, sparse, very sparse, and uninhabited.

China has the largest population of any country in the world—as of mid-1987 the estimate was 1,062,000,000. This is over one-fifth of the world's population. It is more than four times the population of the United States.

In China, almost half the people (47%) live on less than one-sixth (11%) of the land. This territory is in the eastern part of the country. In contrast, four per cent (4%) of the people live on about 50 per cent (50%) of the land in the western and northwestern parts of the country.

The most densely populated area in China stretches along the eastern seaboard from Beijing to Canton. In China, there are very densely populated areas that also spread inland from the east to such cities as Xi'an and Chengdu. China's and America's cities are more densely populated than their rural areas.

China's land use varies over its territory. The land use has four major classifications — cropland, pasture land, forest land, and other land use including cities and industry.

Farmland, made up of cropland and pasture land, is the most important land use for the Chinese people. Most of the cropland is located in eastern China. The major food crops are rice and wheat. Most of the pasture land is located in northeast and west China. This land is used for animal husbandry. The most productive forest land is located in the northern mountains of China. Trees are cut to provide goods such as building materials, fuel, and paper products.

China is a land of farmers. At least 80 per cent (80%) of the Chinese people live in the countryside. In general, land use strongly influences where people live and how many live there. It is difficult to grow enough food for the large Chinese population because the country has very little cropland. Most of the food grown in China is used to feed the Chinese people.

Rice is the most important crop in China. Its high yield feeds millions of Chinese people. More land is used to grow rice than any other crop in China. In the world market, China is the largest producer of rice. Rice is grown mostly in the south. Wheat is the second most important crop in China. Wheat is grown mostly in the north. Growing wheat requires less care and manual labor than growing rice. Farmland in the west is mostly pasture land used for animal husbandry. The animals provide meat, transportation, fiber for cloth, and skins for leather.

The Chinese diet consists mostly of food that is grown or available locally. The Chinese diet is based heavily on grains and potatoes. The grains are rice and wheat. Chinese people devote more time to buying foods than do American people.

Many of China's cities are trade and industrial centers. The amount
◌ of urban land in a country is usually small compared with the farmland.
◌ Cities are the most densely populated areas in a country. The four major
types of manufacturing or industries in China are light industry, heavy
industry, metals industry, and oil industry. Although the industrial concentration is still in the east, new major manufacturing centers are being
located in the west.

Ⓢ Most of South China is densely or very densely populated. This region
supports many people because of its fertile cropland. The cropland has
a high rice yield. The industrial centers include Canton, Chengdu, and
Shanghai.

Ⓝ Most of North China has a population density similar to South China's.
Ⓢ Like South China, this region has productive cropland. It produces a high
Ⓝ wheat yield. North China has more manufacturing industry than South
Ⓢ China. The industrial centers include Beijing and Xi'an.

Ⓦ West China is the opposite of South China and North China in terms
of population density and land use. Overall, it is very sparsely populated.
A great deal of land is used for animal husbandry, as in Xinjiang and
Tibet. Manufacturing industry is being developed in a number of cities,
like Urumqi and Lhasa.

4

地势

Landforms

Table of Contents

Vocabulary and Definitions 80
4.1 Introduction 81
4.2 Topographic Staircase 82
4.3 Major Landforms 85
  A. Background 85
  B. Mountains 85
  C. Plateaus 89
  D. Basins 92
  E. Hills 92
  F. Plains 94
  G. Land Use Comparison Between China and the United States 95
4.4 Landform Regions 97
  A. South China 97
    1. Southeast Lowland Region 97
    2. Yangtze Lowland Region 102
    3. Sichuan Basin Region 103
    4. Yunnan-Guizhou Plateau Region 103
  B. North China 104
    1. North China Plain Region 104
    2. Northeast Plain Region 105
    3. Loess Plateau Region 105
  C. West China 108
    1. Inner Mongolian Plateau Region 108
    2. Xinjiang Region 110
    3. Tibetan Highland Region 112
4.5 Population Distribution 113
4.6 Geographic Regions and Focus Units 115
4.7 Summary 116

Vocabulary and Definitions

1. *erosion (i rō'zhən)*	***The process of wearing away of soil. p. 106.***
2. *irrigation (ir'e gā'shen)*	***Supplying land with water by such artificial means as sprinklers and ditches. p. 91.***
3. *karst (kärst)*	***In China, limestone hills that are narrow and tall. They are common in the Guilin area of Guangxi autonomous region. p. 100.***
4. *loess (lō'is)*	***A wind-carried deposit of fine soil. In China, the soil is yellow and grainy. p. 105.***
5. *pinnacle (pin'ə kəl)*	***A pointed, towering formation often of rock. p. 100.***
6. *reforestation (rē' fôr ə stā'shən)*	***A replanting of trees. p. 96.***
7. *terraced slope (ter'ist slōp)*	***A slope that has been carved into a series of flat platforms or terraces. p. 94.***
8. *topography (tə pog'rə fē)*	***The study of the physical features of a given place such as a country or region. One aspect is landforms. p. 82.***

4.1 Introduction

As a geographer, you need to understand the relationship between landform features and population. **China's landform features influence where the Chinese people live and how many live there.**

Perhaps you've never thought about it, but landform features affect where you live. Think about the landform where you live. Are there mountains, hills, plains? Do you live on a plateau or in a basin? Next, think about why you live on that landform. Can you live on a high barren mountain peak as easily as on a low fertile plain?

In this chapter, you will first find out about China's Lowland, Midland, and Highland. Next, you will read about China's mountains, plateaus, basins, hills, and plains. Third, 10 landform regions are described in detail. Next, you will analyze how China's landform features influence population distribution. Lastly, you will look at China's landforms based on the Geographic Regions and Focus Units.

Throughout this chapter are comparisons between the landforms of China and the United States. Do you know about the Great Basin in the United States? Which country has more mountains devoted to forestry?

The questions at the beginning of each topic are your guideposts. Answer these questions by locating the main information in bold type throughout the chapter. Once you know the answers, you have mastered the basic facts about China's landforms.

4.2 Topographic Staircase

- What are the three steps of China's topographic staircase?
- Where are the three steps of China's topographic staircase located?

Think of China's *topography* as a giant three-step east-west staircase (Figure 4-1). **The bottom step, called Lowland, is in the eastern part of China** (Figure 4-2). It is mostly under 3,300 feet (1 000 m) above sea level. It lies on the east coast near the Pacific Ocean. **The middle step, called Midland, extends through central and northwest China.** It is 3,300–10,000 feet (1 000–3 000 m) in elevation. **The top step, called Highland, rises in the southwestern part of the country.** It is over 10,000 feet (3 000 m) in elevation. In other words, **China's topography steps up from the eastern coastline to the western mountains.**

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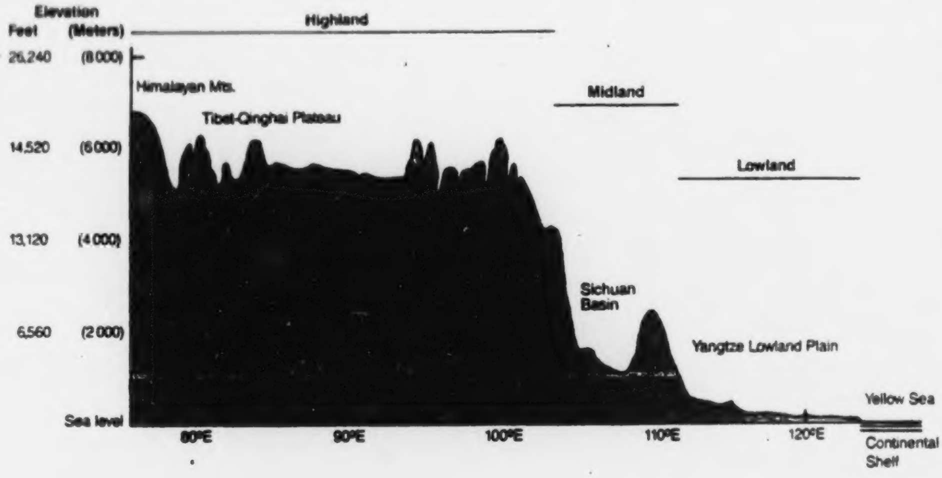
topography (tə pog′rə fē) . . . . *The study of the physical features of a given place such as a country or region. One aspect is landforms.*



Reference: China Handbook Series, GEOGRAPHY, 1983.

Figure 4-1: Cross section of China's topographic staircase at 34°N latitude

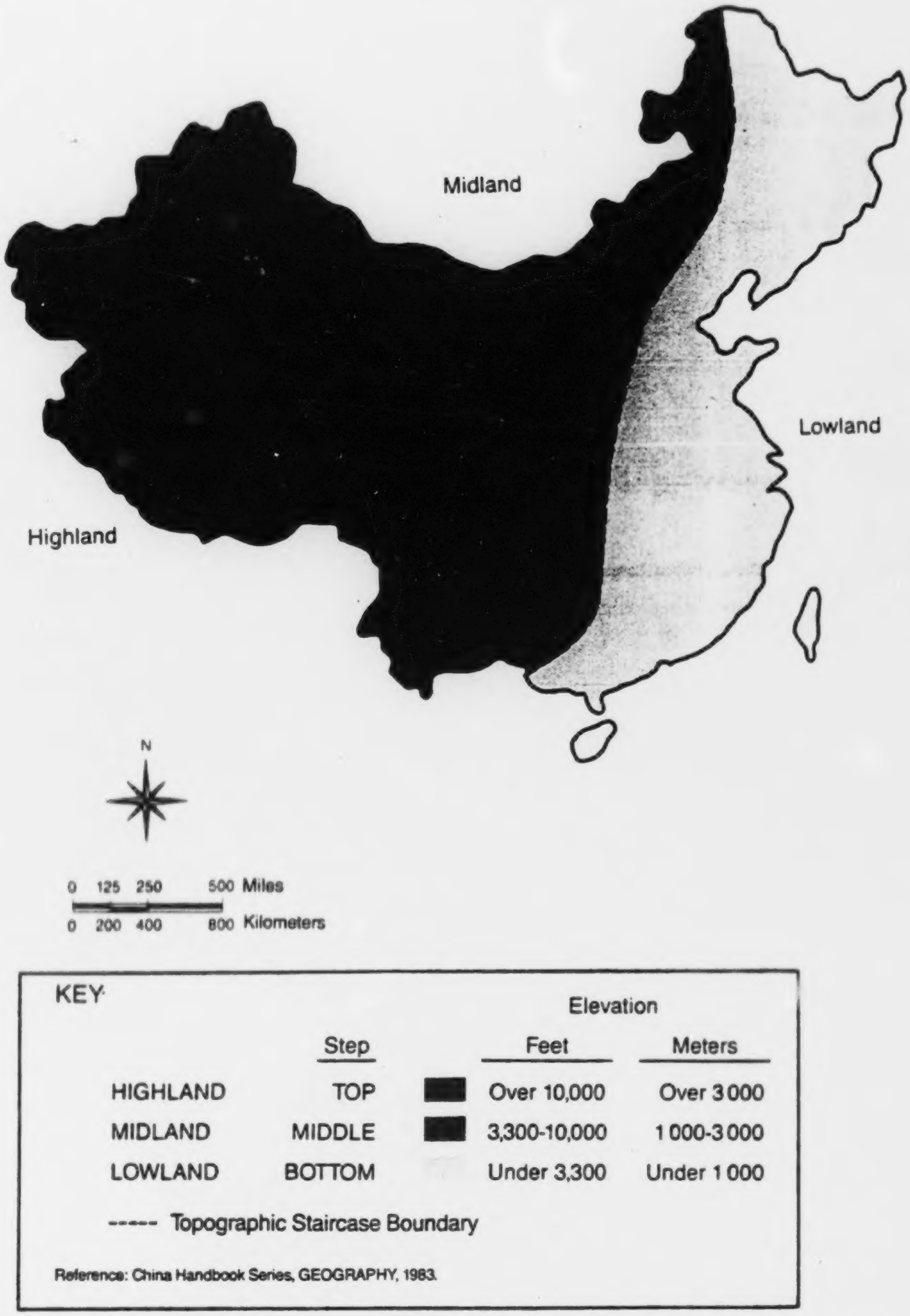

Midland
Lowland
Highland
N
0 125 250 500 Miles
0 200 400 800 Kilometers
KEY
Elevation
Step
Feet
Meters
HIGHLAND TOP ■ Over 10,000 Over 3 000
MIDLAND MIDDLE ■ 3,300-10,000 1 000-3 000
LOWLAND BOTTOM □ Under 3,300 Under 1 000
----- Topographic Staircase Boundary
Reference: China Handbook Series, GEOGRAPHY, 1983.

Figure 4-2: China's topographic staircase

4.3 Major Landforms

A. Background

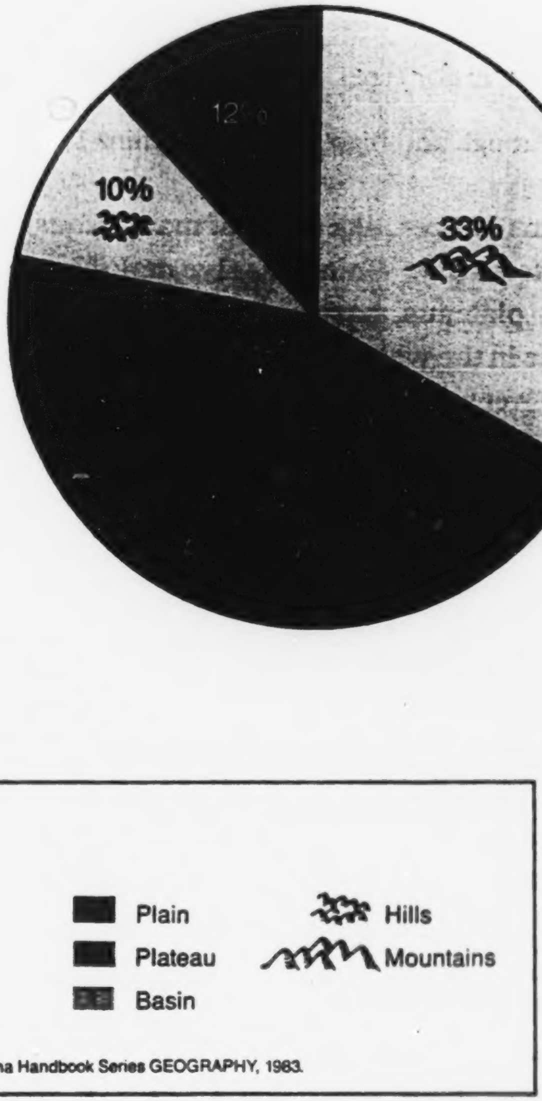
- What are the five major types of landforms in China?
- Where are the rough and high surfaces of China located?

China's landform features, like those of many other countries, are varied over its territory. China has five major types of landforms: mountains, plateaus, basins, hills, and plains. Most of China's land surface in the western and central parts is rough and high in elevation. Over two-thirds (69%) of China's territory is covered with mountains, plateaus, and hills (Figure 4-3).

B. Mountains

- Where are China's mountains located?
- What are the names of China's major mountain ranges?
- What is the direction of China's mountain ranges?
- What is the land use of China's mountains?

China has many mountain ranges. In this book, high mountains are those with an elevation over 3,000 feet (900 m). **The high mountains are in the Midland and Highland** (Figure 4-4). **Those described in this book are the Greater Hinggan, Himalayan, Kunlun, Qinling and Tianshan Mountains.** One of the highest mountain ranges in China is the Tianshan Mountains in Xinjiang (Figure 4-5).



Reference: China Handbook Series GEOGRAPHY, 1983.

Figure 4-3: China's major landforms

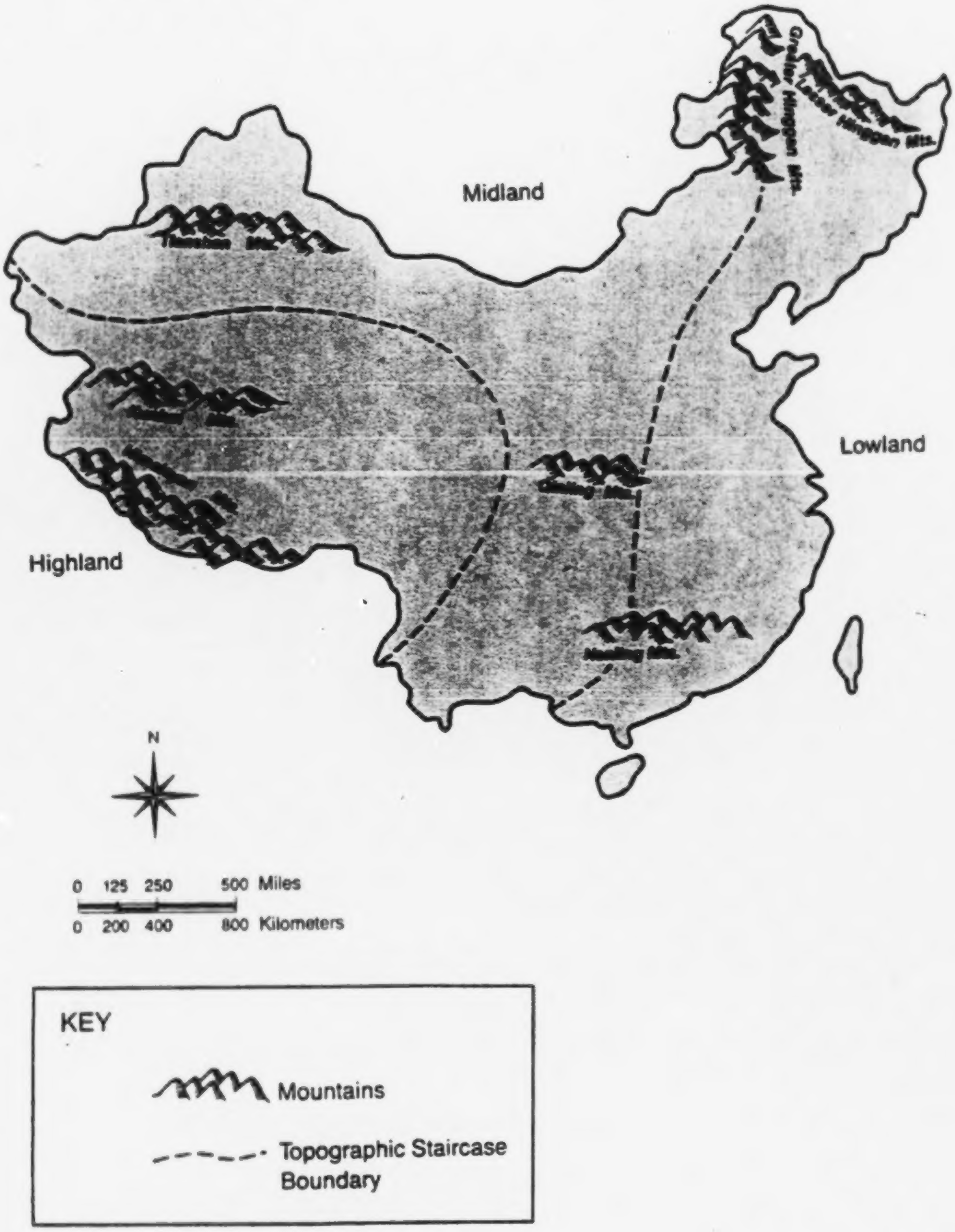

Greater Hinggan Mts.
Lesser Hinggan Mts.
Midland
Tianshan Mts.
Lowland
Highland
N
0 125 250 500 Miles
0 200 400 800 Kilometers
KEY
Mountains
Topographic Staircase Boundary

Figure 4-4: China's major mountains by topographic staircase

Figure 4-5: Sheep grazing on grasslands, Tianshan Mountain, Xinjiang, China

The low mountains are in the Lowland. Their elevations are under 3,300 feet (1 000 m). **The two described in this book are the Lesser Hinggan and the Nanling Mountains.**

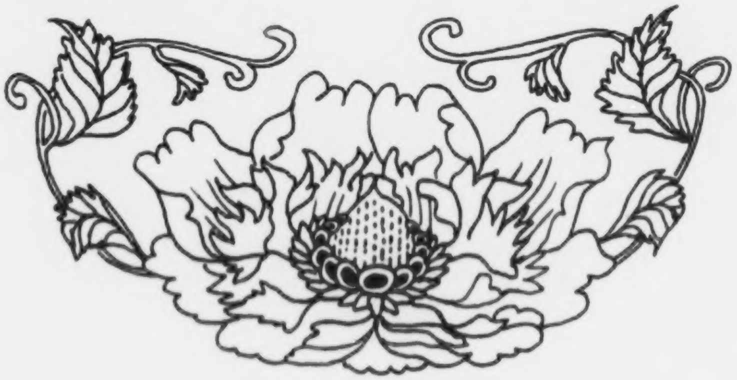
China's mountain ranges tend to run east-west. The exception is the Greater Hinggan range. It runs north-south.

China's mountains are used for cropland, pasture land, and forest land. There can be different land uses on the same mountain. **In general, the higher the elevation and the rougher the surface of a landform, the more difficult is the farming.** One section of the Himalayan Mountain range demonstrates different land use. In the lower part are broadleaf forests and scattered areas of cropland. Going up the mountain, there are needleleaf forests. Next comes an area of brush. Above the brush area are meadows that may support some livestock. The top of the Himalayas is covered with snow year-round.

C. Plateaus

- Where are China's plateaus located?
- What are the names of China's major plateaus?
- What is the land use of China's plateaus?

China's major plateaus are located in the Midland and Highland (Figure 4-6). **The four major plateaus are the Inner Mongolian, the Loess, the Tibet-Qinghai, and the Yunnan-Guizhou Plateaus.** Each plateau has its own characteristics. For example, the Tibet-Qinghai Plateau is covered with many mountain peaks that are snow-capped year-round. In contrast, the Yunnan-Guizhou Plateau is much warmer and more humid year-round.



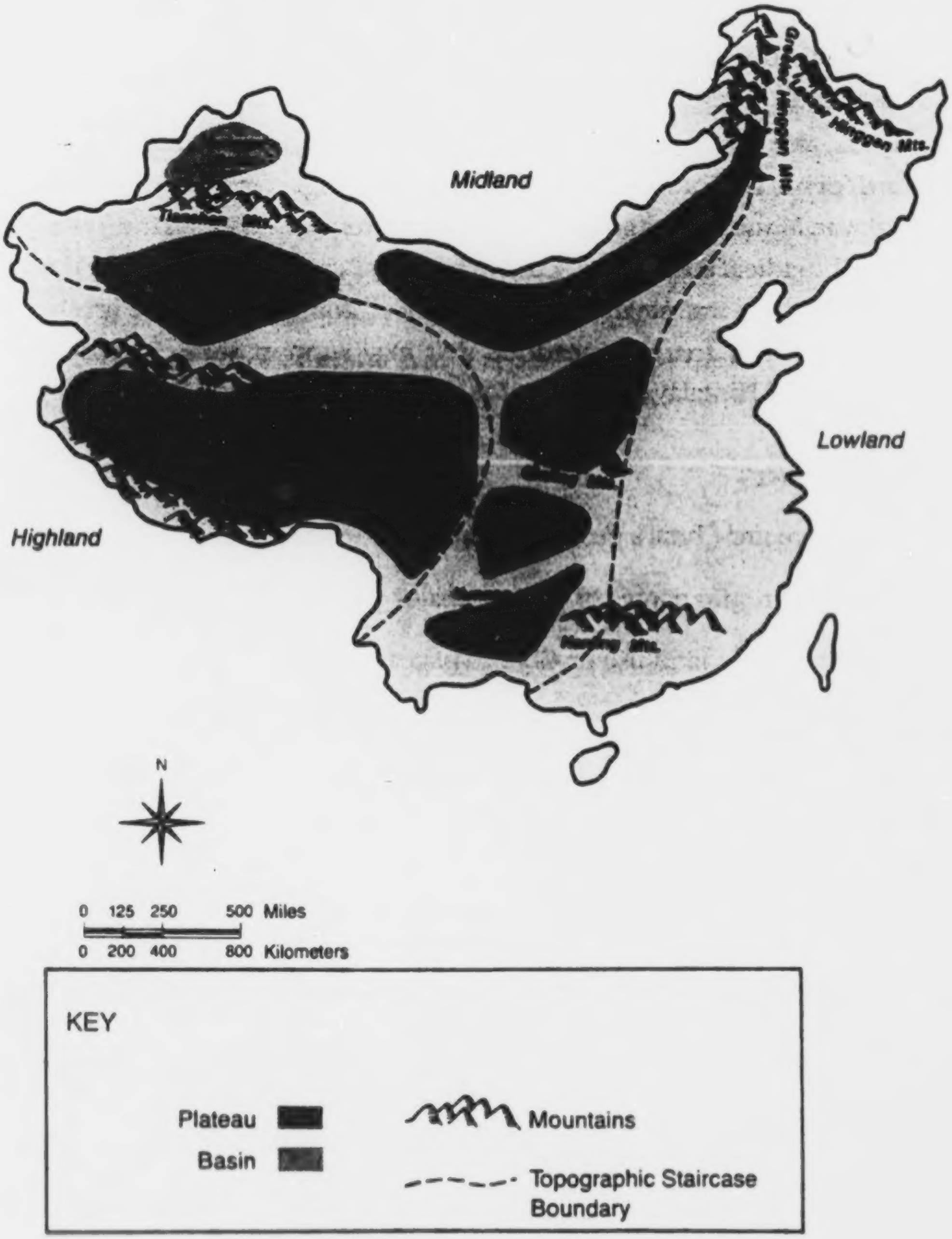

Greater Hinggan Mts.
Lesser Hinggan Mts.
Tianshan Mts.
Midland
Lowland
Highland
Nanling Mts.
N
0 125 250 500 Miles
0 200 400 800 Kilometers
KEY
Plateau
Basin
Mountains
Topographic Staircase Boundary

Figure 4-6: China's major mountains, plateaus, and basins by topographic staircase

China's plateaus support two major types of land use, cropland and pasture land. Cropland produces high yields where there is fertile soil, ample water, and warm temperatures. Most of the water comes from rain, but certain places such as springs, wells, and rivers provide water for *irrigation.* Pasture land supports animal husbandry. **In fact, China's plateaus are the leading stock raising areas of the country** (Figure 3-9 on page 69).

2. irrigation (ir'e gā'shen) . . . . Supplying land with water by such artificial means as sprinklers and ditches.

D. Basins

- Where are China's basins located?
- What are the names of China's major basins?
- What is the land use of China's basins?

China's three major basins are in the Midland (Figure 4-6). **They are the Sichuan, the Junggar, and the Tarim Basins.** They have different characteristics. For example, the Sichuan Basin is green year-round, whereas the other two basins are mostly desert.

Parts of the basins are used for cropland and pasture land. The Sichuan Basin is a major farming area. The Junggar Basin includes pasture land. The Tarim Basin has cropland in the oases.

E. Hills

- Where are China's hills located?
- What are the names of the hills described in this book?
- What is the land use of China's hills?

Hills are found in most parts of China. They are on all three steps of the topographic staircase. Many hills are located in eastern China. **The hills described in this book are called the southeast hills** (Figure 4-7). They are north of the Nanling Mountains.

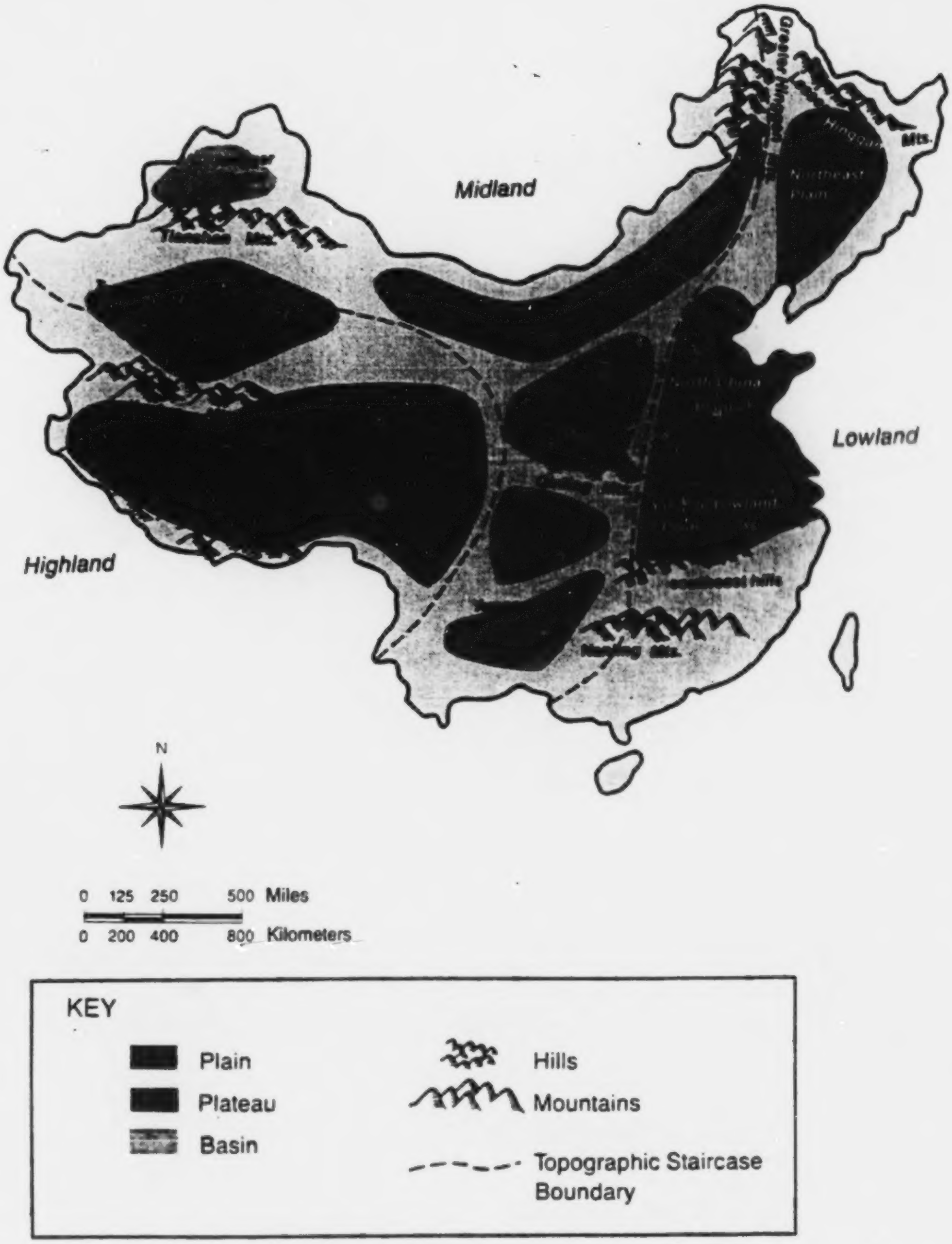

Greater Hinggan
Hinggan Mts.
Northeast Plain
Midland
Tianshan Mts.
North China Plain
Lowland
Highland
Nanling Mts.
hills
N
0 125 250 500 Miles
0 200 400 800 Kilometers
KEY
Plain
Plateau
Basin
Hills
Mountains
Topographic Staircase Boundary

Figure 4-7: China's major landforms by topographic staircase

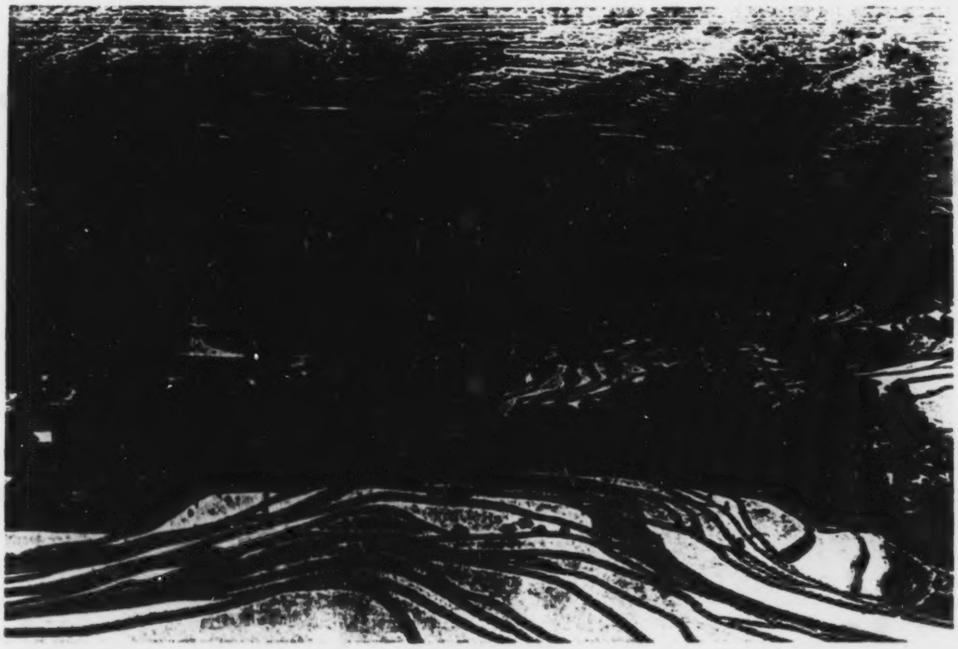


Figure 4-8: Flooded rice fields on terraced hillsides, Ailao Mountain, Yunnan, China

China's southeast hills are heavily farmed in their valleys and on some of their slopes. Their areas have warm temperatures and ample water from rainfall, rivers, and wells. The Chinese carve terraces into the hills (Figure 4-8). This increases the amount of cropland. These *terraced slopes* produce rice and other crops such as tea, peanuts, and tangerines.

F. Plains

- Where are China's plains located?
- What are the names of China's plains?
- What is the land use of China's plains?

---

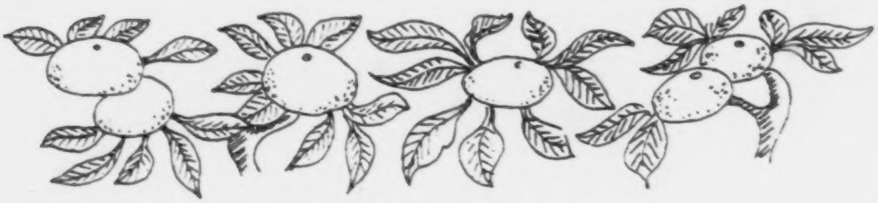
terraced slope (ter'ist slōp) . . . . *A slope that has been carved into a series of flat platforms or terraces.*

Most of China's plains lie in the Lowland (Figure 4-7). **The three major plains are the Northeast, the North China, and the Yangtze Lowland Plains.** These three plains all have river valleys. A smaller plains area is along the Xi-Pearl River in the south.

China's plains, like plains in many countries, produce more crops than other types of landforms. The gentle terrain is combined with fertile soil, ample water, and warm temperatures for much of the year. In China, these natural factors are combined with the human factors of intensive manual labor, irrigation, and fertilization. The fertilizers come mostly from river sediment and animal and human wastes. Chemical fertilizers are being used more and more.

G. Land Use Comparison Between China and the United States

There are similarities between the land uses of China's and the United States' landforms. In both countries, the most productive landform is the plain. With the good conditions mentioned above, the plains of the United States have become major world producers of wheat and corn. Especially important are the Midwest Central Plains. In fact, so much is produced that the United States is the leader in grain exports worldwide, and has, at times, cut back on the amount of land that is farmed.



There are two major differences between the landform uses of China and the United States. First, the only major American basin, the Great Basin, is a desert and not very productive. It covers part of Nevada and Utah. Second is the amount of forestry. The United States has many more acres of forest. The American northwest is the most important forest region. China has less forest land than the United States. Since 1949, the central government has instituted a program of *reforestation*. The Chinese people have been planting trees by the million in many areas. Now, once bare hills and mountains are covered with young trees.

---

reforestation (rē' fôr ə stā'shən) . . . A replanting of trees.

4.4 Landform Regions

To make it easier to remember information about China's landforms, this book divides China into 10 landform regions (Figure 4-9). **Each landform region has its own features.** They are arranged by Geographic Regions.

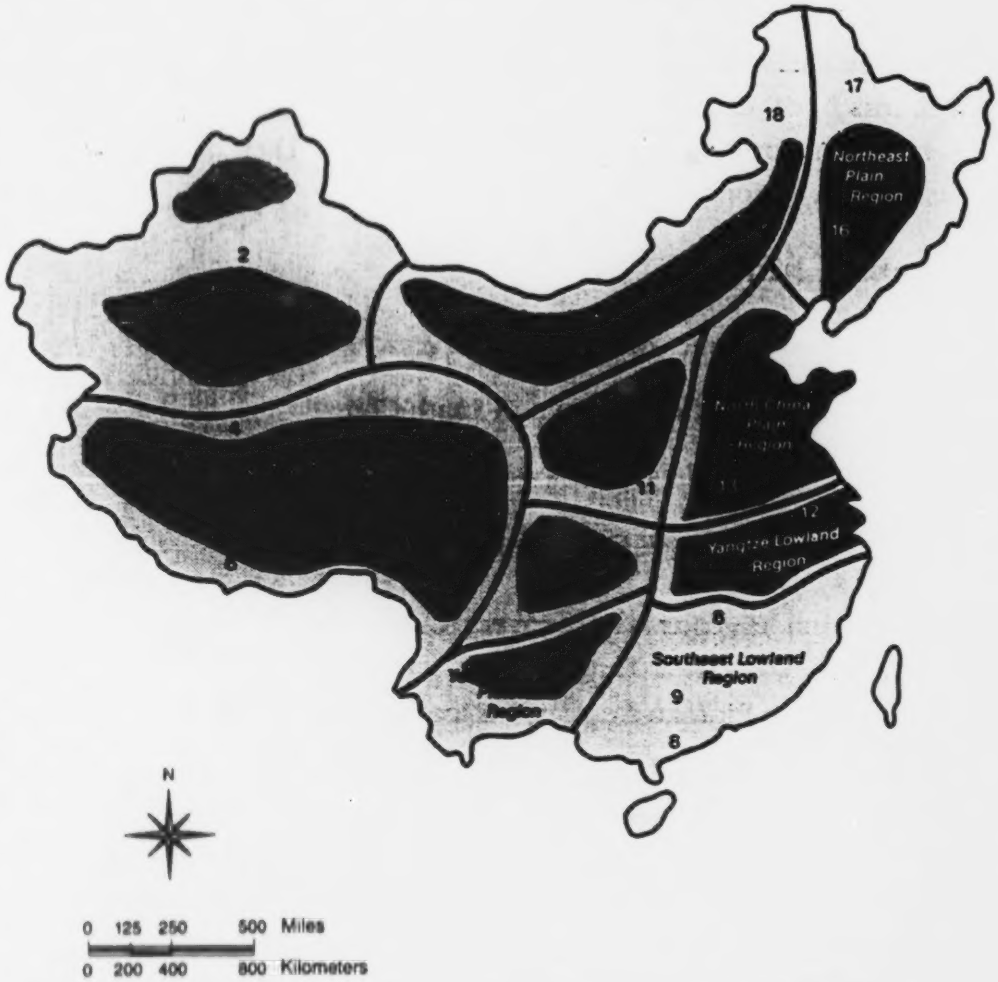
A. South China

- What are the names of the landform regions in South China?
- What is the major crop grown in South China?
- What is the main landform feature of each region?
- What major industrial cities are in each region?

South China has four landform regions (Figure 4-10). **They are the Southeast Lowland, Yangtze Lowland, Sichuan Basin, and Yunnan-Guizhou Plateau Regions. Rice is the major crop grown in South China.** Ⓢ

1. Southeast Lowland Region Ⓢ

The Southeast Lowland Region consists of fertile valleys separated by hills and low mountains. This region is noted for its hilliness. This hilliness is represented on the maps by the southeast hills. Also in this region are the Nanling Mountains. These low mountains form a natural east-west barrier between the Guangxi-Guangdong border and the Hunan-Jiangxi border.


2
4
6
18
17
Northeast Plain Region
16
North China Plain Region
13
11
12
Yangtze Lowland Region
8
Southeast Lowland Region
9
8
Region
N
0 125 250 500 Miles
0 200 400 800 Kilometers

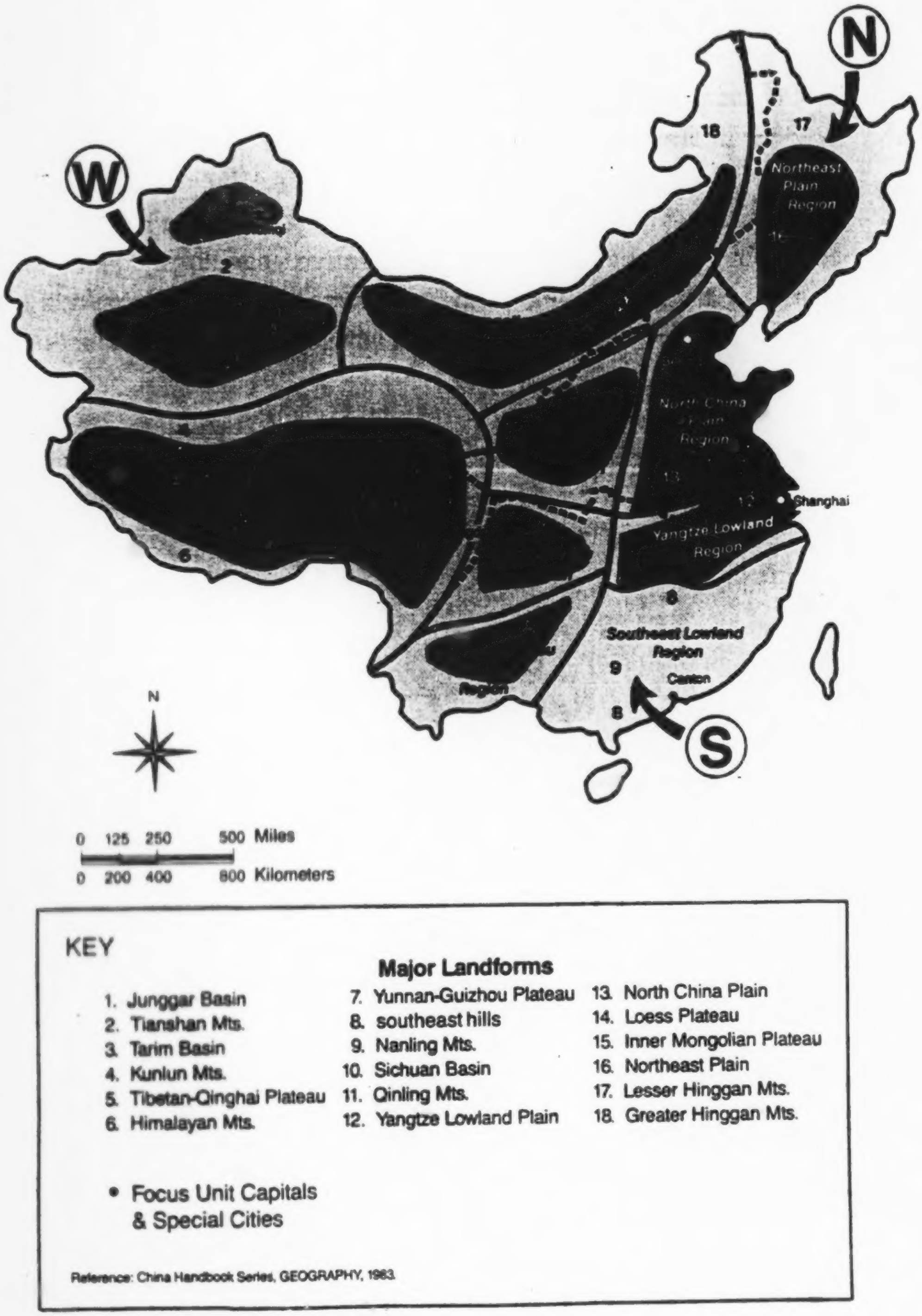
KEY

Major Landforms

1. Junggar Basin
2. Tianshan Mts.
3. Tarim Basin
4. Kunlun Mts.
5. Tibetan-Qinghai Plateau
6. Himalayan Mts.
7. Yunnan-Guizhou Plateau
8. southeast hills
9. Nanling Mts.
10. Sichuan Basin
11. Qinling Mts.
12. Yangtze Lowland Plain
13. North China Plain
14. Loess Plateau
15. Inner Mongolian Plateau
16. Northeast Plain
17. Lesser Hinggan Mts.
18. Greater Hinggan Mts.

Reference: China Handbook Series, GEOGRAPHY, 1983.

Figure 4-9: China's landform regions


N
W
18
17
Northeast Plain Region
2
North China Plain Region
13
12
Shanghai
Yangtze Lowland Region
6
8
Southeast Lowland Region
9
Canton
8
Region
S
N
0 125 250 500 Miles
0 200 400 800 Kilometers
KEY
Major Landforms
1. Junggar Basin
2. Tianshan Mts.
3. Tarim Basin
4. Kunlun Mts.
5. Tibetan-Qinghai Plateau
6. Himalayan Mts.
7. Yunnan-Guizhou Plateau
8. southeast hills
9. Nanling Mts.
10. Sichuan Basin
11. Qinling Mts.
12. Yangtze Lowland Plain
13. North China Plain
14. Loess Plateau
15. Inner Mongolian Plateau
16. Northeast Plain
17. Lesser Hinggan Mts.
18. Greater Hinggan Mts.
• Focus Unit Capitals & Special Cities

Reference: China Handbook Series, GEOGRAPHY, 1983.

Figure 4-10: China's landform regions by Geographic Regions

In this region, there are many scenic attractions. Among the most notable are unusual, steep-sided hills in Guangxi autonomous region. Such hills occur in the vicinity of the city of Guilin. They are ***karst*** hills and rock ***pinnacles*** that seem to have been thrust out of the plains along the Li River (Figure 4-11). These landform features have inspired awe for centuries. Chinese artists have tried to recreate their images in paintings and poetry. Other attractions are fishing villages between coastal mountains and the sea.

The Southeast Lowland Region has productive cropland. The southernmost part of this region produces tropical products such as bananas and pineapples. **The major industrial city in this region is Canton.**

---

karst (kärst)	*In China, limestone hills that are narrow and tall. They are common in the Guilin area of Guangxi autonomous region.*
pinnacle (pin'ə kəl)	*A pointed, towering formation often of rock.*

Figure 4-11: Karst hills along Li River, Guilin, Guangxi, China

Ⓢ 2. Yangtze Lowland Region

The Yangtze Lowland Region is a plain named after the river that winds through it. In addition to the great expanse of flat land, there are also mountains, hills, and hillocks. This region is criss-crossed by rivers, streams, and canals, and dotted with lakes and ponds (Figure 4-12).

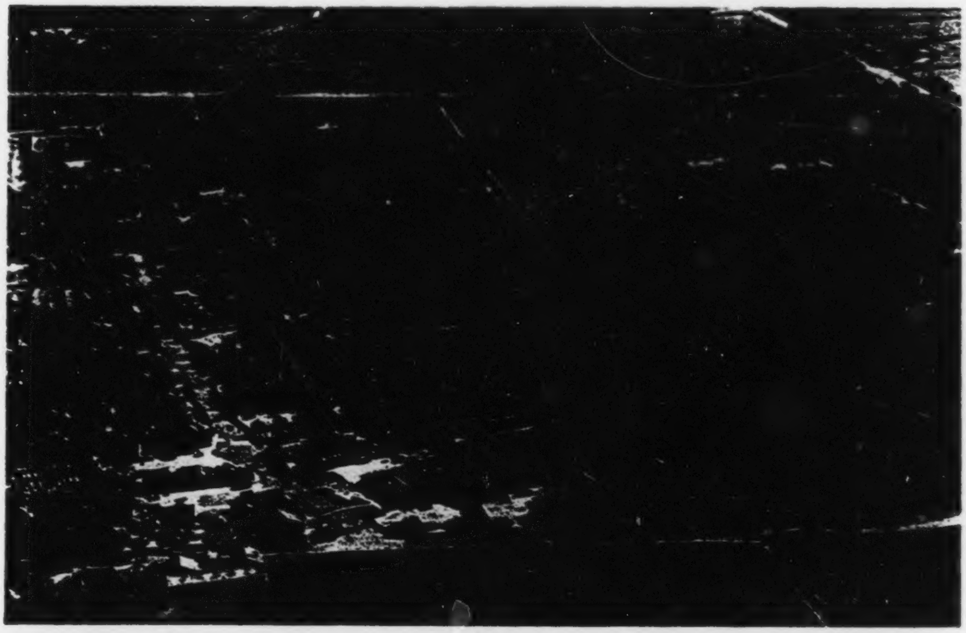


Figure 4-12: Cropland on the Yangtze Lowland Plain, suburb of Shanghai, China

This region is called "the land of rice and fish." Other than miles of rice paddies and thousands of fish ponds, there are wheat and cotton fields, and mulberry orchards. Silkworms eat the mulberry leaves before they spin their cocoons. Sericulture, the making of silk, was highly developed early in China and is an old and exacting industry.

Bamboo forests and tea terraces cover parts of Zhejiang province. **Four major industrial cities located in this region are Shanghai, Hangzhou (in Zhejiang province), Nanjing (in Jiangsu province), and Wuhan (in Hubei province).**

3. Sichuan Basin Region Ⓢ

The Sichuan Basin Region consists of the Sichuan Basin and surrounding high mountains (Figure 3-7 on page 65). In this basin are scattered low mountains, hills, and hillocks separated by plains. In places the plains are quite large, like the Chengdu Plain in the western corner of the basin.

The Sichuan Basin is also called "The Red Basin" or "The Purple Basin." Its sandstone hills and hillocks are reddish-purple. The contrast of the green crops and trees against the reddish-purple soil is a spectacular sight.

The Sichuan Basin Region is one of China's greatest crop producing areas because of the ideal conditions to grow crops. Sugar cane, tangerines, tea, and silk are produced in addition to rice. **The major industrial cities in this region are Chengdu and Chongqing, both in Sichuan province.**

4. Yunnan-Guizhou Plateau Region Ⓢ

The Yunnan-Guizhou Plateau Region is dominated by the rugged Yunnan-Guizhou Plateau. On this plateau are mountains, canyons, hills, lakes, valleys, small basins, and waterfalls (Figure 4-8 on page 94). In places, limestone mountains create spectacular scenery. Some rock pinnacles reach 600 feet (200 m) above the valleys.

In this region, some parts of the plateau have gently rolling terrain good for agriculture. There is also irrigated grain farming. **The major industrial city in this region is Kunming in Yunnan province.**

B. North China

- What are the names of the landform regions in North China?
- What is the main crop grown in North China?
- What are the main landform features of each region?
- What major industrial cities are in each region?

Ⓝ **North China has three landform regions. They are the North China Plain, Northeast Plain, and Loess Plateau Regions** (Figure 4-10 on page 99). **Wheat is the major crop grown in North China.**

Ⓝ 1. North China Plain Region

This region is named after the North China Plain. Some of the flattest land in China is found here. A common sight is tractors and machines harvesting the wheat (Figure 3-8 on page 67).

The North China Plain produces the crops needed to feed the millions of Chinese people living on this plain. It is one of the earliest cultivated areas in China. Like Sichuan, this region is one of China's most productive grain growing areas. Also, it is one of the world's most productive grain growing areas. **Beijing and Tianjin, major industrial cities, are located on the northern edge of the North China Plain.**

2. Northeast Plain Region Ⓝ

The Northeast Plain Region consists of the Northeast Plain and the Lesser Hinggan Mountains. The plain has rolling or fairly flat land, and the black- and brown-colored soils are fertile. The Lesser Hinggan Mountains are covered with thick forests. The trees include Korean pines and spruce. Many fur-bearing animals, such as the Northeast China tigers, sables, otters, and silka deer live in these forests.

The warm growing season is short in this northern location. Therefore, only one crop is grown on any field each year. The crops grown include wheat, corn, and soybeans. **The major industrial cities are Shenyang (in Liaoning province), Changchun (in Jilin province), and Harbin (in Heilongjiang province).**

3. Loess Plateau Region Ⓝ

The Loess Plateau Region is made up of the Loess Plateau and the Qinling Mountains. This region is named after a special type of fertile soil called *"loess."* Much of the Loess Plateau is made up of layers of loess soil averaging 300 feet (100 m) deep. In western Gansu, it may be as deep as 600 feet (200 m). The Qinling Mountains are rugged mountains that make up a natural dividing line between North and South China. Ⓝ Ⓢ In the next two chapters, the Qinling Mountains are described in more detail.

---

loess (lō'is) . . . . A wind-carried deposit of fine soil. In China, the soil is yellow and grainy.

The loess soil has played a major part in this region for centuries. It has been carried by the winds from the northern deserts. The soil particles have the ability to create steep, and in some places, cliff-like slopes. The loess soil is grainy. Frequent summer rainstorms can cause serious soil *erosion* where there is sparse vegetation. In the outer areas of the plateau, rainwater has carved so many gullies into the land that the landscape looks hilly. In the center of the plateau, the land surface is fairly level over large areas.

The loess is so deep that many cave houses have been dug into it. These dwellings can be quite comfortable, since the loess retains heat in the winter and coolness in the summer.

---

erosion (i rō'zhən) . . . . *The process of wearing away of soil.*

Hardy crops, such as wheat, can grow well here with enough rainfall or irrigation (Figure 4-13). Terracing has been going on for centuries. An interesting sight is the crops growing on top of the cave houses. **The major industrial city in this region is Xi'an in Shaanxi province.**

Figure 4-13: Farmers sowing cotton on Loess Plateau, Jianjiazhuang, Shanxi, China

C. West China

- What are the names of the landform regions of West China?
- What is the major land use in West China?
- What are the main landform features of each region?
- What major industrial cities are in each region?

Ⓦ **West China has three landform regions. They are the Inner Mongolian Plateau, Xinjiang, and Tibetan Highland Regions** (Figure 4-10 on page 99). **The land use in these regions consists mostly of animal husbandry. Where crop farming occurs, it is mostly in the valleys of Tibet, in the scattered oases on irrigated tracts of land in Xinjiang and in southern areas of Inner Mongolia.** Ⓝ **Like North China, the major grain grown in this region is wheat.**

Ⓦ 1. Inner Mongolian Plateau Region

The Inner Mongolian Plateau Region consists of the Inner Mongolian Plateau and the Greater Hinggan Mountains. Ⓝ The plateau stretches across North China from Heilongjiang to Gansu provinces. Sixty per cent (60%) of this region is flat and rolling grassland. The grass is shorter and sparser in the western part than in the eastern part. The southern edge is cropland. West of the grasslands are shallow basins with deserts. The deserts are covered with drifting sand dunes, salt lakes, and salt marshes. The Greater Hinggan Mountain range is covered with forests including larch and white birch trees.

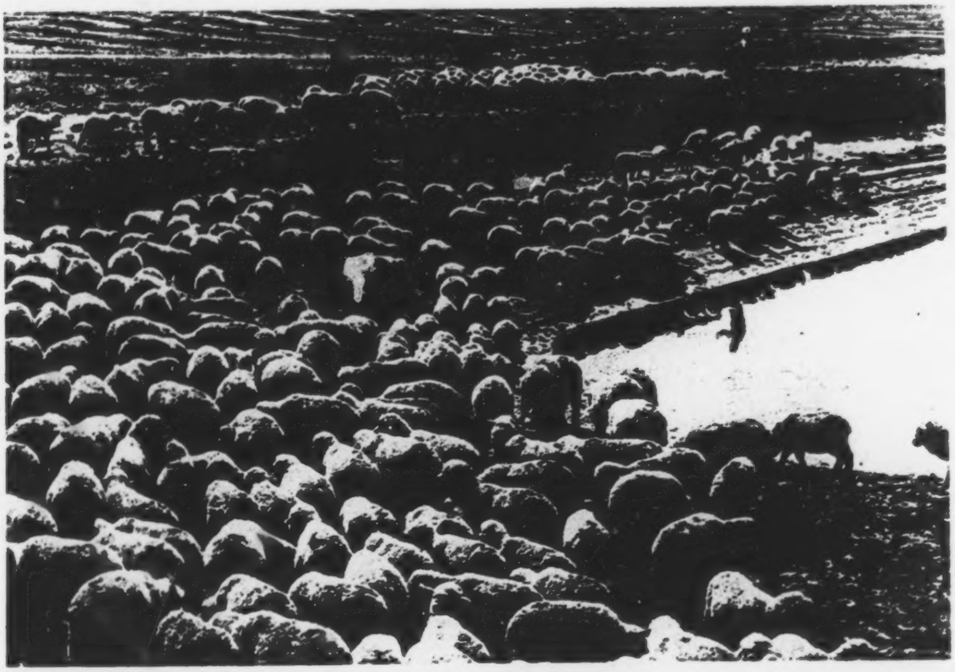


Figure 4-14: Herders with their sheep on a livestock farm, Inner Mongolia, China

The plateau's land is used for pasture land with some cropland and forest land. The grassland of the eastern part is famous for fine breeds of Sanho horses used for riding and harnessing. In fact, Inner Mongolia is China's leading livestock farming area (Figure 4-14). The grassland in the western part supports sheep and camels (Figure 3-9 on page 69). The southern edge is dotted with irrigated wheat fields. There is little land use in the desert. The Greater Hinggan Mountain range is the country's leading natural forest area. **The major industrial city is Hohhot, capital of Inner Mongolia.**

Ⓦ

2. Xinjiang Region

The Xinjiang Region consists of the Tarim and Junggar Basins separated by the Tianshan Mountains. This region is mostly desert (Figure 4-15). In fact, Xinjiang's deserts make up 60 per cent (60%) of China's total desert territory. The centers of the large basins in this region are deserts. The deserts are dotted with salt lakes, marshes, and spots where grass grows temporarily for a few weeks or months after infrequent rainfall. Circling the deserts are rocky foothills. Surrounding the foothills are mountains.

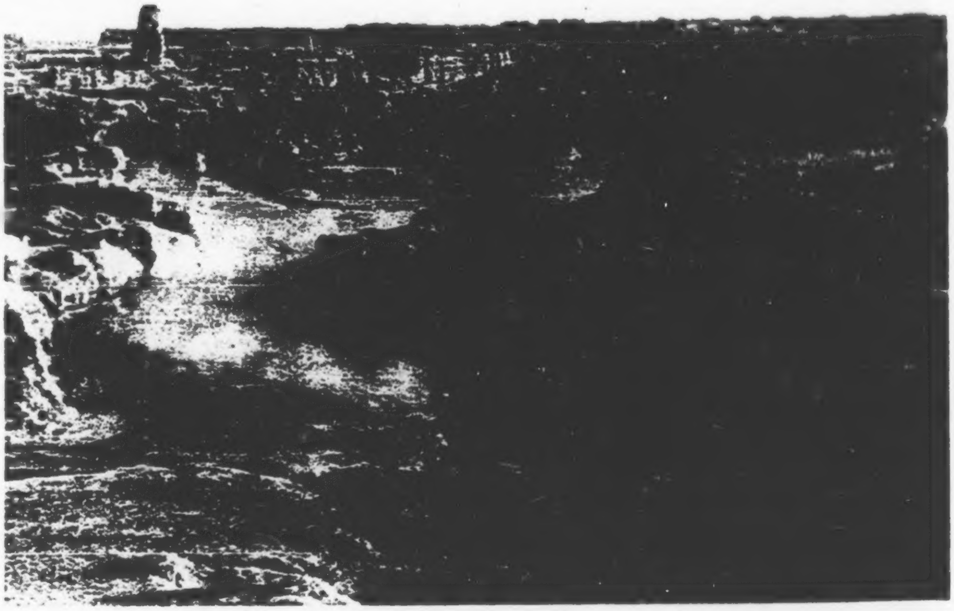


Figure 4-15: Travelers passing through the remains of an abandoned 14th century city in the desert, Gaochang, Xinjiang, China

The Tarim Basin is China's largest basin. It covers 530,000 square miles (1 373 000 sq km). It is shaped like an irregular diamond. In the center is the Taklamakan Desert. It is covered with drifting sand dunes (85%) and scattered salt lakes. It is China's largest desert 126,000 square miles (327 000 sq km). To the north are the Tianshan Mountains and to the south are the Kunlun Mountains.

The Junggar Basin is shaped like an irregular triangle. The center is a desert. Like the desert of the Tarim Basin, there are sand dunes and salt lakes. Urumqi is located on the basin's southern edge.

The Tianshan Mountains are covered with forests and grasslands (Figure 4-5 on page 88). Spruce forests grow on parts of the mountain's northern slopes. These high, rugged mountains are hard to cross, unless traveled through one of two major passes. The land in this region is not very useful. Small amounts of land are used as cropland, pasture land, and forest land.

Since both basins are mostly desert, crop farming depends on stream and well water and on irrigation canals in the oases. Pears, apples, wheat, corn, and cotton are among the crops grown. The oases are scattered around the edges of the deserts. In Xinjiang, sheep graze on the grass in the foothills of the surrounding mountains. These sheep are noted for their fine wool. Due to their large size, they provide a lot of mutton. Forests grow on the middle elevations of the mountains. Antelopes, wild horses, and camels roam Xinjiang.

The Junggar Basin is the most developed area in Xinjiang. **In this region, Urumqi is becoming an industrial city.**

3. Tibetan Highland Region

The Tibetan Highland Region is made up of the Tibet-Qinghai Plateau and two high mountain ranges. It is bordered on its north by the Kunlun Mountains and on its south by the Himalayan Mountains.

The Tibet-Qinghai Plateau is the largest and highest plateau in the world, between 13,130 and 16,400 feet (4 000 and 5 000 m). This is why the Tibet-Qinghai Plateau is often called "the roof of the world." Many think of this plateau as the most remote area on earth. Its territory includes all of Tibet and Qinghai, and parts of western Sichuan and southwest Gansu. The Tibet-Qinghai Plateau's rough surface is cut deeply by river valleys.

The Himalayan and Kunlun mountain ranges are two of the highest in China. The Himalayan Mountains are the highest mountains in the world. They are a series of parallel ranges, stretching along the southern border of Tibet. "Himalayan" means "abode of snow" in Tibetan. Mountain climbers come from all over the world to scale the highest peak, Mount Everest. Mt. Everest is a little over 29,000 feet (8 840 m) high. The Kunlun Mountains, on the northern border of Tibet, are scenic with snowcapped peaks.

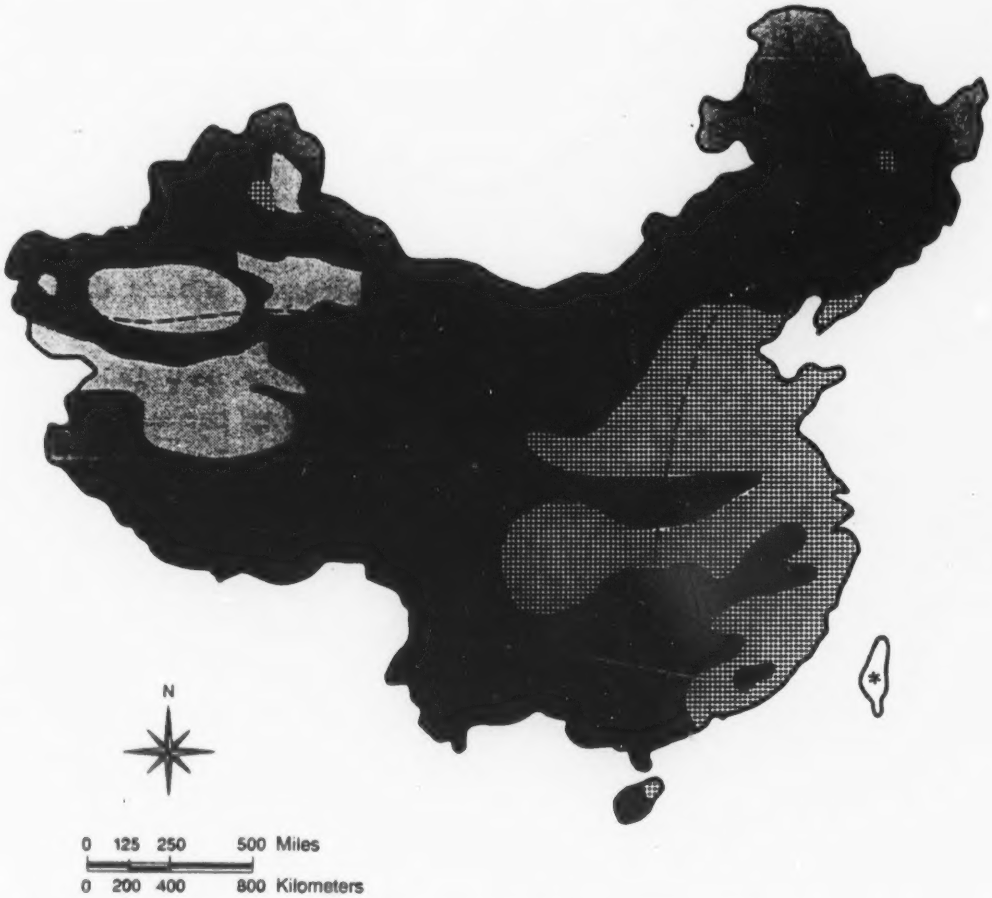
The Tibetan Highland Region supports scattered pasture land and cropland. On the Tibetan-Qinghai Plateau there are some valleys, lakesides and gentle slopes, that support some animal husbandry. The Chinese people raise sheep, yaks, and horses. The Tibetan yaks are a major means of transportation. They are noted for their adaptability to cold climates and their stamina. The southern part of this region supports more crop farming than the northern part. The farmers in the valleys raise crops such as barley, rye, and peas. Some of the water needed for farming comes from the melting snows of the surrounding mountains. **Lhasa is developing as an industrial center.**

4.5 Population Distribution

- What are the population densities of the Lowland, Midland and Highland?
- What are the population densities of China's mountains, plateaus, basins, hills, and plains?

China's landform features strongly influence where the Chinese people live and how many live there. Relate population densities to the topographic staircase (Figure 4-16). **In China, as in many countries, the higher the elevation and the rougher the surface of a landform, the fewer the people. Overall, the Lowland is densely and very densely populated.** The Midland has all the categories of population densities, except "uninhabited." The Highland has very sparsely populated and uninhabited areas.

Consider the relationship between China's landforms and population densities (compare Figures 4-7 on page 93 and 4-16). Many people live on the plains and valleys of the Lowland. For example, both the North China Plain and the Yangtze Lowland Regions with their fertile cropland are very densely populated. The plateaus, basins, and high mountains of the Midland have a wide range of population densities. The Sichuan Basin, part of the Loess Plateau, the Urumqi area, and part of the Tarim Basin support very dense populations. The high mountains and plateaus in the Highland are very sparsely populated. A good example of a very sparsely populated area is the Himalayan Mountains.


N
0 125 250 500 Miles
0 200 400 800 Kilometers

KEY

		Persons	
		Square miles	Square kilometers
VERY DENSE	▒	over 500	over 200
DENSE	■	250-500	100-200
SPARSE	■	25-249	10-99
VERY SPARSE	▨	1-24	1-9
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Information Not Available	*		

--- Topographic Staircase Boundary

Reference: THE TIMES ATLAS OF CHINA, 1974.

Figure 4-16: China's population distribution by topographic staircase

4.6 Geographic Regions and Focus Units

- What are the relationships between landforms and population distribution in South China, North China, and West China?

Ⓢ **Most of South China's landforms support dense or very dense populations** (Figure 4-10 on page 99 and Figure 4-16). Many people live in the Southeast Lowland, Yangtze Lowland and Sichuan Basin Regions. The basins, valleys, hills, and plains are ideal for raising crops. **The cities of Canton, Chengdu, and Shanghai are located in these regions.**

Ⓝ **North China is also densely or very densely populated.** Many people live on the plains and plateaus partly because the landform features make good cropland. Of the three landform regions of North China, the North China Plain is the most densely populated. **Beijing and Xi'an are part of these regions.**

Ⓦ **The landforms in West China are very sparsely populated.** The high plateaus and lower elevations of the high mountains in Xinjiang and the Tibetan Highland Regions support mostly animal husbandry. **Urumqi is one of the densely populated areas due to cropland in the oases. Lhasa, the city, is fairly densely populated. However, the general area around Lhasa is very sparsely populated.**

4.7 Summary

As a geographer, you now know about China's landforms. You can describe the landforms and their land use. You can also describe the 10 landform regions and how they affect where the Chinese people live and how many live there. Finally, you have learned the comparisons between the landforms of China and the United States.

Think of China's topography as a giant three-step, east-west staircase. The bottom step, called Lowland, is in the eastern part of China. The middle step, called Midland, extends through central and northwest China. The top step, called Highland, rises in the southwestern part of the country. China's topography steps up from the eastern coastline to the western mountains.

China's landform features, like those of many countries, are varied over its territory. China has five major types of landforms: mountains, plateaus, basins, hills, and plains. Most of China's land surface in the western and central parts is rough and high in elevation.

China has many mountain ranges. The high mountains in the Midland and Highland described in the book are the Greater Hinggan, Himalayan, Kunlun, Qinling, and Tianshan Mountains. The two low mountains, in the Lowland, described in the book are the Lesser Hinggan and Nanling Mountains. China's mountain ranges tend to run east-west. The exception is the Greater Hinggan range, which runs north-south. China's mountains are used for cropland, pasture land, and forest land. In general, the higher the elevation and the rougher the surface of a landform, the more difficult is the farming.

China's major plateaus are located in the Midland and Highland. The four major plateaus are the Inner Mongolian, Loess, Tibet-Qinghai, and Yunnan-Guizhou Plateaus. China's plateaus support two major types of land use—cropland and pasture land. China's plateaus are the leading stock raising areas of the country.

China's three basins are in the Midland. They are the Sichuan, the Junggar, and the Tarim Basins. Parts of the basins are used for cropland and pasture land.

Hills are found in most parts of China on all three steps of the topographic staircase. The hills described in the book are called the southeast hills. China's southeast hills are heavily farmed.

Most of China's plains are in the Lowland. The three major plains are the Northeast, the North China and the Yangtze Lowland Plains. China's plains, like plains in many countries, produce more crops than other types of landforms.

Two similarities between the land uses of China and the United States are the plains and the farming. Two differences are the land use of the basins and the amount of forestry.

This book divides China into 10 landform regions. Each landform region has its own features.

South China has four landform regions: the Southeast Lowland, Yangtze Lowland, Sichuan Basin, and Yunnan-Guizhou Plateau Regions. Rice is the major crop grown in South China.

The Southeast Lowland Region consists of fertile valleys separated by hills and low mountains and is noted for its hilliness. This region has productive cropland. The major industrial city in this region is Canton in Guangdong province.

The Yangtze Lowland Region is a plain named after the river that winds through it. This region is called "the land of rice and fish." Four major industrial cities located in the region are Shanghai, Hangzhou (in Zhejiang province), Nanjing (in Jiangsu province), and Wuhan (in Hubei province).

The Sichuan Basin Region consists of the Sichuan Basin and surrounding high mountains. The Sichuan Basin Region is one of China's greatest crop producing areas because of the ideal conditions for growing crops. The major industrial cities in this region are Chengdu and Chongqing, both in Sichuan province.

The Yunnan-Guizhou Plateau Region is dominated by the rugged Yunnan-Guizhou Plateau. Some parts of the plateau have gently rolling terrain good for agriculture. The major industrial city in this region is Kunming in Yunnan province.

Ⓝ North China has three landform regions: North China Plain, Northeast Plain, and Loess Plateau Regions. Wheat is the major crop grown in
Ⓝ North China.

The North China Plain Region is named after the North China Plain. It produces the crops needed to feed the millions of Chinese people living on this plain. Beijing and Tianjin are major industrial cities located on the northern edge of this plain.

The Northeast Plain Region consists of the Northeast Plain and the Lesser Hinggan Mountains. The warm growing season is short in the northern location. The major industrial cities are Shenyang (in Liaoning province), Changchun (in Jilin province) and Harbin (in Heilongjiang province).

The Loess Plateau Region is made up of the Loess Plateau and the Qinling Mountains. Hardy crops, like wheat, can grow well here with enough rainfall or irrigation. The major industrial city in this region is Xi'an in Shaanxi province.

Ⓦ Ⓝ West China has three landform regions: the Inner Mongolian Plateau, Xinjiang, and Tibetan Highland Regions. The land use consists mostly of animal husbandry. Crop farming occurs in the valleys of Tibet and in scattered oases on irrigated tracts of land in Xinjiang. As in North China, wheat is the major crop grown in this region.

The Inner Mongolian Plateau Region consists of the Inner Mongolian Plateau and the Greater Hinggan Mountains. The plateau's land is used for pasture land with some cropland and forest land. The major industrial city is Hohhot, capital of Inner Mongolia autonomous region.

The Xinjiang Region consists of the Tarim and Junggar Basins separated by the Tianshan Mountains. Since both basins are mostly desert, crop farming depends on stream and well water and irrigation canals in the oases. In this region, Urumqi is becoming an industrial city.

The Tibetan Highland Region is made up of the Tibet-Qinghai Plateau and two high mountain ranges. The Region is bordered on its north by the Kunlun Mountains and on its south by the Himalayan Mountains. The Tibetan Highland supports scattered pasture land and cropland. Lhasa is developing as an industrial center.

🌐 China's landform features strongly influence where the Chinese people live and how many live there. In China, as in many countries, the higher the elevation and rougher the surface, the fewer the people. Overall, the Lowland is densely and very densely populated.

Ⓢ Ⓝ Ⓦ Most of South China's landforms support dense or very dense populations. The cities of Canton, Chengdu, and Shanghai are located in these regions. North China is also densely and very densely populated. Beijing and Xi'an are part of these regions. The landforms in West China are very sparsely populated. Urumqi is one of the densely populated areas. The city of Lhasa is densely populated, although the area around Lhasa is very sparsely populated.

My life as an archaeologist

by Guo Zhan

WHEN I entered Beijing University in 1973 to study archaeology, a whole new world opened up for me. I received a rigorous training in how to excavate and carry out archaeological surveys. Our teachers taught us not only how to unearth specific parts of ancient ruins but also principles of excavation work on large archaeological sites. As fieldwork I took part in the excavation of the Qin Dynasty E-fang Palace Ruins in Shanxi, of Stone Age ruins at Hong Hua Tao in the middle reaches of the Yangtse River, and worked on the site of the ancient capital of Qi City State of the Spring and Autumn period in Linzi, Shandong Province. Looking back now, I realize that these ruins where we beginners were allowed to work were not of the greatest importance, and yet working on a real archaeological site gave me practical experience and awakened in me a deep interest in my studies.

Apart from fieldwork, we also studied classical Chinese, ancient Chinese characters, the ancient history of China, major archaeological themes from each period of Chinese history, photography, cartography, the history of ancient architecture, the history of the different nationalities, philosophy and political science.

When I graduated in 1976, I was assigned to work in the Science and Technology Research Institute for Relics Protection affiliated to the State Relics Administration Bureau. The Institute is chiefly concerned with the conservation of all kinds of historical remains using modern technology, and the preservation and maintenance of ancient monuments. Along with some other staff members I was given the job of launching a brand-new subject: seismological archaeology. (First of all, we archaeologists working along the Yangtse River provided hydrological data relating to the last 2,000 years as reference material for the construction of hydrological projects.
We thus opened up another new bra
science, hydrological archaeology.)

In 1976, an earthquake in Hebei Pr
literally flattened the city of Tangs
Hundreds of thousands of people w
jured or lost their lives, and the after-s
threatened the safety of Beijing and a
great city, Tianjin. What were
possibilities that Beijing would
devastated by an earthquake in th
near future? This was a question of n
wide concern.

Research into earthquakes must be b
on an examination of the earliest p
historical documents. In this respect
is fortunate because all over the cou
there are documents and steles from an
times bearing records of seismic acti
Together with the many a
monuments which have survived ea
quakes, these were valuable materials fo
to study. The varying degrees of da
sustained by ancient monuments in
ferent parts of Tangshan due to differ
in the magnitudes of the earthquakes
vided evidence which we were able to

Chinese archaeologist Guo Zhan (second from right) and his colleagues during a survey of part of the Great Wall in 1976. The 2,400-kilometre-long Wall is largely the work of Qin Shihuang, the first emperor of China (221-210 BC), although parts of it date back to the 4th century BC. It was substantially rebuilt later, especially in the 15th and 16th centuries.

Unesco Courier, Chinese edition

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Photo © Unesco Courier, Chinese edition

This immense tomb in Qinghai province, western China, is that of a Turfan aristocrat. During excavations which began in 1983 a large amount of silk fabrics, fragments of engraved bamboo slips and other articles have been unearthed. Situated in an oasis in the Sinkiang Uighur Autonomous Region, Turfan was an important staging post on the northern branch of the Silk Road (see the Unesco Courier, June 1984, issue on "Great Trade Routes").

cientifically. Seismological ar-
y had begun.

en 1976 and 1979, my colleagues
ravelled extensively in disaster-hit
n, on both sides of the Great Wall
ern China, in Beijing and Tianjin,
pleted our research. The results of
ts were compiled in a book entitled
c Archaeology in Beijing" which
wide acclaim from our fellow pro-
s. From this experience I learned
e many-sidedness of archaeology
close links with other branches of

79 I took a graduate course in the
of the Yuan Dynasty at the
y of Social Sciences. This opened a
e in my archaeological career and
ny work in seismic archaeology.
finished the course, only two places
tracted me; one was the Institute of
al Research, the other was my
place of work, the State Relics
Here I could do both research and
tion work. I decided to go back.

o I joined the Relics Department,
kes part in drawing up and enforc-
concerning historical relics and in
ration related to relics and their
on, and is involved in ar-
gical work throughout the country.
veloped a strong interest in ancient
during my post-graduate studies.
post provided me with oppor-
for contact with ancient religious
and was ideal for carrying out
in this field.

strongly that a patriotic ar-
st should not only undertake
search into historical problems by himself; he should help a wider audience—the whole nation—to understand the importance of archaeological work so that they can take part in the protection, study and appreciation of our common historic culture.

I am wholeheartedly devoted to my administrative work and research into subjects that interest me. In the past three years I have visited ancient ruins on the three gorges of the Yangtse river, surveyed the Lama relics in Tibet, and visited Egypt. This year I was appointed deputy director of our Relics Department, a new honour that spurs me to make greater efforts in my work so as to fulfil the historic mission bestowed on our generation.

Like myself, young archaeologists of my generation are growing up. Before the founding of the People's Republic, there were few archaeologists in our country. In the first years of the young republic, several famous archaeologists, including some from abroad, set up a training course for future archaeologists. In 1955 an archaeological department opened at Beijing University. Its graduates became the main force for undertaking archaeological work in the new China. Now we of the next generation have become pillars of archaeological work throughout the country. Many of us have been promoted to directorships of museums and are leaders of archaeological teams. Our modernization drive is accelerating research and excavation work on ancient ruins. Heavy responsibilities have been placed on the shoulders of young archaeologists.

Today many other universities are setting up archaeology departments. With the development of the economy and the rise in living standards and levels of culture, greater demands are being made on archaeologists. Present numbers are insufficient. The new situation also calls for deeper professional knowledge. A course run by the State Relics Administration Bureau to train leaders of archaeological teams recruits only college graduates with three years of working experience. Only those who pass the examination at the end of the course are qualified to lead excavation work.

The most professional archaeological periodicals in China are "Archaeology" (published by the Archaeological Research Institute of the China Academy of Social Sciences) and "Relics" (published by Relics Publishing House). Other publications are edited by local museums and research institutes.

The scope for the study of archaeology is widening. In the past, because of the lack of professionals, the emphasis had been laid on periods before the Qin and Han dynasties. However, as China develops and exchanges with other countries increase, there is a growing interest in contemporary relics and in the artifacts of our minority nationalities. ■

GUO ZHAN, *of the People's Republic of China, is Deputy Director of the Relics Department of the State Relics Administration Bureau. He was one of the compilers of "Seismic Archaeology in Beijing", published by Relics Publishing House, 1985, and is the author of several historical studies.*

Curriculum Unit: China

Week: 1 / # Day 3

Overview:

In this activity, students will be asked to summarize their homework reading on a famous Chinese archaeologist, Guo Zhan. Also, students will be asked to give their attention to a slide presentation on "The Chinese Past- 6000 Years of Arts and Culture." Students will be encouraged to comment freely on what they see and how it may interrelate with their readings. Students will be introduced to specific dynasties.

Objectives:

Upon successful completion of this activity, students will be able to:

1. Define the term of archaeology and understand its importance in furthering our knowledge of ancient Chin
2. Have a visual working knowledge of Chinese artifacts which have been unearthed to date.
3. Realize the significance of a dynasty, especially Qi

Prerequisite Knowledge For Students:

1. Knowledge of how an artifact can tell us about the culture and society which created it.
2. The importance of art relative to a host of topics: culture, society, power, religion, etc.
3. How to look at a piece of art for a greater understanding of a civilization.

Time Frame:

90 minutes class time and 30 minutes homework

Part 1: Discuss archaeology	15 minutes
Part 2: Slide presentation	65 minutes
Part 3: Explain homework	10 minutes

Generalizations:

1. Archaeology is a field of historical study utilizing scientific methodology.
2. Historical artifacts provide us with detailed information about previous cultures.
3. The Qin Dynasty was a particular period in Chinese history rich in archaeological finds.

Key Concepts:

paleolithic
mesolithic
neolithic
ritual
naturalism

Materials:

- * Slide set: The Chinese Past, 6000 Years of Art and Culture (from Department of Extension Programs, National Gallery of Art.)
- * A Must-See In China: An Army Of Stone Soldiers by A. Dunkin.
- * The Silent Army Of Xian by N. Sobhan.

Activity reparation:

1. Provide a poster board on which the definition of the word archaeologist can be displayed in the room.
2. Set up slide projector and screen for slide presentation.
3. Make additional copies of homework reading assignment.
4. Triple-check at this point to make sure that each student has a three-ring binder.

rocedure:

Begin the class by reviewing with the students their reading assignment from last night.

Ask for student volunteers to lead discussion in an attempt to define the term archaeology and to print the definition on a poster board to be displayed.

Begin slide presentation on The Chinese Past.

Encourage commentary and reactions to the presented material.

Have students make a list on the board of what types of objects where shown in the slide presentation.

Introduce the reading assignment for homework.

losure:

Have students dwell on the activity of listing on the board the various types of artifacts which were pictured in the slide presentation.

Ask for some volunteers to draw posters of what were some of their favorite pieces. Archaeological texts should be used .

inal Comments:

Students should be encouraged to review this slide presentation when they have some free time. It is important to have students pay particular attention to detail and to assign it some significance.

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HIGHLY RECOMMENDED SLIDE PROGRAM

THE CHINESE PAST

6000 Years of Art and Culture

[illegible] SLIDE PROGRAM OF THE

NATIONAL GALLERY OF ART

Department of Extension Programs
Washington, D.C. 20565

TO THE TEACHER. The text of this slide and tape program is reproduced here for your reference in planning use of the slide program. The program is highly recommended for units on Chinese art and ancient history. It also complements the EACP exercises on the Chinese dynasties and Confucius. We recommend that you discuss dynastic titles and China's traditional thinkers before showing the slides, as you will see by reading the program.

The National Gallery of Art has copies of the slide and tape program on deposit with BOCES media centers.

Teachers may also borrow the slide and tape program on an individual basis from the gallery simply for the cost of return postage. Orders should be addressed to the National Gallery of Art at the address above.

Xerox of text only distributed by the
East Asian Curriculum Project (EACP), East Asian Institute,
Columbia University, 420 W. 118th Street, N.Y., N.Y. 10027

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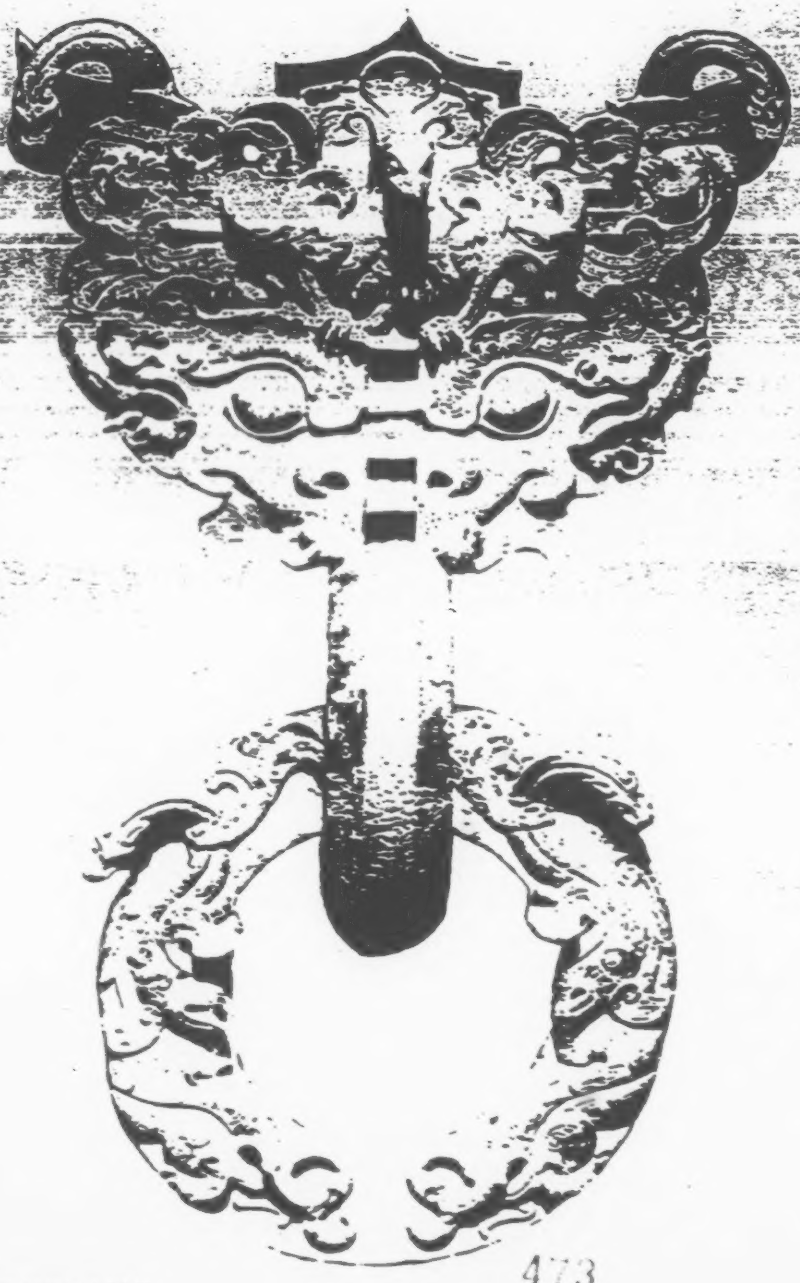
National Gallery of Art

Color Slide Program

THE CHINESE PAST

6000 Years of
Art and Culture



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PROGRAM MATERIALS

SLIDES

The original works of art, represented in the 35mm slides, are the primary focus of this program. The slides are numbered consecutively. A complete list of slides and appropriate provenance information is provided with the text.

TEXT

The content of the text is intended to provide the basic information needed for an understanding and appreciation of the works of art which are the subject of the program. For convenient study, the text is divided into two parts.

CASSETTES

Parts One and Two of the text are narrated on one cassette tape and labeled accordingly. The second cassette contains additional recorded material designed to be used for enrichment purposes. A transcript of the recorded material appears after Parts One and Two of the text.

MAP

A fold-out map is provided to indicate the geographical locations of the provinces mentioned in the text. The map also includes a chronological list of Chinese dynasties, for convenient reference.

REVIEW OF PROGRAM OBJECTIVES

An outline of the essential content of the program is provided as a summary and as a guide for testing comprehension of the subject matter.

BIBLIOGRAPHY

A select bibliography has been included for those interested in supplementary reading material on *The Chinese Past*. This is not intended to be a comprehensive list, but simply a guide to further information.

PART I.

NEOLITHIC PERIOD TO THE KINGDOM OF TIEN

Slide 1
Title Slide Part I

The works of art represented in this program were selected from "The Exhibition of Archaeological Finds of the People's Republic of China" held at the National Gallery of Art in Washington, D.C. The primary aim of the material which follows is to provide information about the works of art themselves and to foster an appreciation of the various periods of Chinese cultural history in which these works were produced.

Slide 2
Shallow red pottery bowl with everted rim, painted in black with a stylized face, unearthed in 1954-7 at Pan-p'o Shensi.
Height 17 cm. diameter 44.5 cm.
5th-4th millennium B.C

Slide 2
OBJECTS FROM THE NEOLITHIC PERIOD

The origins of man in China can be traced back to the Ice Age. Peking Man and the recently discovered Lan-t'ien Man lived in the Middle Pleistocene Age, 600,000 years ago. Archaeological research has not yet demonstrated a clear cultural sequence between the earliest inhabitants of China and those of the Neolithic period. This pottery basin of the fifth millennium B.C. belongs to an advanced stage of Neolithic farming economy and society found at the Pan-p'o archaeological site in Shensi province. The circular face with abstract fish shapes attached and the four-tailed rhombus shape on the right have been found on other Neolithic pottery from the same site. These designs may refer to the fish catch and may have had magical significance.

The village of Pan-p'o housed 200-300 people. Neolithic farmers grew millet as a staple, and raised pigs, goats, and dogs. The village was divided into areas for habitation, for the manufacture of pottery, and for burial.

Red pottery produced at Pan-p'o was fired in kilns capable of temperatures up to 1000° C.

Slide 3

Slide 3
Red pottery amphora decorated with a footed snake painted in black, unearthed in 1958 at Kan-ku, Kansu
Height 38 cm
Late 3rd millennium B C

This amphora is another example of Neolithic red pottery. It is decorated with a footed snake painted in black. This is the earliest representation found to date of the dragon of Chinese myth. In later times it is described as amphibious and benevolent. The dragon was usually represented partly hidden in clouds or in water, perhaps because sight of the whole animal was considered dangerous to man.

Slide 4

Slide 4
Pottery bowl with incurving rim painted with scrolled ornament in red and white, unearthed in 1966 at P'ei-hsien, Kiangsu
Height 10 cm, diameter of mouth 18 cm
Late 4th or 3rd millennium B C

The Neolithic period of China can be divided into three broad traditions: the Yang-shao culture, the Ch'ing-lien-kang culture, and the Lung-shan culture. These cultures ranged in date from the fifth to the third millennium B.C.

This pottery bowl of the Ch'ing-lien-kang culture is quite different from the previous bowl with the circular face and fish designs which was from the Yang-shao culture. The scrolled decoration on this piece is painted in red over a white clay ground.

Slide 5

Slide 5
White pottery tripod jug *k'uei*
unearthed in 1960 at Wei-fang, Shantung
Height 29 7 cm
3rd or early 2nd millennium B C

This white pottery tripod jug, called a *k'uei*, is of the Lung-shan Neolithic culture, the latest of the three Neolithic cultures and that which immediately precedes the Bronze Age. The use of white clay to produce original pottery shapes like this *k'uei* is a special feature of Lung-shan ware.

Slide 6

Slide 6
Map of Chinese Archaeological Sites

Geographically, materials of the Yang-shao culture are found in present-day Kansu, Shensi, and Honan provinces of north-central China. The most advanced form of Lung-shan culture is found at sites in Shantung and Kiangsu provinces of east China.

In the past, archaeologists believed that Lung-shan culture originated as a separate cultural system in

[redacted]

southeast China, moving northwest to establish contact with the Yang-shao culture, current evidence indicates, however, that Lung-shan culture evolved directly from the Yang-shao culture and represents an expansion into the eastern areas of China.

From the Yang-shao culture to the Lung-shan culture, from the fifth to the second millennium B C , Neolithic settlements expanded *throughout* the central region of the Yellow River and to wide-ranging parts of eastern, southern, and northern China Cultivation, irrigation, and fertilization of staple crops had developed. By the time of the Lung-shan culture, in addition to pigs, goats, and dogs, cattle and sheep had also been domesticated Regional styles of pottery were apparent Craft specialization became intensified And ceremonial wares emerged with some evidence of an early institutionalized form of ancestor cult

Slide 7
OBJECTS FROM THE SHANG DYNASTY

Slide 7
Bronze ritual wine vessel lei with monster mask and tortoise Unearthed in 1955 at Pai-chia-chuang Cheng-chou Honan
Height 25 cm
Shang dynasty 16th 15th century B C

In traditional Chinese history Shang kings ruled the whole country Archaeologists indicate that the Shang state evolved from the Lung-shan culture and that it appears to have been based territorially in an area lying north and south of the Yellow River in present-day Honan province

The sudden rise of a highly developed bronze culture in the Shang period remains unexplained This ritual wine vase, called a *lei*, one of the earliest Shang bronzes, might be classed with the late Bronze Age of Western Civilization In China it seems there is no example of a more elementary stage of the Bronze Age

The system of casting used for this piece is that of composite molds into which molten bronze is poured directly, the detail of ornament resulting from relief impressions on the walls of the mold The ornament has already reached an advanced stage of formalization In the central band below the shoulder of the vase is the monster mask known as the *t'ao-t'ieh*, which characteristically lacks a lower jaw The symbol had a general evil-averting role The emblematic design of a tortoise seen on the neck resembles marks common in the later Shang which are interpreted as clan names

Slide 8

Slide 8
Bronze ritual wine vessel *tsun*,
unearthed in 1957 at Fu-nan, Anhui
Height 47 cm
Shang dynasty 14th-11th century
B.C.

Similar in shape and overall design, this *tsun*, another ritual wine vessel from a later date, shows a continuity of stylistic development which is characteristic throughout Chinese cultural history. The *t'ao-t'ieh* is repeated, but the tiger masks on the shoulder are a new addition. The relief is higher and more rounded, giving a greater sense of richness to the design.

Slide 9

Slide 9
Bronze ritual wine vessel *chia*,
unearthed in 1965 at Fei-hsi, Anhui
Height 55.3 cm.
Shang dynasty 14th-11th century
B.C.

The conventional forms of various types of Chinese bronzes have evolved historically. Bronze vessels have specific names to designate their shape and their use for ritual purposes. A tripod, or vessel with three legs, for example, may be a *ting* or a *chia*. A *ting* is a container for food, used for ritual purposes, and a *chia*, also a tripod, is a ritual wine vessel.

This bronze is a *chia*. In addition to its tripod base, it is distinguished by two short pillars set on the lip. The purpose of these pillars is unknown, but they may be handles to lift the vessel from a fire used to warm the black millet wine.

Slide 10

Slide 10
Bronze ritual wine bucket *yu*,
inscribed *pei kan* (?), unearthed in
1950 at Anyang, Honan
Height, including handle 29 cm
Shang dynasty 14th-11th century
B.C.

Toward the end of the Shang period, bronze manufacture included a great variety of shapes. The linear elaboration of ornament and the relief effects are generally more refined, and inscriptions are more frequently cast on the vessels. These inscriptions indicate the basis of the Chinese written language.

The Shang constituted the first historical dynasty in China. They were the first literate people of Asia east of the Ural mountains. They lived in walled cities. They owned slaves. And they left behind them richly stocked graves which are the sources for much of the present archaeological information.

Slide 11
OBJECTS FROM THE WESTERN CHOU DYNASTY

Slide 11
Bronze ritual wine mixer *kuang*, in the shape of a monster, inscribed *jih chi*, unearthed in 1963 at Fu-feng, Shensi
Height 31.6 cm
Western Chou dynasty 10th century B.C.

The Chou lived to the west of the Shang in the valley of the Wei, one of the main tributaries of the Yellow River. The year 1027 B.C. is one of the dates given for the conquest of the Shang territory by the rulers of the house of Chou. At this time central China was divided among scores of princelings who owed allegiance to the Chou state but increasingly asserted their independence. This organization of government was a kind of feudal system.

Bronze-casting was widespread during the Chou dynasty. The *t'ao-t'ieh* masks of Shang ornament continued in use. This bronze *kuang* displays the weighty grotesque style of the early Western Chou. The *kuang* form regularly bears a head compounded from a tiger and ox or water buffalo. The head and back make a cover over a spouted jug from which wine could be poured.

Slide 12

Slide 12
Bronze rectangular ritual vessel with lid *fang yi*, inscribed for *jih chi*, unearthed in 1963 at Fu-feng, Shensi
Height 38.5 cm
Western Chou dynasty 10th century B.C.

The purpose of this type of square ritual vessel is unknown, but it is often described as a receptacle for wine. The modeling of the *t'ao-t'ieh* indicates that it is an early Chou piece. It has an inscription which reads: "For the august deceased Father Chi, a precious ritual vessel to be placed in the ancestral temple, to be treasured . . . for a myriad years and in perpetuity by sons and grandsons."

Slide 13

Slide 13
Bronze ritual wine bucket *yu*, inscribed by *Kung*, unearthed in 1965 at T'un-hsi, Anhui
Height, including handle 23.5 cm
Western Chou dynasty 11th century-early 10th century B.C.

Intertwining of parts of the design was avoided in the Shang schemes of decoration but became a favored style of the Western Chou period. An inscription on this bronze reads: "Kung has made this precious ritual vessel to be used in perpetuity by sons and grandsons."

Inscriptions cast on bronze vessels often recorded

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awards of honor. The custom seems to have begun before the fall of the Shang, and it can be traced through the whole of the Western Chou period. The award ceremony symbolized the political bond between the central Chou and the feudal states.

Slide 14:
OBJECTS FROM THE EASTERN CHOU DYNASTY

Slide 14
Bronze basin *chien*, decorated with monster masks and the dragon diaper *p'an chih*, unearthed in 1961 at Hou-ma, Shansi
Height 36.8 cm, diameter 76 cm.
Spring and Autumn, late 6th or early 5th century B.C.

The period of the Eastern Chou begins in 770 B.C. when the central power of the Chou passed from the western capitals in Shensi province, to a new capital in Honan province.

This piece, from the Spring and Autumn period of the Eastern Chou dynasty, represents changes which occurred in bronze-casting during the early reign of the Eastern Chou. The form has cleaner lines than are found in Western Chou style. The scale of ornament is reduced, and the quality of modeling, illustrated by the dragon-head handles, is more expressive.

Slide 15

Slide 15
Bronze monster mask and ring *p'u shou*, unearthed in 1966 at Yi-hsien, Hopei
Length of mask 45.5 cm, diameter of ring 29 cm
Warring States, 5th century B.C.

After the Spring and Autumn period came what is known in history as the period of the Warring States, when seven major vassal states carried on fierce wars among themselves. The years of the Warring States were a formative epoch during which all aspects of Chinese civilization underwent some elemental changes out of which emerged traditional patterns which were to last for the next 2000 years.

The number of cities increased greatly and expanded throughout north China. Literacy became widespread. It has been said that the classical literature of ancient China consists entirely of the documents of the Chou ruling class. One of the earliest of these classics, called the *Book of Odes*, was used by Confucius who, as a transmitter, teacher, and interpreter of ancient culture and literature, profoundly influenced the Chinese mind and character.

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Iron-casting and forging emerged which contributed to new developments in cultivation and irrigation. In casting bronze the lost-wax process was introduced, which allowed for greater intricacy and refinement. In the lost-wax process, a mold is formed around a carved wax model which is then melted and thus lost, leaving detailed carved impressions in the mold. This bronze monster mask and ring may have been cast with the lost-wax process. The abstract animal forms and scrolled figures display to perfection the craftsman's skill with this technique.

Slide 16

Slide 16
Bronze pedestal vessel *tou*, inlaid with scrolled dragon motif in gold, unearthed in 1965 at Ch'ang-chih, Shansi
Height, with lid 19.2 cm
Warring States 5th or 4th century B.C.

Another technical development of bronze-casting was the use of very fine decorative patterns of either gold or silver inlay. Artistic style reduced old dragon schemes to bands or areas of continuous geometric ornament. In this piece the design is an allusion to a curl-snouted tiger. The lid, when inverted, makes another bowl on a wide foot.

The year 221 B.C. ends the period of the Warring States with the unification of China under the first emperor of the Ch'in dynasty.

The brief rule of the Ch'in was succeeded by the Han dynasty.

Slide 17: OBJECTS FROM THE WESTERN HAN DYNASTY

Slide 17
Jade funeral suit of the Princess Tou Wan, wife of the Prince Liu Sheng enfeoffed at Chung-shan, found in 1968 in her tomb at Man-ch'eng, Hopei
Length 172 cm
Western Han dynasty late 2nd century B.C.

The Ch'in dynasty concentrated on practical matters such as building roads and controlling weights and measures. By contrast, the Han period emerged as a cultural renaissance.

Two tombs, discovered in a hillside in Hopei province in northeastern China, reflect the wealth and luxurious taste of the Han aristocracy. One tomb belonged to the Princess Tou Wan and the other to her husband, Prince Liu Sheng. This funeral suit of the Princess Tou Wan is made entirely of jade pieces sewn together with gold thread.

Taoist magicians were popular in the Western Han period. Their lore included a belief that jade could prevent the decay of a corpse. Taoism had developed about the same time as Confucianism but emphasized a more visionary world of the spirit.

Slide 18

Slide 18
Bronze censer in the shape of a
cosmic mountain, *po-shan-lu*, held
up by a man seated on a monster,
found in 1968 in the tomb of the
Princess Tou Wan at Man-ch'eng,
Hopei
Height 32.4 cm
Western Han dynasty, late 2nd
century B.C.

With the rise of the Western Han, renewed interest in scholarship on the one hand gradually rescued Confucian philosophy from its retreat during the rule of the Ch'in, and on the other hand brought attention among the educated to the popular superstitions and mythologies that were part of Taoism.

Taoism greatly influenced the subject matter of artistic motifs. This so-called "Poshan" censer, also found in the tomb of Princess Tou Wan, represents the Taoist paradise. The word *po-shan-lu* means cosmic mountain. In this piece the mountain rises from the sea and is supported by a man sitting on a monster. The slopes of the mountain are inhabited by men and wild animals. In the band circling the base of the mountain are three of the Four Sacred Animals which symbolize the four quarters of heaven. Those represented on this piece are the Green Dragon of the East, the White Tiger of the West, and the Red Bird of the South. The Dark Warrior of the North is omitted probably because at this time there was no identified form for representing that mythological character.

Slide 19

Slide 19
Bronze vase *hu*, parcel-gilt with
ornament of dragons in clouds,
found in 1968 in the tomb of the
Prince Liu Sheng at Man-ch'eng,
Hopei
Height, with lid 59 cm
Western Han dynasty, late 2nd
century B.C., before 113 B.C.

The decoration on this bronze vase from the tomb of Prince Liu Sheng also alludes to the cosmic space through which immortals move. The motif of cloud-scrolls and portions of dragons mingling in the design, derived from pre-Han tradition, is typical of ornament of the second century B.C.

Parcel-gilding was invented during this period. The process involves painting an amalgam of gold and mercury on bronze. Heat is applied to vaporize the mercury, leaving the gold fixed to the bronze surface.

Slide 20

Slide 20
Two parcel-gilt bronze figures of leopards inlaid with silver and garnets, found in 1968 in the tomb of the Princess Tou Wan at Man-ch'eng, Hopei
Height 3.5 cm
Western Han dynasty: late 2nd century B.C.

The tombs of Princess Tou Wan and her husband Prince Liu Sheng held more than 2800 objects. From these, two parcel-gilt leopard figures are particularly fine examples of Han craftsmanship. The parcel-gilt on bronze decoration includes also inlaid silver. These small leopard figures were probably used to weigh down the edges of funeral palls.

Slide 21

Slide 21
Bronze vessel in the shape of an unreal animal, *hsi tsun*, unearthed in 1965 at Lien-shui, Kiangsu
Height 41.8 cm
Western Han dynasty: 2nd century B.C.

In the second century B.C. official art of the Western Han dynasty leaned toward archaic forms. The objects produced in workshops established by the government or under government patronage produced a great number of objects for use as official gifts. This animal, something like a tapir, was first adopted as the shape of a bronze ritual vessel in the sixth century B.C. This piece is one of the early type with scrolled ornament, belonging to a style which preceded the Western Han.

Slide 22

Slide 22
Pottery figure of horse and rider, unearthed in 1965 at Hsien-yang, Shensi
Height 65 cm
Western Han dynasty: 1st century B.C.

In the first century B.C. a new naturalism emerged in art. This ceramic horse and rider is a good example. In 128 B.C. the Han emperor had sent a mission to Ferghana in the far west which reported on the fine horses bred there, the likes of which the Chinese had never seen. During the following century the new breed was introduced into China and called the "celestial" or "blood-sweating" horses. The prestige of the western horses made them the status symbol of wealthy families and as such they were portrayed in figurines placed with the dead.

Slide 23

Slide 23
Gilt bronze wine-warmer supported on three bears, unearthed in 1962 at Yu-yu, Shansi
Height 24.5 cm, diameter 23.4 cm
Western Han dynasty: 26 B.C.

The new naturalism in art is also apparent in this gilt bronze wine-warmer. The ornament here is in relief and shows a freely spaced procession of animals and birds placed in a rocky landscape.

The Western Han dynasty, after a brief interruption,

[redacted]

was succeeded by the Eastern Han In the early half of the dynasty, an aristocratic tradition survived in the ruling class and prolonged the art of pre-Han times Then in the first century B C a dramatic change took place Realism in art began to portray ordinary life and rejected decorative conventions from the past

Slide 24
THE KINGDOM OF TIEN

Slide 24
Bronze figure of a standing deer, unearthed in 1956 at Shih-chai-shan, Yunnan
Height 15 6 cm
Western Han dynasty 2nd or early 1st century B C

The Han empire can be compared in many ways with its contemporary, the Roman Empire Aristocratic emperors ruled from capitals in Shensi and Honan provinces, conducted campaigns of pacification in the outlying regions, and sent expeditions as far as Persia in the west and Korea in the north

The art and diverse ideology of barbarian neighbors can be contrasted with the central culture The contrast is ideally shown in the bronzes of the Kingdom of Tien in Yunnan province

This bronze figure of a standing deer is typical of objects from the Kingdom of Tien The preoccupation with animals in general, and a predilection for scenes of animal combat and for the deer, are all traits which ally the art of Tien to the outlying cultures

Regions of south China such as the Kingdom of Tien, in the main, played recipient roles under the impact of successive cultural periods A review of these periods can serve as a summary of Part I of this program.

Of the three broad Neolithic cultures, the Lung-shan of Yunnan province was essentially composed of immigrant farmers from the north who brought to the south a north China heritage

The civilization of the Shang dynasty and of the Western Chou apparently had continuous contacts with the people of the south Then, two major waves of north Chinese civilizations came into south China The first was associated with the Eastern Chou, probably of the Warring States period, and the second was associated with the political and military expansion of the Ch'in and Han empires

At the time of the Western Han, although the rate and tempo of cultural assimilation varied in different areas, all of China came under the same political system and civilization

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PART II

EASTERN HAN TO THE YUAN DYNASTY

Slide 25
Title Slide and Map, Part II

Slide 25

Chinese culture emerged along the Yellow River in present-day Shensi and Honan provinces. From these areas waves of civilizing influence spread northward and southward during successive periods of development beginning with the Shang dynasty, followed by the Western and Eastern Chou dynasties and then by the Western and Eastern Han dynasties. Although the rate of cultural assimilation varied in different areas, by the time of the Eastern Han dynasty, all of China could be considered one civilization.

Slide 26
Bronze figure of a flying horse standing by one leg on a swallow, unearthed in 1969 at Wu-wei Kansu Height 34 5 cm, length 45 cm Eastern Han dynasty 2nd century A D

Slide 26
OBJECTS FROM THE EASTERN HAN DYNASTY

A new sense of realism is apparent in this bronze sculpture representing a "Flying Horse." The break with the ancient tradition of abstract, formalized art occurred about the middle of the first century B.C during the period of the Western Han dynasty. By the time of the Eastern Han, representing aspects of everyday life was common in art. Figures of animals, soldiers, servants, and musicians are frequently found in tombs of the Eastern Han dynasty.

A tall, western breed of horses was introduced into China during the early Han period. They were known as "celestial horses" because of their speed and grace. This piece of sculpture seriously attempts to represent the posture of the galloping animal. The figure balances on a leg touching a swallow. The bird is turning its head at the touch of the hoof in the horse's flight through the air.

Slide 27
Bronze horse carriage driver, and attendant, unearthed in 1969 at Wu-wei, Kansu
Height of horse 40 cm., length of carriage 33 cm
Eastern Han dynasty 2nd century A D

Slide 27

The Eastern Han dynasty produced a wealthy class of landowners. Their tombs were furnished abundantly with objects representing their lifestyles and interests. The rank of an official might be seen in the number of carriages in his train. This bronze group is part of a complete cortege of bronze figurines. The standing figure probably once held reins attached to the head harness on the horse. The driver of the carriage sits behind a wide dashboard. The axe the driver holds may be a symbol of power or authority.

Slide 28
Pottery figures of five musicians and a dancer, unearthed in 1965 at Loyang, Honan.
Height 15 cm. to 18 5 cm.
Eastern Han dynasty 1st or 2nd century A D

Slide 28

This group of pottery tomb figurines is another example of the new realism in art and the interest in portraying aspects of everyday life. Five of the figures are musicians; the second from the left is a dancer. The style of these pieces is fresh and spontaneous. It is based on careful observation and expresses an element of wit and humor.

Entertainers came to China from Central Asia as a result of the expansion of Chinese power. Commerce flourished during the Han period. The silk industry was highly developed and large quantities were shipped abroad via the "Silk Road," a route of travel established through a series of oases which stretched from the Han capital in central China to Samarkand, Baghdad, and Antioch in the far west.

In the declining years of the Eastern Han two peasant rebellions broke out. They were led by Taoist faith-healers. Once the dynasty was weakened, other families of the wealthy class stepped in to acquire ruling power.

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Slide 29
OBJECTS FROM THE PERIOD OF THE SIX DYNASTIES

Slide 29
Stele of white marble representing the Buddha Śākyamuni seated under śala trees between disciples and Bodhisattvas, unearthed in 1958 at Lin-chang, Hopei
Height 72.6 cm
Northern Ch'i dynasty A.D. 549-577

The year 220 A.D. marks the end of the rule of the Han emperors and begins what is referred to as the period of the Six Dynasties. During this period the Buddhist religion flourished in China. The stage had been set for a foreign religion by the country's political situation. For nearly four centuries, while various contemporary states and ruling houses vied with each other, China was without centralized leadership. Buddhism, and Taoism as well, were able to gain ground among both the educated class and the masses largely because of the decline of official support for Confucianism.

This stone carving represents the historical Buddha, called Śākyamuni, flanked by disciples and Bodhisattvas, or future Buddhas. The latter were, in principle, future incarnations of the historical Buddha. Śākyamuni's gesture characterizes him as the bestower of fearlessness. Behind him are the trees from the grove in which the Buddha reached his enlightenment. Heavenly goddesses hold a garland of flowers over the Buddha's head. Lions at the base guard a censer.

Slide 30

Slide 30
Green-glazed stoneware vase crowned with human figures and buildings in two tiers, proto-*Yüeh* ware, unearthed in 1965 at Shao-hsing, Chekiang
Height 46.6 cm
Western Chin dynasty A.D. 265-316

During the Six Dynasties period, for unexplainable reasons, the use of lead glazes on pottery was abandoned in favor of high-fired ware with feldspar glazes. This stoneware vase is an example of the high-fired ware. The vase is crowned with human figures and buildings in two tiers. The figures portrayed are immortals or Taoist dieties. The buildings are probably intended to represent their paradise in the western mountains.

Slide 31
Green-glazed stoneware vessel shaped like a lion, proto-Yueh ware, unearthed in 1966 at Ten-yang, Kiangsu
Height 17 5 cm
Western Chin dynasty A.D. 265-316

Slide 31

Technical developments in ceramics during the Six Dynasties period are important to later periods of Chinese art. This lion-shaped vessel belongs to a transitional phase in the technology of stoneware production, between the Han proto-porcelains and the famous green celadon pieces of the later Sung period. The lion is finished with a proto-celadon glaze and is a type of ware which came from kilns located in the southern part of Kiangsu province. Lion-shaped pots were popular as water-holders for the scholar's desk.

Slide 32
Green-glazed stoneware jar with incised ornament and eight handles, unearthed in 1958 at Pu-yang, Honan
Height 29 cm
Northern Ch'i dynasty A.D. 549-577

Slide 32

The character of ceramics reflects the political division between northern and southern China in the fifth and sixth centuries A.D. Potters in the north did not duplicate the stoneware in the south, probably because of the difference in their kilns. This piece, from Honan province, has a thick gray body and a glassy, green glaze which is more fluid than that produced in the south of Kiangsu province

Slide 33
Figure of tomb guardian in stoneware with creamy white glaze, unearthed in 1959 from the tomb of General Chang Sheng at Anyang, Honan.
Height 64 cm
Sui dynasty A.D 595

Slide 33
THE SUI DYNASTY

White porcelain came into existence in north China during the Sui dynasty. This piece, covered with a glassy, clear glaze, is a tomb figure found in Honan province

The Sui dynasty marks the beginning of a reunified China. During this period Chinese contact with Central Asia thrived. Along the Silk Road, caravans of camels took Chinese weaves to Persia and the Near East, and in return, trade brought to China a host of exotic materials and ideas—in art, horticulture, dress, medicine, and religion.

In 582 A.D the Sui dynasty had a grand canal dug from Hangchow in the south to present-day Peking in

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the north, joining the Yangtze to the Yellow River system. The development of roads and canals was essential to the distribution of grain and to other commerce which provided a prelude for the T'ang period, now considered the classical age of Chinese civilization.

Slide 34:
OBJECTS FROM THE T'ANG DYNASTY

Slide 34
Pottery figure of tomb guardian covered with three-color glaze, unearthed in 1959 from a tomb at Ch'ung-p'u near Sian, Shensi
Height 65.5 cm.
T'ang dynasty early 8th century A.D.

The T'ang dynasty is both a climax and a new beginning in the history of China. It is an age of elegance and abundance, and one of exuberant art. In many ways its greatest artistic achievements are a culmination of all that had gone before.

T'ang artistic achievements are illustrated by this tomb guardian figure done in full-polychrome glaze. The figure, dressed in armor, is trampling on a demon. The purpose of such a tomb figure reflects the Buddhist concept of the Four Heavenly Kings, whose duty it was to guard the four quarters of heaven and to protect the state.

Slide 35

Slide 35
Pottery figure of mounted huntsmen with green and brown glaze, from the tomb of the Princess Yung T'ai, excavated in 1962 at Ch'ien-hsien, Shensi
Height 32 cm.
T'ang dynasty A.D. 706

The number of figurines consigned to an important tomb could total in the hundreds. They were meant to portray the favorite activities and possessions of the deceased. The hunt and polo playing, fashionable pastimes, were commemorated in such figurines; thus the horse was a major subject of T'ang artisans. This one is modeled with characteristic elegance and naturalism. The animal sitting on the horse's rump is a cheetah, used, like hawks and hounds, as an aid in hunting.

Slide 36

Slide 36
Pottery bird-head ewer with three-color glaze, unearthed in 1961 at Loyang, Honan
Height 32.2 cm
T'ang dynasty, first half of the 8th century A.D.

Full-polychrome glaze was an outstanding achievement in T'ang ceramics. Here it is used again in a bird-head ewer. Polychrome coloring was produced by adding mineral coloring agents to a clear lead-base glaze and applying them over a slip of white clay or a white clay body. This type of glaze did not require the high temperatures necessary for the feldspar-based celadon glazes.

Slide 37

Slide 37
Pottery bowl decorated with three-color glaze, from the tomb of the Princess Yung T'ai, excavated in 1962 at Ch'ien-hsien, Shensi
Height 7.4 cm, diameter of mouth 17.2 cm
T'ang dynasty, A.D. 706

Polychrome glazes were used on pottery bowls as well as figurines. The rich, fluid pattern of glaze applications produced effects similar to those found in dyed silks.

The shape of pottery bowls such as this imitated the metalwork of the T'ang period.

Slide 38

Slide 38
Gold pedestal bowl with repoussé petals forming the sides, and traced ornament of deer, birds, and flowers, unearthed in 1970 at Ho-chia, Sian, Shensi
Height 5.5 cm, diameter of mouth 13.5 cm
T'ang dynasty, mid 8th century A.D.

Metalwork done by the T'ang artist was greatly influenced by trade with the far west. The raised leaf forms on the sides of this gold pedestal bowl, the beading of the foot-rim, and the scatter of flowers and leaves on a uniform ground combine elements of Chinese and Persian influence.

Slide 39

Slide 39
Winged cup *yu shang*, of parcel-gilt silver, decorated with traced peony scrolls inside and outside, unearthed in 1970 at Ho-chia, Sian, Shensi
Height 2.8 cm, major axis 10.5 cm, minor axis 8.6 cm
T'ang dynasty, mid 8th century A.D.

The elegance and refinement of the peony scrolls traced on the inside and outside of this bowl are characteristic of T'ang metalwork. The winged-cup shape and the parcel-gilding technique of ornamentation originated in Han times. Revivalism of this sort in T'ang art adds a sense of historic dimension to the cultural splendor of the period.

The peak of T'ang art was short-lived, centering on the first half of the eighth century A.D. In 756, a rebellion disrupted prosperous life in the capital. Although fifteen years later the political situation was stabilized, the high level of artistic production was not recaptured. The dynasty ended in 906 A.D.

At their best, the T'ang are remembered for polychromed ceramic tomb figures, particularly horses; and also for metalwork in gold and silver which sometimes combined traditional Chinese themes with the exotic influence of Persia.

Slide 40:
THE LIAO DYNASTY

Slide 40
Silver-gilt saddle ornaments, unearthed in 1953 at Ch'ih-feng, Liao-ning, from the tomb of the Prince of Wei
Height 27.7 cm and 37.5 cm
Liao dynasty, A.D. 959

The decline of the T'ang was followed by a rapid succession of minor dynasties all centered in the Yellow River basin. In the same period more than a dozen powers arose one after another in other parts of China. Among these, the Liao dynasty was founded in the northern region of present-day Liao-ning province. The Liao were a confederation of Mongol tribes.

During this period there was frequent economic and cultural interflow among the dynasties which controlled various regions.

These objects are saddle ornaments made of gilded silver. The raised gilded design reflects the lavish style of T'ang period metalwork favored by Mongols for utilitarian objects.

Slide 41:
OBJECTS FROM THE SUNG DYNASTY

Slide 41
Stoneware pillow with a picture of a boy fishing, *Tz'u-chou* ware, unearthed in 1955 at Hsing-t'ai, Hopei
Length 28.8 cm
Sung dynasty, 12th century A.D.

The Sung dynasty reunified China politically in 960 A.D. and introduced a period of remarkable vitality. Commerce expanded and a more diversified economy developed. The inventions of the compass, gunpowder, and movable type for printing are the great contributions to civilization made by China during this period.

In art, the Sung dynasty is equally celebrated as the golden age of landscape painting and as a time of unsurpassed perfection in ceramics.

Ceramics and painting are combined in this stoneware pillow with the picture of a boy fishing.

Sung painting often suggested poetic contemplation, a philosophy of union with nature. Educated Chinese felt the pull toward a quiet life among the beauties of the countryside – the Taoist respite from Confucian responsibilities. The boy fishing may be considered a picture poem, the pillow itself suggests contemplation.

Slide 42

This tripod vessel is an example of celadon ware produced by the kilns of Shensi province, the so-called northern celadon. It reflects the style of ancient bronzes, the relief panels on the sides barely recalling the *t'ao-t'ieh* mask.

In contrast to the T'ang dynasty's polychromed ceramics, the Sung ceramics are primarily monochromatic, emphasizing technical perfection in glazing. Instead of continuing T'ang realism, the Sung revived an interest in traditional forms.

Slide 42
Celadon tripod vessel ting unearthed in 1960 at Lan-t'ien, Shensi.
Height 27 cm
Sung dynasty 12th century A.D

Slide 43

In ceramic art of the Sung period, porcelains from northern and southern China have noticeably different qualities. This water vase, known as *Ting* ware, is typical of northern porcelain. *Ting* ware is mainly white with a smooth, thin body of fine grain. Decoration usually consists of incised or impressed designs such as the lotus petals and scrolls on this piece. The glaze is lustrous and pure.

Slide 43
White glazed porcelain ewer of the Buddhist shape, carved with lotus petals and floral scroll. *Ting* ware unearthed in 1969 from the foundation of the Ching-chung Monastery Pagoda in Ting-hsien, Hopei
Height 60.5 cm
Sung dynasty 11th century A.D

Slide 44

This porcelain model of a conch shell is another example of *Ting* ware. This piece was made as a Buddhist symbol, since a conch trumpet is used in the religious service to sound a sacred syllable. The incised lines are a water pattern.

Slide 44
White glazed porcelain model of a conch. *Ting* ware, unearthed in 1969 from the foundation of the Ching-chih Monastery Pagoda in Ting-hsien, Hopei
Length 19.8 cm
Sung dynasty 11th century A.D

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Slide 45

Slide 45
Celadon water-dropper in the shape of a boat, unearthed in 1956 at Lung-ch'uan, Chekiang
Length 17 3 cm
Sung dynasty 12th or 13th century A D

In the south, porcelain wares concentrate principally on subtle glazes and delicate shapes. This unusual boat-shaped water-dropper is a product of the kilns in south Chekiang province The water-dropper—which was used to prepare ink on an inkstone—illustrates that aesthetic concern was extended to simple, practical objects for everyday use. Such attention is given to detail that two small figures, not visible here, have been placed inside the cabin of the boat

Slide 46

Slide 46
Porcelain ewer and bowl for warming wine, glazed light blue, *ch'ing-pai* ware, unearthed in 1963 at Su-sung, Anhui
Height of ewer 25 8 cm, height of bowl 14 cm
Sung dynasty 12th or 13th century A D

Another example of southern porcelain of the Sung dynasty is this ewer and bowl for warming wine. This type of ware, a new creation of the kilns in Chekiang province, is called *Ying-ch'ing*, meaning "shadowy blue." It is thin-walled, of fine texture, and elegantly fashioned Its glaze is pure and lustrous white with a tinge of blue. Delicate patterns outline the lotus petals of the bowl and surround the neck of the ewer. The edges of the bowl are further delineated by a golden brown in the glaze

Of the northern and southern Chinese porcelains produced during the twelfth and thirteenth centuries, those of the south reached a subtle perfection never recaptured in later times After the Sung period only two major technical developments in the art of porcelain remained to be mastered These were underglaze painting, which was introduced in the succeeding Yuan period, and overglaze enamelling, which flourished in the floral and figurative ornament of later Ming dynasty wares

Slide 47
OBJECTS OF THE YUAN DYNASTY

Slide 47
Eight-faceted porcelain vase of *mei-p'ing* shape, with a lid, decorated in underglaze blue with dragons in waves, unearthed in 1964 at Pao-ting, Hopei
Height 51.5 cm
Yuan dynasty 14th century A.D

The Mongols under Kublai Khan completed the conquest of China in the year 1271. They named their dynasty Yuan, meaning original. The Mongol rule lasted ninety years.

In the arts, the influence of Mongol taste may be seen in the exuberant, space-filling character of designs on ceramics such as this vase, which is a sharp contrast to the subtlety of Sung porcelains.

Underglaze painting with blue cobalt was the most important innovation in ceramics during the Yuan period. The technique marked the beginning of a tradition of blue and white wares, many of which were later exported to Europe.

Slide 48

Slide 48
White porcelain vase and cover with underglaze decoration of leaf sprays and floral motifs in various panels, unearthed in 1961 in the Hai-tien sector of Peking
Height 66 cm
Yuan dynasty late 14th century A.D

The decorative motifs used during the Yuan dynasty remained traditionally Chinese. In this vase the floral design has a grayish-lavender tone which may have been produced by an impure or copper-bearing cobalt. The delicacy of the floral pattern is characteristic of the early part of the succeeding Ming dynasty. This vase may thus have been made after the fall of the Yuan in 1368.

The exhibition of archaeological finds from which these objects were selected ended with the Yuan dynasty. The succeeding Ming dynasty, and the Ch'ing dynasty which brings Chinese cultural history into the twentieth century, are the last to rule China. In 1912 China became a constitutional republic.

The objects represented in this program have traced the development of Chinese art from the Neolithic age of the fifth millennium B.C. up to the fourteenth century A.D., a total of over 6000 years. From the earliest dynasties to the last, the Chinese developed a consistent and slowly unfolding culture which shows closer links over thousands of years than can be found in the Western world over hundreds. There is no comparable record in human history.

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THE CHINESE PAST:
PHILOSOPHY, MUSIC, POETRY

PART I:
CONFUCIANISM AND TAOISM

Slide 7
Bronze ritual wine vessel *lei*

Narrator:
A story from the Analects of Confucius tells of the Master questioning his disciples about how they would be known

Music: "Fisherman's Evening Song"
(This piece is played on the *cheng*, a sixteen-string zither. The piece evokes the mood of evening on a lake—rippling water, fresh breezes, and a feeling of serenity. It is one of the most famous tunes of Honan province.)

Slide 27
Bronze horse carriage, driver, and attendant

Dr. Chung-wen Shih:
Tselu, Tseng Hsi, Jan Ch'iu, and Kunghsi Hua were sitting together one day and Confucius said, "Do not think that I am a little bit older than you and therefore am assuming airs. You often say among yourselves that people don't know you. Suppose someone should know you, I should like to know how you would appear to that person." Tselu immediately replied, "I should like to rule over a country with a thousand carriages, situated between two powerful neighbors, involved in war and suffering from famine. I should like to take charge of such a country and in three years, the nation would become strong and orderly." Confucius smiled at this remark and said, "How about you, Ah Ch'iu?" Jan Ch'iu replied, "Let me have a country sixty or seventy *li* square or perhaps only fifty or sixty *li* square. Put it in my charge, and in three years, the people will have enough to eat, but as for teaching them moral order and music, I shall leave it to the superior man." (Turning to Kunghsi Hua) Confucius said, "How about

[redacted]

Slide 33
Figure of tomb guardian in stoneware

you, Ah Ch'ih?" Kinghsi Hua replied, "Not that I say I can do it, but I'm willing to learn this. At the ceremonies of religious worship and at the conference of the princes, I should like to wear the ceremonial cap and gown and be a minor official assisting at the ceremony." "How about you, Ah Tien?" The latter (Tseng Hsi) was just playing on the *seh*, and with a bang he left the instrument and arose to speak. "You know my ambition is different from theirs." "It doesn't matter," said Confucius, "we are just trying to find out what each would like to do." Then he replied, "In late spring, when the new spring dress is made, I would like to go with five or six grown-ups and six or seven children to bathe in the River Ch'i, and after the bath go to enjoy the breeze in the Wuyi woods, and then sing on our way home." Confucius heaved a deep sigh and said, "You are the man after my own heart."

by Lin Yutang
The Wisdom of Confucius

Slide 42
Celadon tripod vessel ting

Narrator
The Analects are the sayings on various subjects attributed to Confucius and written down by his disciples. Confucius lived from 551 to 479 B.C.—about the time of early Greek civilization. He is regarded by many as China's greatest philosopher.

Confucianism teaches cultivation of the person and defines the social and family relations that constitute an ideal moral order.

Dr. Shih:
The core of Confucian moral code is found in the "Five Relationships": those between the ruler and the subject, the father and son, husband and wife, elder brother and younger brother, and friend and friend. Therefore, Confucian teachings were upheld by the government. See, in Confucius' time, there were, they say, a hundred schools of philosophy, probably not that many, and people believe in military control, people believe in control by law, and Confucius actually advocates government by good example, with rules. But why was his teaching selected to be sort of like government rules? Because he advocates loyalty to the government, whereas Taoism appealed to a great many scholars because of the belief in freedom and closeness to nature.

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Music: "The Farewell"
(This solo is played on the *hsun*, a clay instrument.)

Slide 18
Bronze censer in the shape of a cosmic mountain

Narrator:
In addition to Confucianism, the philosophy of Taoism had a major role in Chinese culture. Taoism is in many ways the antithesis of Confucian teachings. To the Taoist, the ultimate principle of all existence, the Tao, is manifest in the natural state of things. Man's essential task is to remain in harmony with the fundamental laws of nature.

A central metaphor for human existence is expressed in a passage of Chuang Chou, a famous Taoist philosopher. He relates the experience of waking from a dream in which he appeared as a butterfly. He exclaimed: "I don't know whether I was Chuang Chou dreaming I was a butterfly, or whether I am now a butterfly dreaming that I am Chuang Chou."

For the Taoist there is no distinction between dream and reality. The Taoist seeks to escape from striving. For the Taoist, to yield is to conquer, to grasp is to lose.

Slide 19
Bronze vase *hu* with ornament of dragons in clouds

Dr. Shih:
The Taoist ideal of freedom from social restraint and closeness to nature has a special appeal to many Chinese scholars and is celebrated in poetry, drama, and fiction. Now to illustrate, I shall quote you a poem from a Yuan period play, in which a Taoist recluse, Ch'en T'uan, rejects repeated invitation of the Emperor to serve at court. And when asked for an explanation, he responds with an idyllic description of his life of serenity and freedom.

Resting serene in the quiet of the universe,
A cicada newly emerged from its shell.
Appearing in the dream of Chuang-tzu,
A butterfly flies free.
I sleep on a bed of gentle breeze,
And gaze at the disc of the moon.
A white cloud is my cover,
A stone, my pillow.
I shall sleep till mountains move and valleys change,
Rocks decay and pine trees wither,
Planets turn and stars shift.
My ways shall remain forever the same,
Seeking after the mysterious scheme of things.

The first one says . . .

In the quiet of the universe,
A cicada newly emerged from its shell.

And the cicada coming out of its shell symbolizes one's emergence from the old self to a new life close to nature. And the second line . . . ,

Appearing in the dream of Chuang-tzu,
A butterfly flies free.

And this reference to the butterfly dream of Chuang-tzu is an illustration of the Taoist concept that there's no distinction between dream and reality, just as we discussed earlier, you know, when he woke up from a dream, he wasn't sure whether he was a butterfly then dreaming he was Chuang-tzu or not, or whether he was Chuang-tzu dreaming he was a butterfly. And when you come to think of it, there really is no distinction. And the next few lines give concrete nature images.

Slide 41
Stoneware pillow with a picture of a boy fishing

I sleep on a bed of gentle breeze,
And gaze at the disc of the moon.
A white cloud is my cover,
A stone, my pillow.

And these images express oneness with the universe. The white clouds, the moon, and the pine trees are symbols, visible symbols, of freedom, peace, and contentment in nature. And here the mountain or the forest is not only a place where the Taoist resides, but it's a state of mind as well.

Music: "Fisherman's Evening Song," continued

Narrator:
Confucianism and Taoism have been the dominant philosophies of China—Confucianism the official philosophy and Taoism the popular philosophy.

Dr. Shih:
Confucius definitely said, you know, people should be loyal to their superiors, the ministers and people should be loyal to their kings, and the younger people should respect the older, the son the father. . . .

The Taoist emphasize closeness with nature, human being is just one element of the universe. So if you go, you know, with the laws of nature, then everything will be fine. So they are against institutions

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PART II:
BUDDHISM IN CHINA

Slide 43
White glazed porcelain ewer of the Buddhist shape

Music: "Old Monk Sweeping the Buddhist Temple"
(This piece is played on the *sheng*.)

Narrator:
The sheng *is distinguished among Chinese musical instruments by its unique harmonies. It is played by sucking in the breath at the mouth of each of several pipes attached along the brim of a gourd body. The pipes all have reeds.*

This song is about an old Buddhist monk cleaning the courtyard of his temple with a broom. Step by step and stroke by stroke, the rhythm accompanies his sweeping.

Slide 29
Stele of white marble representing the Buddha Śākyamuni

Buddhism arose from the teachings of Buddha in India in the fifth century B.C. and reached China in the first century A.D., during the time of the Han dynasty. Unlike Confucianism and Taoism, which are philosophies, Buddhism is a fully-developed religion. It has general appeal for the Chinese because of its emphasis on gentleness, self-denial, and compassion.

The relationships between Confucianism, Taoism, and Buddhism are complex; they have interacted constantly through history to modify one another.

Dr. Shih:
The Buddhist believe in escape from the world, you know, to escape the human pain, and the Taoist emphasize closeness with nature, human being is just one element of the universe. So if you go, you know, with the laws of nature then everything would be fine;

so they are against institutions. Thus, in that sense, it's antithesis of Confucianism. Confucianism advocates institution. Everything is coded, you know – how you act under what situation.

Narrator:
In the realm of literature, the moral and religious writings cannot be considered solely as vehicles for the Confucian, Taoist, or Buddhist teachings. They are perhaps best seen as works created by a society in which these three philosophical systems were sustaining ideals.

Slide 36
Pottery bird-head ewer

Music: "Chirping of a Hundred Birds"
(This piece is a high-spirited folk tune from Shantung province. While several instruments are used, the solo is played on a *ti-tzu*, a short, simply-constructed bamboo flute. A special hole covered with tissue paper gives an edge to the tone.)

Dr. Shih:
In expressing a religious theme, a poet may compose a poem of doctrine, but more often he simply conveys in his writings, through use of nature images, the peace, purity, and freedom from passion that are characteristic of an enlightened mind.

I shall read you a short poem by Wang Wei of the T'ang period, a poet with a Buddhist outlook on life. The images in his poems are both descriptive and symbolic. I shall read the poem first in Chinese and then in English. And notice how compact the Chinese version is, only twenty characters long.

Men at leisure, watching laurel flowers fall
In the silent night, the spring mountain is empty.
The moon rises, startling the birds.
From time to time, they sing amidst the spring brooks.

This poem creates in a very short space a changing landscape of falling laurel flowers, a quiet spring mountain, a rising moon, and birds singing from time to time amidst the sound of spring brooks, together with a feeling of peace, detachment, and purity. Here there is no overt philosophizing, simply a scene, a mood, and an implied outlook on life, all conveyed through nature images. And the title of this poem is "Birds Singing in the Valley."

Slide 26
Bronze figure of a flying horse

The Chinese language, as you probably know, is a tonal language. For one sound we have four different tones, and each tone is a different word. How do you pronounce the word *ma . . . ma*? OK, we have four tones; the first tone is even: *ma*, that's mother, the second tone goes up: *ma . . . ma*, goes up, that means flax, you know, hemp; and the third tone goes down and up again: *ma ah*, that's a horse, and then the fourth tone goes down: *ma*, means to scold. But if I say *Ma, ma, ma ah*, that means "Mother scold the horse!"

Music: "Chirping of a Hundred Birds," continued

Slide 45
Celadon water-dropper in the shape of a boat

Narrator:
The influence of Confucianism, Taoism, and Buddhism in Chinese culture is reflected by the imagery in Chinese poetry, which conveys the Chinese attitude toward life —serene, in harmony with nature, free from passion—life which in all ways is meant to be the product of an enlightened mind.

Wind rises over the lake,
Ripples spread far and wide.
The end of autumn,
And sweet blossoms are fading.
The glow of water and the color of mountains
Grow close to the soul of man.
Words are not enough
To sing their infinite beauty.

Lotus seeds have ripened,
Lotus leaves grow pale.
Dewdrops have brightened
Flowers on the river bank.
Seagulls and herons on the sand
Tuck their heads away,
As if begrudging our journey homeward.

"Autumn Evening by the Lake,"
by the Poetess Li Ch'ing Chao,
tr. Dr. Chung-wen Shih

[redacted]

REVIEW OF PROGRAM OBJECTIVES

PART I

1. To know that the works of art discussed are a selection from "The Exhibition of Archaeological Finds of the People's Republic of China."
2. To know that the primary aim of the program is to provide information about the works of art and to foster an appreciation of Chinese cultural history.
   (a) The objects are presented in a cultural framework based upon a succession of Chinese dynasties from Shang through Yuan and including the Neolithic period.
3. To know that the Neolithic period was a farming economy and can be divided into three broad traditions, each producing a different type of pottery.
   (a) Yang-shao culture
   (b) Ch'ing-lien-kang culture
   (c) Lung-shan culture
4. To know that between the fifth and second millennium B.C., Neolithic settlements expanded throughout the central region of the Yellow River and beyond.
5. To know that the first historical dynasty in China was the Shang, which evolved from the Lung-shan culture and was located in an area lying north and south of the Yellow River in Honan province.
   (a) The Shang had a highly developed bronze culture and produced wine and food vessels of prescribed shapes used in ceremonial rituals.
   (b) The Shang were the first literate people of Asia east of the Urals, lived in walled cities, owned slaves, and left behind richly stocked graves.
6. To know that the Chou dynasty conquered the Shang in 1027 B.C. and that their form of government was a kind of feudal system.
   (a) Under the Western Chou bronze-casting was widespread and vessels often bore inscriptions.
   (b) In 771 B.C. the Chou moved their capital to Honan province, beginning what is known as the Eastern Chou period, which is subdivided into the Spring and Autumn period and the Warring States period. During this time, changes occurred in both the style and method of bronze-making.

7. To know that the Warring States period, which ended with the Ch'in dynasty, was a formative epoch during which all aspects of Chinese civilization underwent elemental changes

8. To know that, following the cultural poverty of the Ch'in dynasty, the Han period constituted a cultural renaissance.
   (a) The contents of two tombs reflect the wealth and luxurious taste of the Han aristocracy
   (b) Taoism was popular.
   (c) Parcel-gilt bronze decoration was invented.
   (d) In the second century B.C. official art had archaic leanings, but a new naturalism emerged in the first century B.C.
   (e) By the end of Western Han, all of China came under the same political system and civilization.

9. To know that the Kingdom of Tien, located in Yunnan province, constituted a cultural satellite of central China
   (a) Art objects from Tien show a preoccupation with animals, particularly for scenes of animal combat and for the deer

PART II

1. To know that the Eastern Han dynasty produced a wealthy class of landowners who furnished their tombs abundantly with objects representing aspects of everyday life. Subjects represented included:
   (a) The new "celestial" breed of horses which had been introduced to China from Central Asia.
   (b) Entertainers who had come to China from Central Asia as a result of the expansion of Chinese power and commerce.
   (c) Models of an official's chariots

2. To know that during the Six Dynasties period, changes occurred in both religious orientation and artistic techniques
   (a) Buddhism was introduced to China
   (b) Ceramics reflected the political division between north and south, in both areas high-fired glazes replaced lead glazes on pottery.

3. To know that white porcelain came into existence in north China during the Sui dynasty, which was an important developmental prelude to the T'ang dynasty

4. To know that the T'ang dynasty was both a climax and a new beginning in the history of Chinese art.
   (a) Full-polychrome glaze was developed

[redacted]

(b) Tomb figurines were abundant and portrayed favorite possessions and activities of the deceased, particularly as related to horses.

(c) Metalwork motifs were influenced by the thriving trade along the Silk Road.

5. To know that the Liao dynasty was a confederation of Mongol tribes which influenced sumptuous designs in metal for utilitarian objects.
6. To know that the Sung dynasty produced important contributions to civilization in both practical inventions and the arts
   (a) Movable type, the compass, and gunpowder were invented
   (b) In art, the Sung dynasty was celebrated as the golden age of landscape painting and a period of perfection in ceramics
      1) Ceramic art was monochromatic
      2) It emphasized traditional, as opposed to realistic, forms
      3) Porcelains from northern and southern China had different qualities in the Sung period
7. To know that the Mongol or Yuan dynasty had little lasting effect on Chinese culture but influenced the style of ceramics to some extent.
   (a) It was also during this period that underglaze painting in blue was first used for ceramics
8. To know that the Chinese developed a consistent and slowly unfolding culture unlike any other in history

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BIBLIOGRAPHY

The following select bibliography is not intended to be comprehensive, but is provided as a guide to further reading on *The Chinese Past*. The books chosen are either of general interest or are classics in the field, such as the Waley translations of Chinese literature. Where possible, paperbound editions are given.

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ACKNOWLEDGEMENTS

Visual Materials for *The Chinese Past*

Slides 2-5, 7-14, 16-24, 27-48 are used courtesy of The People's Republic of China

Slide 26, Bronze figure of a flying horse, is used courtesy of *The Times* of London

The Chinese Past: Philosophy, Music, Poetry

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The Chinese poetry is translated by Dr. Chung-wen Shih, Professor of Chinese Language and Literature, George Washington University. Dr. Shih also served as a consultant and narrator for the Philosophy, Music, Poetry section

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The Silent Army of Xian

DIALOGUE

In historical terms, Xian is perhaps one of the most fabulous cities in China. For more than 1,000 years until the 10th century A.D., this city in east-central China was the capital of 11 dynasties, including the great Han dynasty and the Tang. It was here that the last Tang emperor dallied with his favorite concubine and almost lost his throne to a rebel general. The infamous Empress Wu ruled from here, and it was to this city that Dowager Empress Ci Xi fled when the European forces entered Beijing to punish the Chinese in the wake of the Boxer Rebellion.

Today, Xian is famous for the tomb of Emperor Shih Huang Ti, the first emperor of China. The burial place is guarded by life-size terra-cotta figures of soldiers, part of an estimated 6,000-member clay army made for the tomb of the emperor. Discovered in 1974, the terra-cotta army was part of the retinue destined to accompany him when he passed on to the other world. So far, three pits have been excavated. There are more than 1,000 soldiers in the pits, some positioned in the traditional square combat formation, others arranged in ranks of four foot soldiers and archers, each with his own uniform, leggings, and jerkin, each with a unique face and expression, all so life-like in their very immobility that they seem ready to move, waiting only for the command.

In other pits are chariots and charioteers, their arms extended as if holding reins, and terra-cotta horses, their mouths open, champing at some invisible bit, their tails bunched and knotted in traditional style. The figures were found in pieces, the weapons looted centuries ago. They have been painstakingly put together again, although the original colors have not been restored.

When Shih Huang Ti came to power in the 3rd century B.C., China was a mess of small warring states. By the end of his reign, he had welded the whole country into an empire that extended from the Gobi Desert to the Gulf of Tonkin. Using conscripted labor, he joined the fragmented ramparts of earlier rulers and built the Great Wall of China.

Yang/Picture Group

Terra-cotta soldiers: *They seem ready to move on a command.*

The emperor spent years searching for the elixir of life, ultimately dying on one of those endless, fruitless expeditions. All the emperor's concubines were buried with him, as were the workers who built his mausoleum.

The site of the terra-cotta soldiers is only part of the mausoleum. The whole tomb is a marvel of workmanship and imagination. It was a replica of the Qin empire, complete with cities, mountains, and streams controlled by levers that made them flow. The vault was broken into and looted just a few years later, in spite of elaborate security mechanisms that included weapons controlled by machinery that could kill anyone trying to get inside. It would seem that the grave of the emperor itself was not touched, as the seals are still intact.

There is much else to see in and around Xian. Among the more famous sites are the Hua Qing hot springs, where the Tang Emperor Ming Hung bathed with his beloved, and also the site of the famous "Xian Incident," when Chinese nationalist leader Chiang Kai-shek was kidnapped one morning in 1936 when China was trying to fend off the Japanese.

The 7th-century Great Mosque of Xian is a splendid example of Ming Muslim architecture. The buildings are made in the Chinese style, with curved roofs and upturned eaves. The gray brick buildings are constructed around a series of spacious inner courts. In the courtyards are archways decorated with floral stonework and Arabic calligraphy, red-pillared pavilions, and stone tablets with Arabic inscriptions. The peacock-blue roof is pure Chinese, however.

In the narrow lane leading up to the mosque, local merchants have set up a bazaar. The stalls are packed with a selection of eggshell porcelain, jade, cloisonné, and a variety of other handicrafts.

In the evening, travelers can visit the food street near the Xian Hotel. Low tables and chairs are put out, and kebab sellers set up stalls where one can buy barbecued mutton and roast chicken with the local bread and some salad.

The hotels and restaurants serve excellent food. At one meal we were served, among other items, ox-tongue soup, bamboo shoots, and a pudding made out of black rice, which in the old days was reserved for the emperor and his family.

A flight of an hour and 10 minutes from Beijing will bring the traveler to Xian, a must on any visit to China. ☐

By Nasrin Sobhan; from the weekly "Dialogue" of Dacca, Bangladesh.

GOOD POTTERY [illegible] FOR THE TOMB OF CHINA'S FIRST EMPERO

Travel

A MUST-SEE IN CHINA: AN ARMY OF STONE SOLDIERS

The army reviewed by Britain's Queen Elizabeth on a mid-October visit to Xi'an, China, was unlike any she'd seen before—or any you can see elsewhere. It's an army of 6,000 stone soldiers that have guarded the tomb of China's first emperor for 2,000 years.

If you're in the People's Republic on business or pleasure, put the long-buried legions of Xi'an right up there with the Great Wall as a must-see. Most package tours include Xi'an as a stopover between Shanghai and Beijing—but you can get there on your own. The China National Tourist Office in New York (212 867-0271) can refer you to travel agencies that help with flights, hotel, and a guide. On CAAC, the state airline, it's two hours from Beijing, assuming the plane isn't delayed, as they often are. The fare is $104 round-trip.

Painstakingly excavated after peasants found the first of the buried terra-cotta statues in 1974, the site covers an area larger than a football field. On it, row after row of lifesize statues stand in frozen formation, their sculpted eyes staring into space. Each figure has a distinctive face, hairstyle, and military uniform; it's thought that Emperor Qin Shi Huangdi commanded his artisans to c each after a different citiz

The site is only partially cavated, so heads, torsos, hands stick out of the di like trapped victims o mudslide. A huge frame bu ing covers the area, and can view the excavation fr an elevated walkway— take no photographs, or y film may be confiscated. S of books, postcards, and sli help finance the project.

WORTH A STROLL. Outside dig's dignified ambience t is a carnival atmosphere cal peasants urge you to colorful hand-embroide vests and small clay mo of the warriors. Warning: vests disintegrate in wash, and the statues fired, so they crumble

Tourist mecca or not, is provincial China and worth a stroll. Its res wear blue or gray Mao's and farmers haul piles of duce on wooden carts to open-air market. The food undoubtedly fresh—shopp tie live chickens to the han bars of their bicycles and ry slithering eels in bags

Stop, too, at the Big Goose Pagoda, which like Pisa's tower, and Shaanxi Museum, a for Confucian temple that hou one of China's best arti collections.

Amy D

50

Curriculum Unit: China

Week: 1 / # Day 4

Overview:

In this activity, students will will begin to focus on one of the two archaeological wonders to be addressed in this two-week unit, that is the Terra Cotta Warriors of Xian. Various periodicals will prepare the student to read more challenging and scholarly materials. Also, at this point a contemporary and personal perspective will be introduced through a diary kept by a recent traveler.

Objectives:

Upon successful completion of this activity, students will be able to:

1. Place the Terra Cotta Warriors in the Qin Dynasty and understand where this time period falls relative to other periods.
2. Recognize the figure of Qin Shi Huang Di and the historical role of the emperor.
3. Realize the connection between archaeology and histor

Prerequisite Knowledge For Students:

1. Knowledge of Chinese geography.
2. Knowledge of Chinese governing units.
3. Ability to read through complicated and focused scholarly material.

Time Frame:

90 minutes class time and 30 minutes homework

Part 1: Review student impressions from slide presentation	10 minutes
Part 2: In class reading	45 minutes
Part 3: Diary discussion	35 minutes

Generalizations:

1. The Terra Cotta Warriors excavation is one of the most important finds in history.
2. Knowledge about ancient Chinese society may be learne from this archaeological excavation.

~~Key~~ Concepts:

Terra Cotta

ancestor worship

archer

infantryman

Materials:

- An Ancient Chinese Army Rises From Underground Sentinel Duty by M. K. Hearn.
- Personal Diary (Fulbright Summer Seminar in China 1995)
- A 2,200-Yeay-Old Tourist Lure by J. F. Diggs.

Activity Preparation:

1. Leave set up the slide projector in case students students wish to view specific slides from the previous day.
2. Make additional copies of reading materials to be used in class and materials to be assigned for homework.
3. Set up a table in the classroom with a selection of books from the library which deal with archaeology and China.

Procedure:

Begin the class by asking if any student would like to to review some of yesterday's slides.

Address the previous night's homework assignment on the Terra Cotta Warriors of Xian.

Have students make a detailed list of information from the reading assignment on the board and copy the list into their notebooks.

Spend the bulk of the class reading aloud the article by M. K. Hearn and answering student questions.

Introduce the concept of a diary being of historical significance.

Discuss the reading assignment for homework.

Closure:

Present to the students some artifact replicas from the Terra Cotta Warriors excavation site. Be sure to point out the fact that the statuary is carved to scale and made from the local clay. Ask the students to discuss why statuary is important to any society and not just to the Chinese?

Final Comments:

Obtaining statuary replicas is not always possible so use any statuary to further the discussion of why societies find a need for such an art form.

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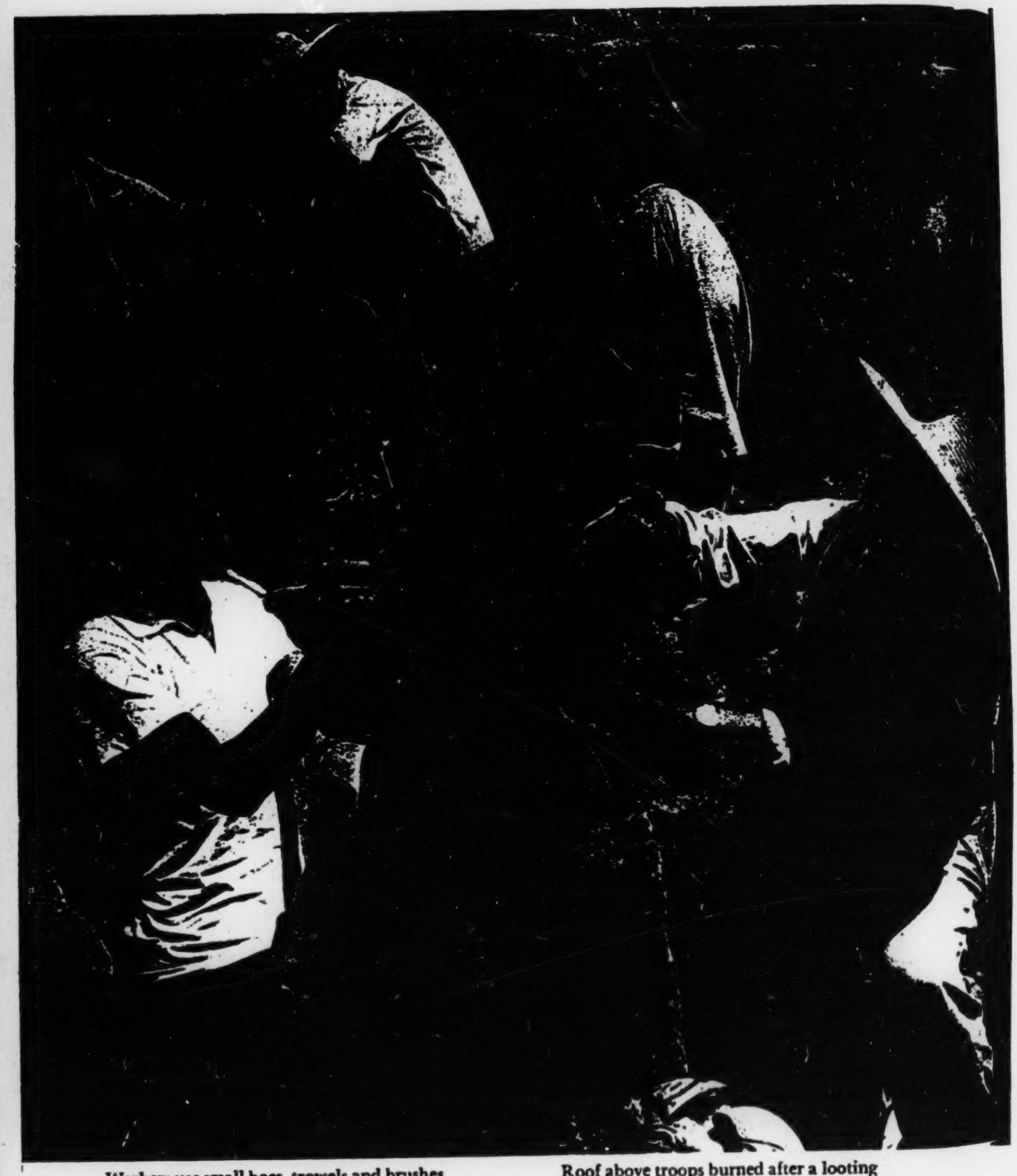


Workers use small hoes, trowels and brushes to liberate the troops from earthen tomb.

Roof above troops burned after a looting raid, crushing large numbers of the figures.

By Maxwell K. Hearn

An ancient Chinese army rises from underground sentinel duty

Sculpted in clay, 7,500 of these life-size figures protected the First Emperor's mausoleum. Now they emerge—an archaeological wonder

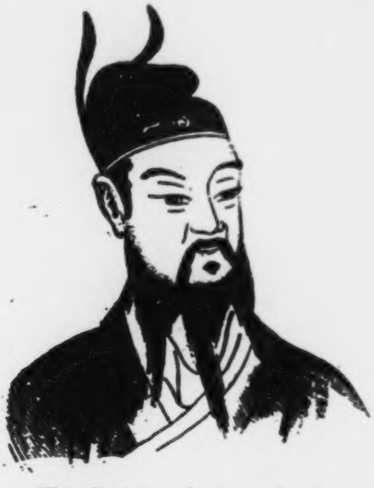
A Greek myth tells of Jason and his Argonauts facing live warriors which have sprung from dragon's teeth sown in the earth. And now Chinese archaeologists have made it happen. For a chance discovery in 1974 near the ancient capital city of Xi'an (Sian) turns out to be China's most important recent excavation: emerging from the earth is an entire army made of pottery and buried more than 2,000 years ago.

Created as an imperial bodyguard to serve their ruler in his afterlife, some 7,500 life-size soldiers and horses were sculpted in clay, brilliantly painted, with real chariots and bronze weapons. They muster at the huge mausoleum of China's first unifier, the First Emperor of Qin (pronounced "Chin").

During the next two years, eight of these figures will tour the United States as part of a loan exhibit entitled "The Bronze Age of China," and organized by the Metropolitan Museum of Art. The exhibition will open in New York on April 12 and close July 9, then travel to the Field Museum of Natural History, Chicago, August 20-October 29; the Kimbell Art Museum, Fort Worth, December 10-February 18, 1981; the Los Angeles County Museum of Art, April 1-June 10, 1981; Museum of Fine Arts, Boston, July 22-September 30.

China's unification by the ruler of Qin in 221 B.C. had a huge impact which still reverberates in the People's Republic of China. The self-proclaimed First Emperor brought to an end centuries of internecine warfare and political discord. Just as he formed the 1,500-mile Great Wall by connecting the many sepa-

Partly excavated warriors were baked gray, then painted, have turned reddish from soil and fire.



First Emperor is shown in an
1800 French book about China.

rate ramparts previously erected by feudal kings against nomad incursions, he welded a single empire from the several states into which the country had hitherto been divided. He promulgated a uniform code of law and standardized currency, weights and measures—even the written language. Meanwhile, he governed through a nonhereditary, centrally administered bureaucracy. Though the dynasty itself would end within four years of his death in 210 B.C., the fact of unification, thus established, laid the foundation of China's imperial order for the next 2,000 years.

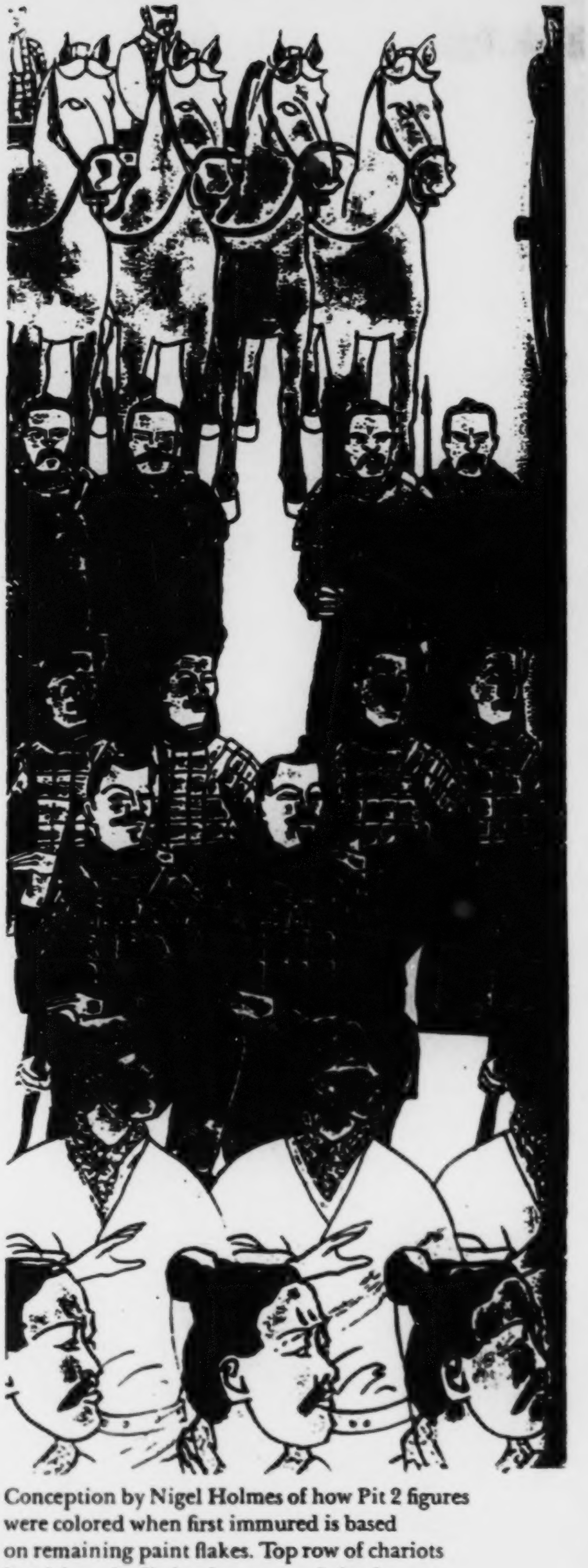
The First Emperor began as King Zheng of Qin upon the death of his father in 246 B.C. He was crowned king when he was only 13 and too young to rule, so the powerful chancellor, Lu Buwei, served as regent until the king came of age eight years later. He soon forced his former regent into exile and launched the first of his military campaigns.

In 16 years he subjugated all of China. Finding himself at 38 the ruler of the entire civilized world as he knew it, he summoned his ministers to devise a new title worthy of his accomplishment.

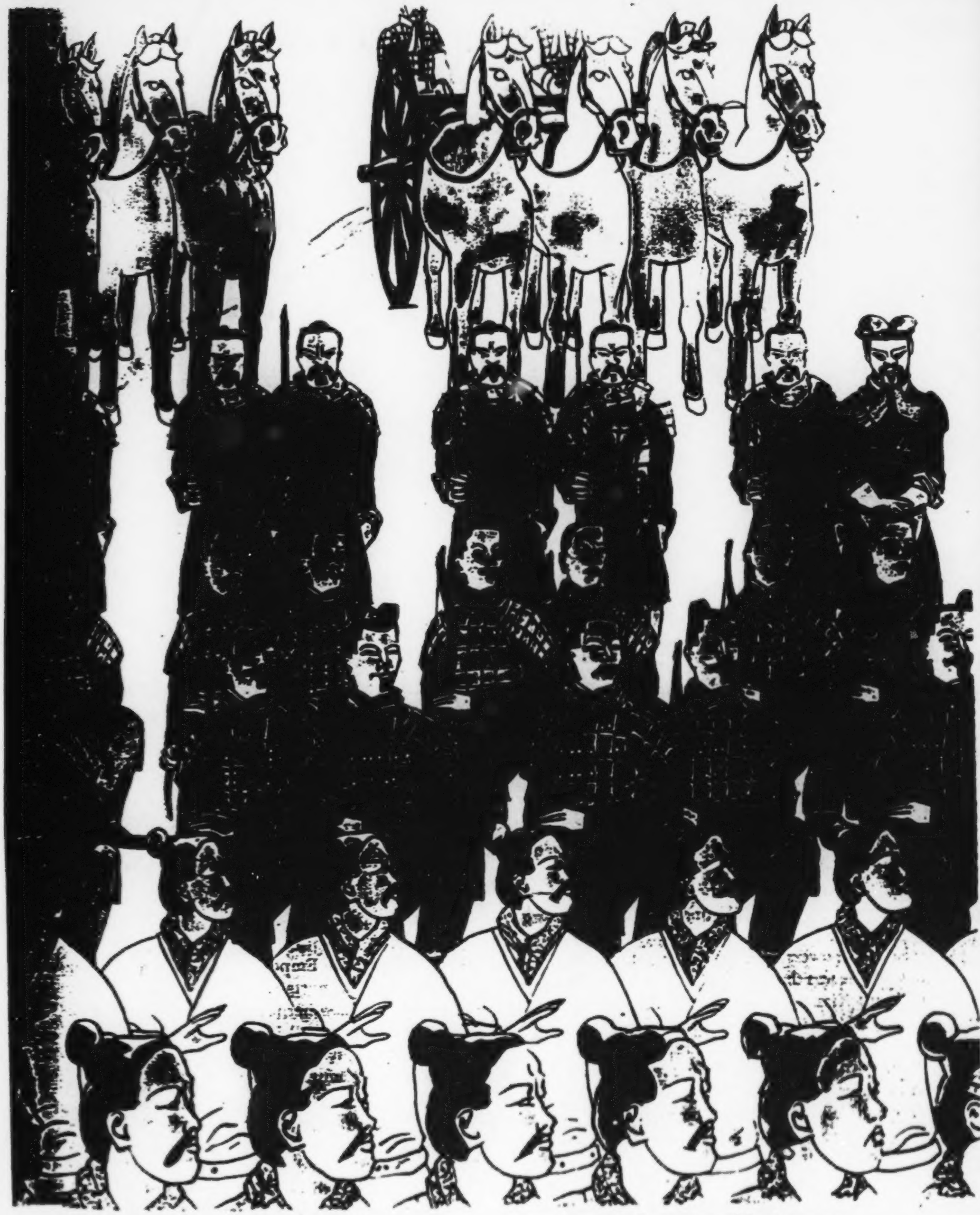
In the end he created it himself. Combining the words *huang* and *di*, which had previously denoted demigod kings of the legendary past, with the word *shi*, meaning "first," he proclaimed himself Qin Shihuangdi, or First Sovereign Emperor of Qin. His successors were accordingly to be titled Second Emperor, Third Emperor and so on.

To inspect his new realm and awe his subjects with

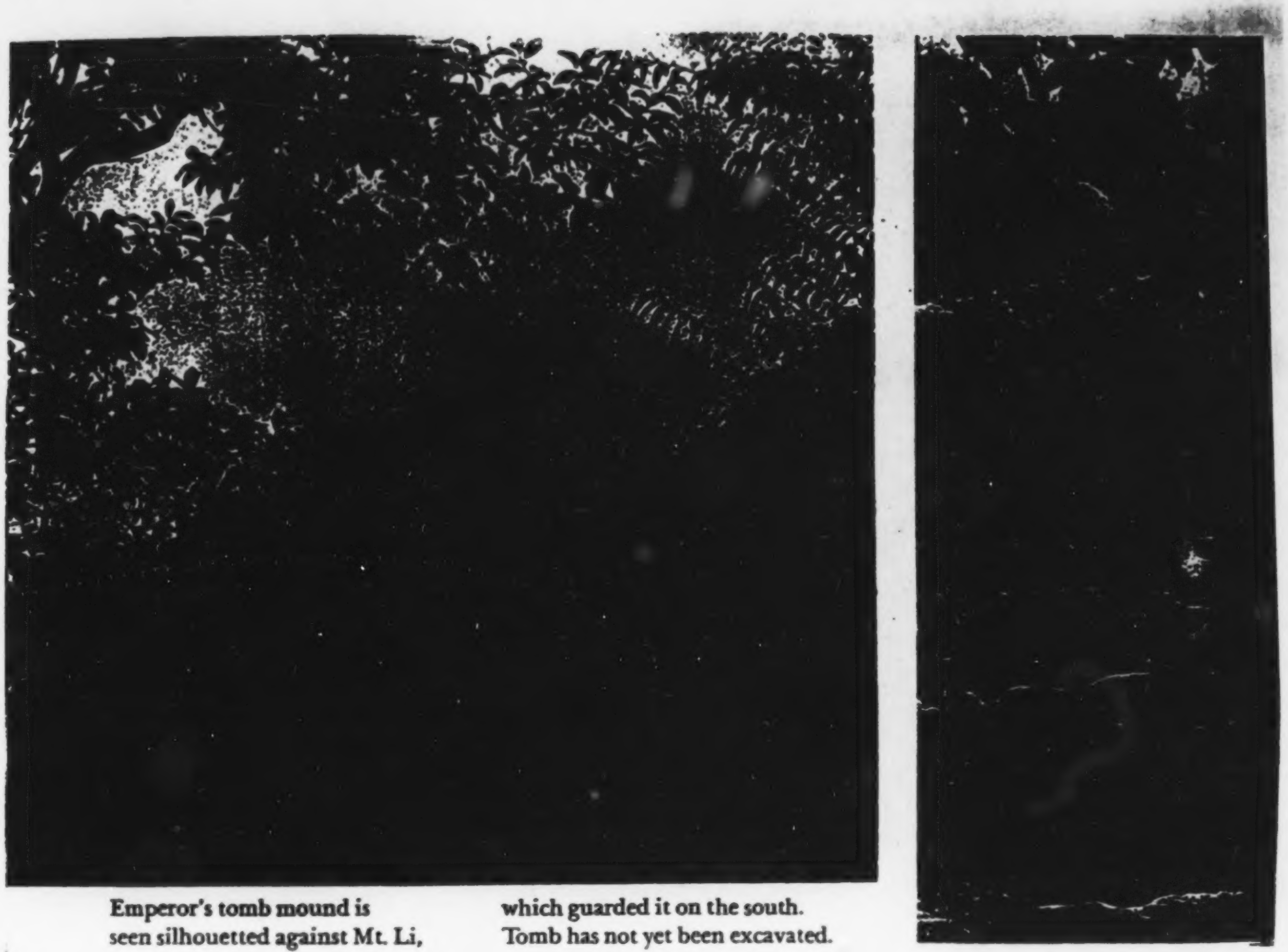
Assistant Curator in the Department of Far Eastern Art at New York's Metropolitan Museum, Maxwell Hearn specializes in Qin era history.



Conception by Nigel Holmes of how Pit 2 figures were colored when first immured is based on remaining paint flakes. Top row of chariots has drivers in distinctive caps and chariot



warriors with spears. Next row down is armored spear-carrying infantry, with the commander at right. Next two rows portray kneeling archers, bows in hands, hair tied back in chignons. Bottom two rows depict infantrymen without armor, apparently unarmed-combat experts, though the remains of bows found near them suggest they may also have been archers.



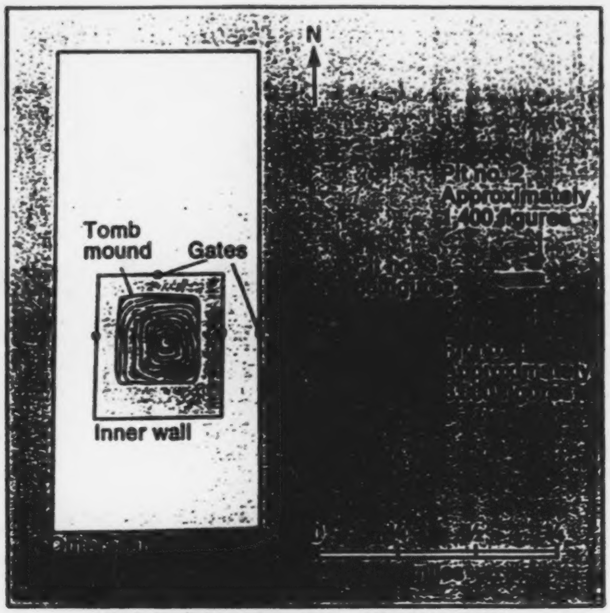
Emperor's tomb mound is seen silhouetted against Mt. Li, which guarded it on the south. Tomb has not yet been excavated.

the grandeur of his reign, the First Emperor initiated a series of imperial tours. During each of these, he visited various sacred mountains where he had stone stelae erected to enumerate the virtues of his rule and articulate his vision of a universal empire. These proclamations indicate that the Emperor held almost divine powers. Sima Qian, China's Herodotus, wrote that the Qin ruler sometimes actually attempted to exercise such powers even over the nonhuman world. Once when he was thwarted by a storm in his efforts to visit Mount Xiang, he took revenge on the mountain by having 3,000 convicts cut down all of its trees. He then ordered that the bare mountain be painted red—the color worn by condemned criminals.

The Emperor's rages against nature reflect an anomaly in his character. Fearing nothing in life, he was developing a growing fear of death. He listened to occultists (one, named Lu, spurred him to complete the Great Wall). He dispatched a party to look for the isles of the immortals and the elixir of life. Then, in 212 B.C., Lu reported to him: "Our search for magic fungus, rare herbs and immortals has come to nothing. It is my sincere opinion that you would be well-advised to change your quarters secretly from time to time, in order to avoid evil spirits; for in their absence some pure being (*jen ren*) will come. For subjects to know their sovereign's whereabouts detracts from his divinity." The Emperor gave orders for all of his palaces and pavilions to be connected by causeways and enclosed thoroughfares so that he might pass unnoticed from one place to another. Disclosure of his whereabouts became punishable by death.

Realizing that the Emperor would stop at nothing in his quest for immortality, Lu fled. The Emperor came to suspect that other learned or clever men might similarly attempt to gull him, and so he ordered all scholars of the capital put to trial. Incriminating one another to save themselves, more than 460 were eventually found guilty and buried alive.

Absorbed with his own self-aggrandizement, the Emperor grew callous toward the welfare of the state. Each year he committed a greater portion of the nation's resources to such vast undertakings as the Great Wall, residential palace complexes and his own mausoleum. The very year the country was unified work was begun on a vast building program (described by Sima Qian): ". . . the entire area from Yongmen to the Jing and Wei Rivers in the east was given over to palaces



Funerary city, its inner part shown above in yellow, surrounded tomb mound. Buried army, about a mile away, guarded eastern approach, outer-wall gate.

Overall view of Pit No. 1, before it was covered, shows fragments of figures shattered when roof was burned. Two workers are studying marks left by charred beams.

and pavilions. Connected by elevated avenues and encircling corridors, they were filled with the beautiful women and musical instruments captured from the different states."

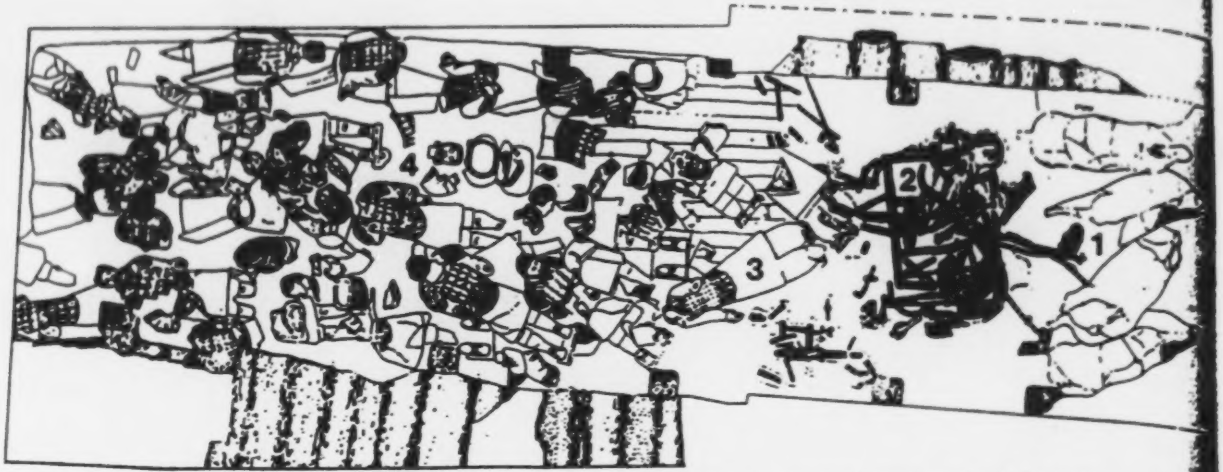
Two years before his death, the Emperor ordered the construction of an immense new imperial residence, and several hundred thousand laborers were conscripted to work on it. It was still incomplete when he died in 210 B.C.

Only the elevated foundation of the main hall of that vast palace survives. But from the layout of the Emperor's mausoleum we can sense his vision of an everlasting world order. As noted by Sima Qian, the Emperor's tomb chamber reproduced in minute detail the universe over which he expected to rule:

"The laborers dug through three subterranean streams which they sealed off with bronze in order to make the burial chamber. . . . Artisans were ordered to install mechanically triggered crossbows set to shoot any intruder. With quicksilver the various waterways of the empire, the Yangtze and Yellow Rivers, and even the great ocean itself were created and made to flow and circulate mechanically. The heavenly constellations were depicted above and the geography of the earth was laid out below. Lamps were fueled with whale oil so that they might burn forever without being extinguished. . . . Finally, trees and grass were planted [on the tumulus] to make it appear like a mountain" (opposite). This description has not yet been confirmed by modern excavations, but it is strongly supported by the tomb site's outward configuration, which served as a replica of a palace city and as a diagram of the cosmos (above).

At the center of the mausoleum is the tomb mound itself. Landscaped into a four-sided pyramid of three concentric tiers, it represents both the apex of worldly power and the zenith of Heaven. With an outer wall nearly four miles long, the mausoleum's vast outer compound encloses an area equal to that of a contemporary city, while the inner sanctuary, located in the compound's southern half, recalls by its placement and size the Emperor's palace. Remains of roof tiles and brick pavements, discovered in the northern half of the outer precinct, suggest that the mausoleum contained a funerary temple and a population to provide for and administer the yearly round of sacrifices.

To connect himself with the worship of the Qin royal ancestors, the Emperor ordered a highway built



Chinese archaeologist's drawing looks straight down into Pit 2 trench, showing crushed figures; 1, four headless horses; 2, charred parts of wooden chariot (no whole chariot has yet been found); 3, charioteer, minus head and hand; 4, infantry. All pieces are here, so excavation workers face a life-size jigsaw puzzle.

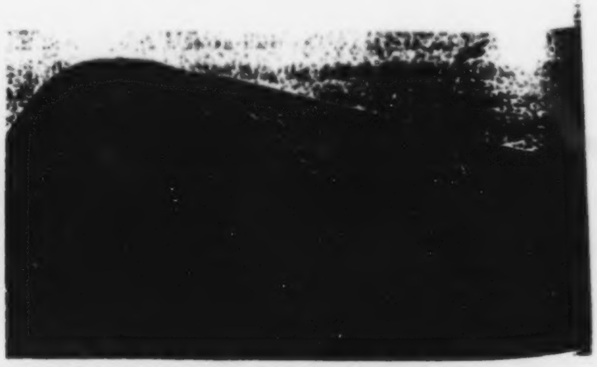
between his mausoleum and the Qin ancestral temple some 30 miles to the west. Further to maintain harmony with the cosmic order, the entire complex was aligned along a north-south axis formed by Mount Li to the south and the former capital city of Yueyang to the north. Thus united with his forebears to the west, and anchored between Yueyang and Mount Li, the Emperor was vulnerable only on the eastern side, toward Qin's former enemies. It was there that the bodyguard, sculpted in clay, stood poised for battle.

Evidence that the area around the Emperor's tumulus might conceal an entire population of pottery figures appeared sporadically between 1932 and 1970, during which time five kneeling figures of servants were unearthed inside or near the outer wall of the mausoleum complex. One of these came to the United States in 1974-5 as part of the first exhibition of archaeological finds from the People's Republic of China to visit this country (SMITHSONIAN, February 1975).

In 1974, farmers digging wells near the mausoleum uncovered part of a vast subterranean vault, its collapsed interior strewn with a host of clay warriors and horses (pp. 42-43). This vault is designated Pit No. 1. Subsequent excavations reveal that Pit 1 stretches 686 feet from east to west and 197 feet from north to south and may hold some 6,000 pottery figures. Though called a "pit," it is actually a series of 11 parallel trenches or corridors, each about ten feet wide and almost 700 feet long, with broad galleries running north and south across the entire width of either end.

The floor, paved in brick, is 14½ feet below Qin soil level. Access is provided by rammed-earth ramps

Now roofed over, Pit 1 is the size of two football fields. Signs indicate plot numbers.



Exterior of Pit 1 shows vast protective roof allowing dig to serve as a unique *in situ* museum.

Workers, keeping clean with aprons and sleeve guards, winch a restored warrior back into Pit 1. He'll get his head when he's in place. The stoneware men weigh 200 to 300 pounds; horses at least 500 pounds.

at the east and west ends. Each trench was originally enclosed by a tightly laid roof of thick planks supported by massive wooden pillars and crossbeams, as well as by the earthen walls bordering the trenches. The planks were blanketed by woven mats plastered with clay; the entire network of corridors was then covered with earth.

Judging from the amount of soil which filled in these trenches when the ceilings collapsed, excavators have estimated that in Qin times the mound on top was probably about seven feet high. It is hardly surprising that, topped by such a landmark, the pit was looted of most of the weapons and burned—probably at the fall of the dynasty in 206 B.C. Eventually the pit was filled in and forgotten, preserving the figures.

Since its discovery in 1974, the excavation of the pottery Qin army has taken on national significance. Pit 1, now totally enclosed under a vast hangarlike structure (opposite), has been transformed into an on-site museum which, when finished, will be a spectacular attraction for tourists within China and from abroad.

The enormous effort being made to restore and preserve the Emperor's clay bodyguard suggests the high priority which the government has placed on it. Condemned by two millennia of scholars as a tyrant, the First Emperor has been reappraised in recent years as a progressive ruler who, by his elimination of feudal domains, brought an end to feudalism. Likewise, he has been hailed for his unification of China.

As the Chinese have always valued history as a mirror in which to view the present, the recent prominence of this reinterpretation is a particularly potent expression of the current political outlook. The commitment eventually to excavate all of the terra-cotta figures may similarly have a deeper significance than mere archaeological curiosity. By the sheer magnitude of their numbers, these pottery legions stand as a monument to the masses who, in the eyes of Mao Zedong, are the real creators of history.

Hardly less prodigious than its creation is the excavation of this army. Work has been carried out in well-planned stages, largely by local personnel. Farmers, whose work at the site halts during planting and harvesting seasons, and archaeology students from Chinese universities have been supervised by a team of trained archaeologists. Following the enclosure of the site, the ground above the pit was divided into a grid of 27 square plots (on p. 44) separated by wide margins. As the layer of soil covering the pit is from four to ten feet thick, much of it is carefully removed by miniature dump trucks.

Next, shovels and other hand tools are used to clear each trench down to the level of the partition walls separating the pit's 11 corridors. Still visible on top of these earthen bulwarks are the imprints of the massive planks that once roofed over the corridors (pp. 42-43). After the corridors and their dividing walls have been determined, work begins on clearing the figures themselves. Although many are toppled or broken, often whole rows have remained upright, their heads and torsos emerging from the earth (p. 39) as in the legend of Jason. With short hoes, trowels and finally brushes, the remaining soil is gently removed (p. 38).

Buried where they fell, even broken figures have proved reasonably easy to repair. The pieces for each figure are collected and placed in a box which is taken to an adjacent storage area to wait restoration. Finally, each figure is lowered back into place (p. 45) and set in its original upright position (opposite).

From the locations of the various figure types and few remaining weapons, it is evident that the underground complex was designed to accommodate a specific military formation. The wide gallery at the eastern end of the pit contains a vanguard unit of unarmored bowmen and crossbowmen, whose long-range weapons would have been the first to be employed in any military engagement. Behind the vanguard, the formation is subdivided within the 11 long corridors. The outer corridor on either side contains two files of archers; the outer file faces outward, prepared to repulse a surprise attack from the flank; the inner file faces forward to assist in an assault. Between these units stands the heart of the army—36 files of infantrymen divided evenly among the nine remaining corridors. In addition, in these corridors are six chariots and three unarmored infantry squads. Each chariot, pulled by a team of four life-size pottery horses (pp. 48-49), is manned by a charioteer, with a warrior "riding shotgun."

In the three corridors not occupied by a chariot team a squad of 32 unarmored spearmen leads the main body of troops. The rear of the formation is protected by three ranks of armored infantrymen placed at the western end of the pit in the north-south gallery. The last of these faces west as a rear guard. This configuration follows military prescriptions in contemporary texts. It is estimated that it will take three to five years for the complete excavation even of Pit 1.

In Pit 2, quality over quantity

In May 1976, a second subterranean complex with warriors (Pit 2) was discovered about 65 feet north of the eastern end of Pit 1. Its figures represent a smaller complementary force—the majority chariots and cavalrymen—estimated to number slightly more than 1,400 warriors and horses. Construction is similar to Pit 1, but its layout reflects the greater variety of military personnel that it contains (pp. 40-41). A projecting rectangular area holds a vanguard of striding infantrymen encircling a core of kneeling archers. The figure of an officer (cover) once stood at the left rear of this phalanx; he is probably the unit commander.

A smaller pit (Pit 3), located just north of the west end of Pit 1, contains only 68 figures. Judging from its position toward the rear and from its large number of officers, it appears to represent an elite command unit. A fourth pit, empty, suggests that work on the terra-cotta army was abandoned before completion.

Despite the staggering number of figures in this pottery army, warriors and horses were not stamped from molds. Each was built up from coils of coarse gray clay with the hollow torso fully supported by solid, columnar legs. The surface was finished with a

During recent trip to China, Vice President and Mrs. Mondale and their daughter, Eleanor, reviewed infantrymen of the vanguard in Pit 1—now called Museum of Qin Figures. Canvas covers earthen walls.

slip of finer clay. Arms and heads of warriors, and tails and forelocks of horses were fashioned separately, then attached with clay strips. Ears, whiskers and elements of armor were applied while the clay was soft. The entire assemblage was fired at high temperature, then each figure brightly painted and equipped.

The warriors are arrayed in formation for imperial review. Most stand at attention, their poses governed by the kind of weapons they once held. Others kneel or stride, drive a chariot, lead a horse, or poise themselves for hand-to-hand combat. Ordinary foot soldiers range in height from about five-feet-nine to more than six feet. Charioteers are even taller. The commander towers six-feet-five—perhaps because of rank.

Excavators have described seven basic types of armor and a wide range of specialized accouterments: caps, belt hooks, leggings and shoe styles. The varied colors applied to the uniforms may also indicate the several units into which the army was divided. Enough color has survived to permit archaeologists a tentative reconstruction for an artist to follow (pp. 40-41).

How gaudy yet splendid this spectacle must have been, yet how personal is the individual human quality of the warriors' faces. Anatomical details are surprisingly lifelike. Eyes have been sculpted to give a sense of eyeballs pressing against the overlying flap of the eyelid; ears have the form of the upper cartilage and earlobe. Even hairstyles show distinct manners of braiding and forming topknots.

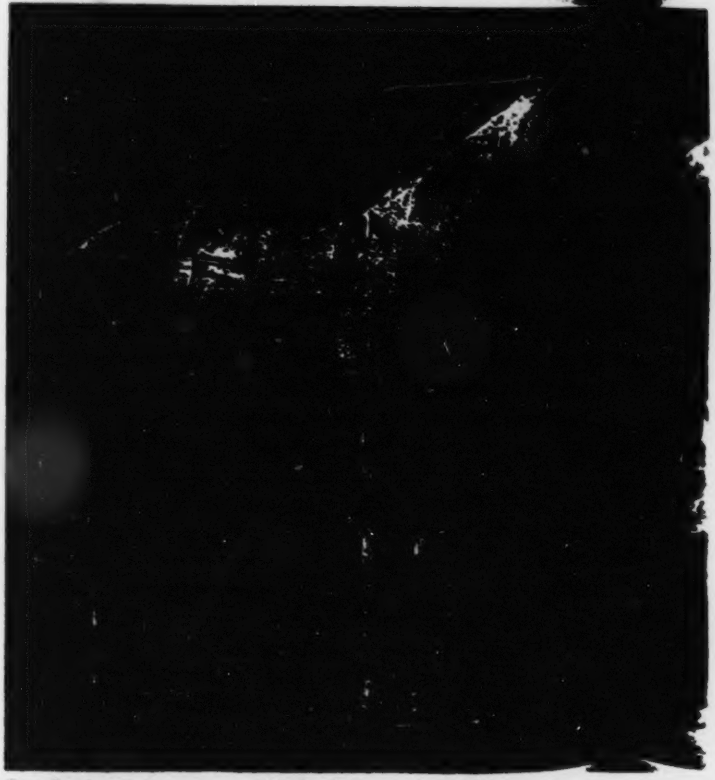
Basic faces with varying features

Despite this seemingly intentional realism, most faces do in fact conform to idealized types having high, smooth foreheads, crisply molded, angular eyebrows above deep-set eyes, prominent cheekbones and full noses. By varying hairstyles or applying elegant, trimmed mustaches or chin whiskers, this basic facial type seems to be endlessly individualized. There are youthful visages, clean-shaven and full-cheeked; there are sharp-nosed, bearded countenances that suggest Central Asian ancestry. The commander of the vanguard (see cover) wears an elaborate coiffure and whiskers that bespeak the dignity of his rank. His furrowed brow testifies to the cares of leadership.

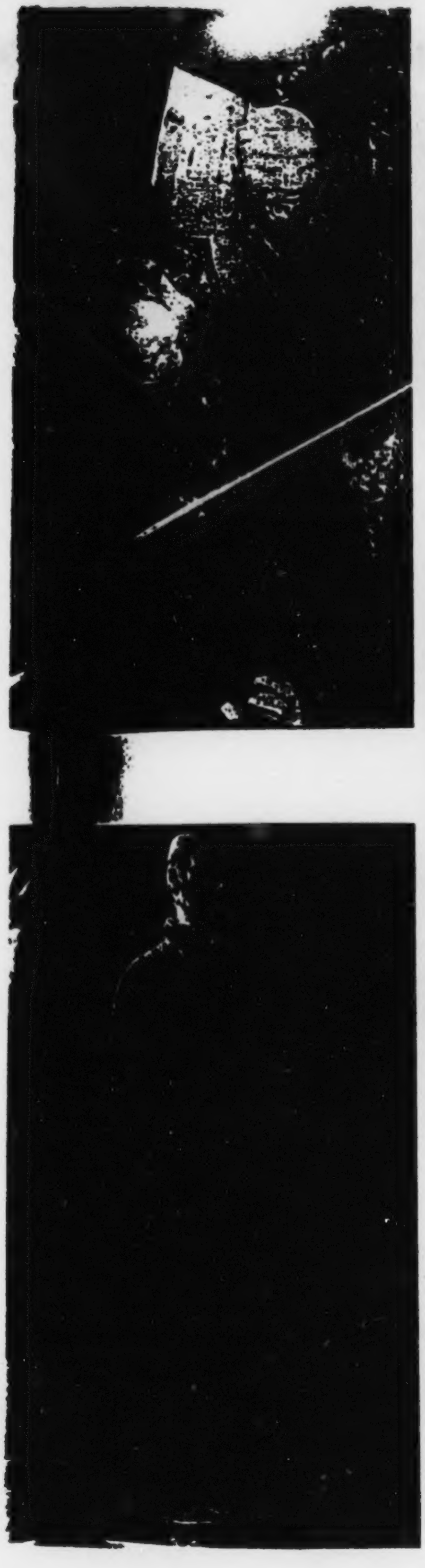
For all their detail, the Qin terra-cotta figures remain stylized, not naturalistic. Close observation reveals that heads are attached to torsos by an elongated cylindrical neck. In the same fashion, forearms are frequently telescoped inside rolled-up sleeves, making arms appear unnaturally short. Even allowing for the stiff greaves worn by many soldiers, legs are rigid tubes supporting symmetrically arrayed torsos.

The stance of the striding vanguard soldier (on p. 51) represents an attempt to break out of this rigid

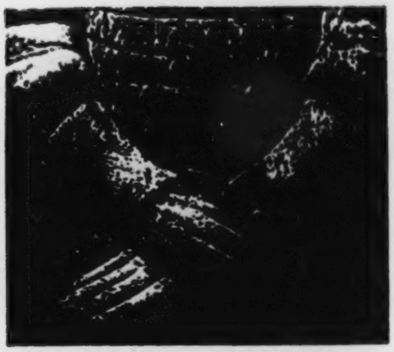
Horses, four to a chariot, were originally black or brown, with white hooves and teeth, red nostrils.



Cavalry horse was reassembled with an original bronze bridle and bead-covered reins. Its tail is braided.



Warrior's hand is curved to hold a weapon—possibly a bow.

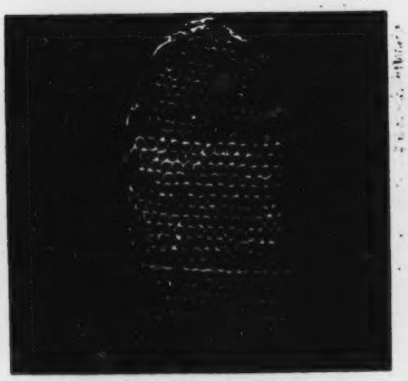


Officer's hands seem to rest on sword. Small, ornate armor plates show rank.

Archer's armor has large plates; his hands are poised to cradle bow.

Archer's intricate braids were painstakingly detailed in soft clay.

Infantryman wears square-toed sandals with puttees above.



Bent sole of kneeling archer's sandal shows the stippled tread.

[illegible] majority in the terra-cotta army which stand in strictly frontal poses, this figure's animated stance recalls a movement in *taijiquan*, the Chinese martial art of shadowboxing. The warrior presents a minimal target to oncoming adversaries while keeping his arms ready to parry or strike a blow.

Bronze arrowheads found beside these striding figures suggest that they doubled as archers. Unencumbered by heavy suits of armor, such versatile vanguards might be deployed ahead of the main army to observe, harass or decoy enemy troops.

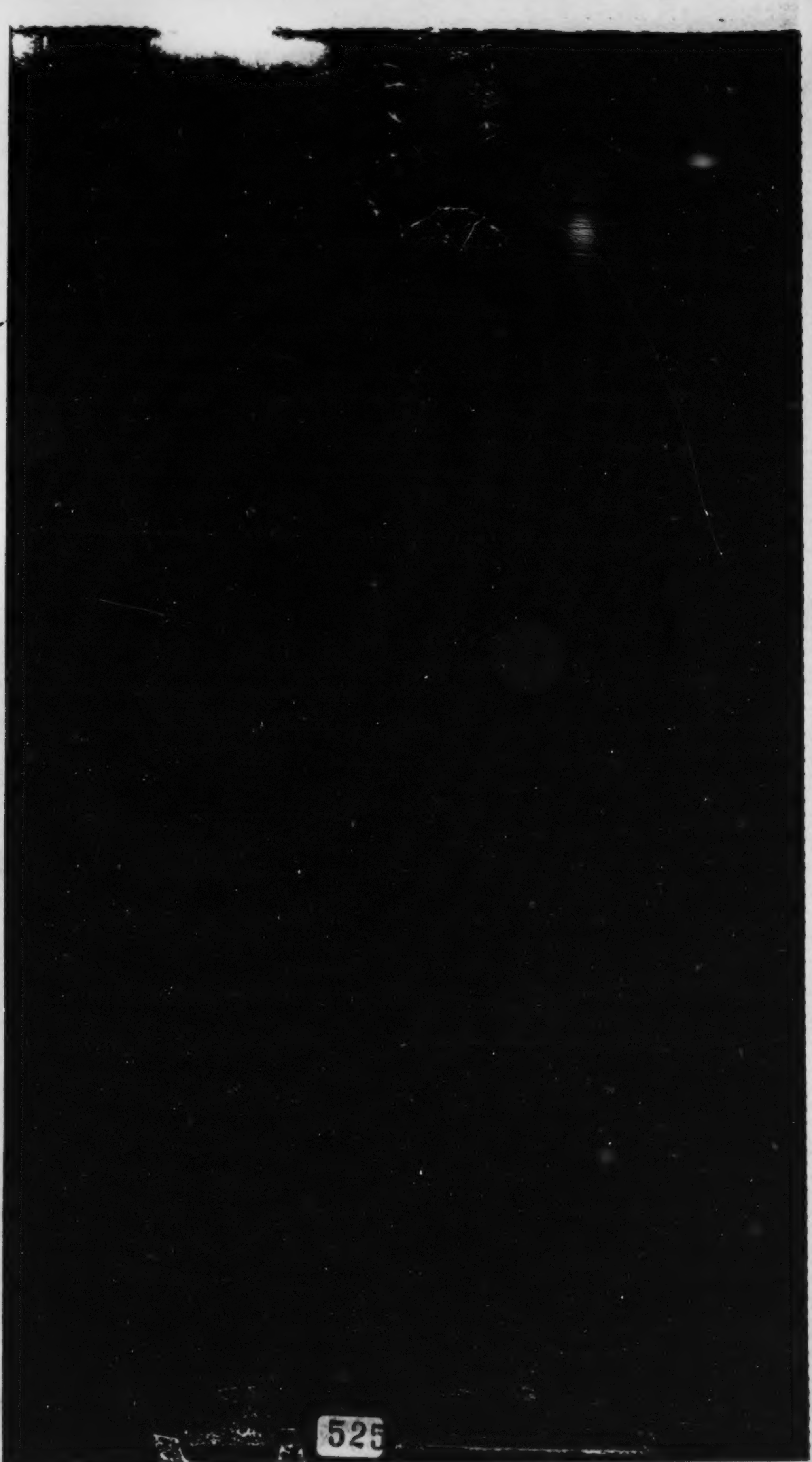
The illusion of a contrapposto pose is more successfully realized in the kneeling bowman from the same vanguard unit (p. 49) where head, torso and legs lie in three distinct planes. Yet the figure's tubular legs fail to give an impression of the flexed muscles required to maintain such a pose.

The Qin terra-cotta figures are the earliest large-scale sculptures yet known in China and, despite their representationa [illegible] provide material for a new chapter in the study of Chinese sculptural arts. Equally, they are graphic illustrations of contemporary military organization and tactics, giving precise information about battle formations, dress and armor.

By its grandiose conception and thoroughgoing depiction, as well as by the sheer magnitude of its numbers, the Qin pottery army exemplified the First Emperor's vision. Henry Kissinger, writing in *Time* about the latter-day nationalist leader, Mao Zedong, notes that he fought to preserve the kind of revolution he had made from modernization and institutionalization. "And then," notes Kissinger, "that great, demonic, prescient, overwhelming personality disappeared like the great Emperor Qin Shihuangdi . . . with whom he often compared himself while dreading the oblivion which was his fate." As for the First Emperor, though, his bodyguard is bringing him out of oblivion at last, to the immortality he craved.

With head tilted and
ms poised as though
he is ready to start
nd-to-hand combat,
mored soldier from
Pit 2 contrasts with
Pit 1 figures (below),
all at "eyes front."

oops line up.
t: charioteer
chin-tied helmet;
d infantryman,
a spear carrier;
warrior in knee
narmored foot
armored foot
perhaps bowman.



PERSONAL DIARY: XI'AN

Sunday, July 09, 1995

The alarm went off at 5:45 a.m. and I was up. It really did not take long to get organized. In fact, I had time to listen to the CNN news update on China and the world. Apparently, the United States and Vietnam will be establishing full diplomatic relations within the next week.

I headed over to breakfast and checked in with the delegation's Luggage Committee. Today is a big day- our first domestic flight with a strict weight limit.

Fortunately, I had time to run over to the exchange desk and cashed in $200.00 worth of cheques. I did not want to have to worry about cashing them in Xi'an besides I still expect that I will have to pay a telephone bill from last night.

We boarded the bus. However just as I suspected I had a phone bill at the front desk as I came by. It cost a whopping Y495 or $62.00. Oh, well. I am glad I cashed those cheques.

En route to the Bell Temple our Chinese guide and I talked about his growing up in China. He told me that his grandfather and grandmother lived in Inner Mongolia and that they had a great deal of land before the "liberation" in 1949. His grandfather had fought in the Kuomintang army, been put in prison for ten years by the communists and now they live with his parents in Mongolia.

We arrived at the Bell Temple. Our other Chinese guide told me as we entered that every year in the spring the bell in this temple is rung 108 times to celebrate the beginning of the Chinese calendar year. The bell ringing is broadcast all over China on television.

This was a much smaller temple than others we had been to but it had a different charm, especially with the music being played over the speaker system. I set out with one of our Chinese guides.

As we walked among the buildings my Chinese guide began to initiate a final attempt to tell me more about his personal perspective. We threw small coins before the bell and made wishes. My wish was for my Chinese guide to succeed in his professional goals.

As we exited the Bell Temple I bought some music tapes. A few members of the delegation rang the smaller bells on the way out. They were suspended from crossbars lining the walkway out to the main gate.

Now we set off to the airport. Soon we were being processed, so to speak, through the gates and to the waiting room. Each one of us bid farewell to our Chinese guides from Beijing.

Soon we were boarding our China Air flight to Xi'an. None of the many Chinese in the waiting room got on this flight. We virtually had the entire airplane to ourselves. Everyone who wanted could move anywhere in the plane.

The flight was very smooth. In fact at times it was much smoother than any other flight that I had ever taken. It lasted only an hour and a half. The topography below looked pretty rugged due to erosian and other elements. It was very clear that the region was extremely dry and hot. Small clusters of houses were scattered across the brown soil. This was farming in spite of nature. Yet another challenge to the New China.

When we landed all of us exited the plane through the back door and were immediately hit in the face by 98 degree temperature. We walked across the runway area towards the terminal. A plane which had landed after ours was right on our heels. I had never been chased into a terminal by an approaching airplane.

Our Luggage Committee performed admirably. No luggage lost and we moved out to the front lobby. Then a problem developed: no one showed up to pick us up. For the next couple of hour s we camped out on the lobby floor and waited. After two and a half hours we had a bus and started loading the luggage. We set off.

It was pretty clear from the outset that Xi'an was quite a different place from Beijing. The landscape heading into the city was farmland with workers using hoes to turn up the soil. This was the countryside to which Mao had exiled people during the cultural revolution. I liked the landscape a lot.

As we approached the city the huge wall of the city appeared. It was magnificent and beautifully repaired. The streets were crowded with people and it was approaching twilight.

The hotel, Wan Nian Hotel, was very modern. As we entered the hotel staff presented us with cold glasses of tea. A representative for the state educational board apologized for the difficulties at the airport.

After a brief visit to other rooms, we headed down to the dining-room for our Mongolian hot pot dinner. Each one of us at one very long table had a flaming burner in front of us. The meat, noodles and greens were all put into the pot with an egg yolk to cook. It was really quite good.

Some other members of the delegation and I set out after dinner to inspect our area of Xi'an. We walked down the main road in front of our hotel and came upon a large crowd of dancers doing ballroom dancing under the stars. I remembered that in Beijing too we had seen many people dancing outside in large numbers.

The large crowd accepted us into its midst and many people said "hello." The very loud stereo system was playing waltz music and the 200 couples dancing were all excellent dancers. Two Chinese men spotted the two women in our group and politely asked them to dance. They accepted. All the people around us were absolutely enthralled and were smiling. The Chinese were quite curious to see how the American men would react to the American women in their group being asked to dance. We smiled with approval and enjoyment. Men were dancing with men and women were dancing with women.

We continued to walk and passed many people at tables with umbrellas and single, electric lights. The streets were not clean and a number of people were sleeping on beds outside on the sidewalk. We managed to draw quite a bit of attention, smiles and friendly greetings. I liked this city.

We crossed over in order to go down a well lit side street. Many people were sleeping, watching television, eating or working. Many friendly comments were made to us but it was still a bit eerie because of the stark contrast between the local people and us. We must have really surprised these people. And, oh, yes, watermelon everywhere.

We stopped at a table on the street and ordered some beer. Under the street lights we discussed some historical and philosophical questions. Cars drove by. Bicyclists rode by. Pedestrians strolled by.

At the hotel we went our separate ways. Tomorrow we see the terra cotta warriors. I like Xi'an so much. It is very human. Good night.

PERSONAL DIARY: XI'AN

Monday, July 10, 1995

I woke up at 6:00 a.m. still thinking about last night's excursion into our little Xi'an neighborhood. I recalled that I had been told back in Beijing that on Sunday evenings Chinese people like to go outside and to dance. I wish that I had been able to ask a Chinese woman to dance but I was afraid of committing a social gaffe.

Sitting by my window on the fifth floor I looked out at the Third World landscape. There were very dirty, multi-storied apartment buildings and construction sites with workers, piles of coal, and dirt piled up all over the place. Nowhere in the United States would I see such a sight with men sitting on their haunches waiting to begin to work as they eat from their rice bowls. I set off for breakfast. This was definitely not Beijing. A live telecast of Wimbledon is on the television

And one other observation comes to me about our ride into Xi'an yesterday. People were living in caves on the left side of the highway and a huge nuclear power plant was on the right side. China is a country of contrasts indeed.

After a western breakfast we set out in a very small bus to the Shaanxi Provincial Museum. Driving through the streets of Xi'an was an absolute trip! There were very few tall buildings under construction and the city appeared very different from Beijing. The people were wearing shorts. The streets were dusty and dirty but, boy, were the people friendly.

The Shaanxi Museum was quite modern in architecture. Our Chinese quides led us on a tour. We spent over two hours here. The exhibitions included paleolithic and neolithic exhibitions. One display contained a skull from the paleolithic period.

What was of particular interest was the topographic relief map of Xi'an and Shaanxi province. This province is small and elongated. It appeared to be a vast expanse of canyons which appeared to be nearly impenetrable. In the center of the province is a green valley area where Xi'an is located. We seem to have really flown into the heart of a "forbidden" zone. Boy, are these three million people isolated.

Another display showed a neolithic village which existed in this area about 8,000 years ago. We were told that in the early years the Han people attained domination over the other two major tribes in the area. The leaders of the Han during this period were called the Yellow Emperors.

Our official guide from the province of Shaanxi actually presented the entire neolithic age in a marxist framework. The age was presented in a context of establishing class divisions.

What I found especially interesting was the pottery and metal vessels from the Shang dynasty. I vividly remember studying these types of Chinese vessels in my college East Asian history courses. It was a thrill to see them up close.

Before leaving the museum I did some serious shopping. Soon we headed off to lunch at a nice place which we would certainly remember for the serenade as well as for the food. A Chinese trio performing on stringed instruments played "Red River Valley." I remember my grandmother singing that to me when I was a little boy. How interesting to hear it now in China.

After lunch a few of us decided to wander through the neighborhood. The streets were crowded. This was our first walk in Xi'an in the daytime since we had arrived. Of course, we had arrived just last night.

I photographed a small girl with her mother's permission. One of my colleagues insisted that the small girl's mother take an American quarter as a token of our appreciation. Many people swarmed around her inspecting the coin. As i looked back over my shoulder the crowd was growing in size as more and more people tried to decipher this coin.

Further ahead two blind men sat playing music for donations. One of our group put Y5 into their little box. A man nearby thanked us for our kindness. It was a bit of a disturbing experience.

Soon we turned off the main road and decided to investigate the busy outdoor food stalls and shops. We really picked an amazing street. It was lunch time for the Chinese, too. Many heads turned and some people were saying "hallo!" Clearly these people had the upper hand and they knew it. It was interesting indeed.

We retraced our route and once back at the bus we were descended upon by vendors of stuffed animals representing the Chinese zodiac. Before I could pay the female vendor for the stuffed animals which I held in my hand she and the others were chased away from the area by some authority figure. I had the handicraft and she was out her Y10. I set out to find her and to give her the Y10. She was most pleased but scurried away for fear of having to deal with the plain clothes authorities.

Now we set off to the mosque. As we traveled across the city we passed by the first real, big buildings under construction. The building was probably about forty stories. Soon we were in the moslem district and set off by foot to reach the mosque for the 60,000 moslems in the city. It was a warm yet mild afternoon.

The street down which we walked was busy with shops catering to the tourist trade and to some local traffic. Scrolls, vases, artwork and food were to be found everywhere. I walked along with one of our Chinese guides and he pointed out the moslem symbols contained within the displayed Chinese script. I followed the guide carefully but we managed to overshoot the entrance alley toward the mosque. We accidentally walked through a tunnel in the city wall to the region beyond the inner city. Our guide inquired and we back tracked and went down a winding road which narrowed into scores of shopping stalls on each side. Every possible momento which one could possibly think of was for sale here. We made our way to the mosque entrance.

The grounds of the mosque were quite large given the congested nature of this area of the city. All of the architecture was Chinese with certain moslem characteristics, such as arabic writing, ornate, wrought iron, roof decorations and arches. The many buildings on the grounds of the mosque were aligned in the Chinese manner of an axis. The axis had small gardens on each side all the way along. At the very end was the large mosque which we were not allowed to enter.

From this point on our group was free to wander for about two hours. I set off on my own and found a corner of the grounds which captured my interest. The tile roofs were covered with trumpet vines and small birds were flying in and out of them.

Leaving the mosque I exited into the very crowded shopping alley. Many tables for hundreds of yards displayed items. Our entire delegation went from table to table haggling over any item which interested them.

I picked up a number of items: a small dog combination lock, a chop with the design of a turtle, a young Mao pin, a small bowl and a Buddhist statue chop. I am sure that I spent more than I should have but I enjoyed the haggling.

One of our Chinese guides caught up with me on a number of occasions and she felt that I was shopping too much. I kidded along with her and she seemed to enjoy it a great deal. She told me as she was laughing terribly hard that my Chinese language skills which she had happened to overhear were "terrible."

Once back on the bus we set out. I could see that Xi'an was really different from Beijing. It was very flat and dusty here and the people wore less clothing. Men were frequently shirtless as they strolled through the city. There were much fewer professional types making their way along the sidewalks.

Dinner at the hotel was fine and was standard Chinese fare. Everyone had taken the time to get cleaned up and we were ready to head off to a performance of the Xi'an troupe to recreate the music and dance of the Tang dynasty. It was held at the Xi'an People's Hotel, a grand hotel whose day had passed.

The theatre was pretty grand and virtually empty. It was cavernous The music and dance was far more entertaining than I expected. The lead voices were of international class. The staging was equal to anything presented on the New York stage.

What was especially good was the percussion presentation. One was entitled "The Duck" and the other was entitled "The Tiger." We all really enjoyed it. It was great to see Chinese culture performed for us live. Apparently only foreign tourists attend these performances. I couldn't resist purchasing a tape of this kind of music.

When we returned to the hotel our American guide had a group of local artists visiting in his room who were ready to sell some of their art. It became quite a spread out art show with scores of hand-painted works strewn down the corridor. I bought one piece of art depicting a horse and rider heading off into a desert sand storm. Tomorrow night the artists will return and bring more works of art.

Things quieted down at about 11:00 p.m. Good night.

PERSONAL DIARY: XI'AN

Tuesday, July 11, 1995

I woke up a bit later than I had planned, about 6:30 a.m. The workmen were arriving outside my window. They had their robin's egg blue rice bowls in their hands. They milled about the piles of dirt which surrounded the worksite. I put on the Wimbledon Men's Finals on television then I headed down to breakfast. Bacon was served as part of the American breakfast today.

On the bus we set off for Northwest University in Xi'an. The university features an international exchange institute. Our morning lecture was given by the President of the university, Hao Kegong. He spoke about the nature of the university and answered a number of our specific questions. Our delegation presented him with a t-shirt emblazoned with the word "Boston."

Our second lecture was given by Professor Ge Cheng Yong, the Deputy Director of Culture at the university. The topic was "Chinese Cultural History." This was a fascinating lecture.

Our lecture ended and we set off for the nearby dining hall. My group of colleagues sat with Professor Ge Cheng Yong and during lunch he answered many of our questions on China. Afterwards some of us walked around the Northwest University campus even though it was extremely hot!

Upon returning to our designated building we bumped into a group of students here at the university. We took photographs and we taught them the meaning of the command "say- cheese!"

Our next lecture was on "The Economy of China" and was presented by Professor Liang Jizong. He spoke in English. Professor Liang mentioned that in China there are 1000 universities and 40 of them are in Xi'an. He stated that after Beijing and Shanghai, Xi'an has the greatest number of university students. Xi'an however is more of a college town than the other two.

We left the university area and made a brief stop at the western gate of the Xi'an Wall. I climbed up and walked around the top. It was much wider than the Great Wall and you could not walked out onto the wall itself. It was very hot! I can't remember ever seeing such a city enclosed by a wall.

From here we went to the Big Wild Goose Pagoda, a Buddhist temple in Xi'an. Again it was set up in an axis fashion with ornate gates and small temples leading up to the multi-storied pagoda. We had only a half-hour here so I didn't climb up the pagoda but preferred to inspect the grounds.

Exiting the grounds of the Big Wild Goose Pagoda we were set upon by beggars of all ages and conditions. It was really quite pathetic as small children placed themselves in your path and tugged at your clothes I didn't give them anything at the instruction of our Chinese guides.

We really hit quite a bit of traffic on our return to the hotel. Once there we had a thirty minute break and then set off again to have dinner with the Shaanxi Educational Commission who we discovered felt obliged to make up for the transportational snafu at the airport.

Dinner was excellent. The restaurant was called the De Fa Chang Dumpling Restaurant. We had more dumplings than I had ever had before. At the beginning of dinner however we had a cake for one of our delegation who was celebrating her birthday in China. It came as a great surprise to her as the leader of the Shaanxi Educational Commission announced her birthday and presented her with the cake!

Once back at the hotel a number of us picked up our ordered artwork in the room of our American guide. Meanwhile a small group met to plan for tomorrow night's official birthday celebration in China.

Tomorrow we are finally off to the terra cotta warriors. Everyone is more than excited. Good night.

PERSONAL DIARY: XI'AN

Wednesday, July 12, 1995

I woke up on schedule at 5:30 a.m. After breakfast we set out for the imperial baths at Hua Qing. We drove across the city and out into the surrounding area. The traffic was pretty intense until we reached the countryside and then things began to thin out somewhat.

The imperial baths were contained in a series of buildings which housed pools used by the emperor and his imperial household. It was made famous more recently for being the site where Chiang Kai Shek lived and where he hid in 1936. He was eventually captured and his release was negotiated.

We [illegible] up the mountain towards the housing complex where Chiang lived. Further along the trail we came to the half-way point where Chiang had hidden and where he had been captured. At that particular location there are metal chains leading up to a crevace where Chiang hid. Some members of our group actually pulled themselves up to this spot. It seemed that we had really taken the wrong trail to this infamous spot and had unnecessarily switch-backed across the mountain. The trail gradient was very steep.

Coming down was a whole lot easier. It was incredibly warm and one of our Chinese guides reported that It was the hottest day in forty years. It was only 10:30 a.m. Our guide also told us that the province of Shaanxi was in the middle of a terrible drought. The people in the area were receiving limited amounts of water, not the situation in our hotel.

We boarded the bus and now set out for the most awaited event in our trip: a visit to the terra cotta warriors. As we drove through the streets it became pretty evident that we were out in the countryside. The roads were made from dirt and were narrow and were lined with earthen houses. This continued for some distance.

When we arrived at the terra cotta warrior museum the temperature had climbed to over 100 degrees. It was quite unbearable. I put on my baseball cap, grabbed my backpack and set off.

We were greeted by a guide who was an archaeologist on the terra cotta warrior site and who had accompanied the uncovered artifacts on their recent tour of the United States. Our American guide believed that this was a further attempt by the Shaanxi Educational Commission to make up for various inconveniences. The tour was extraordinary.

How do I even attempt to sum up the three buildings of excavated terra cotta warriors? An impossible task. Suffice it to say that I have never imagined such an incredible sight. Hundreds and hundreds of buried statues were on display in exactly the spots were they had been placed over 2200 years ago. Each statue had a unique identity. I must say that the terra cotta warriors to me were more awesome than even the Great Wall. I simply had not been prepared for this massive cultural assault from the past.

The beating down of the sun was really taking its toll. We felt as dry as some of the statues themselves. I had bought some terra cotta statues st the Shaanxi Provincial Museum the other day so I was pretty free to soak in the entire excavation site.

I did visit the gift shop and I bought a paperback photographic text of the terra cotta exhibit. The peasant who had discovered the warriors over twenty years ago was in the muuseum store and he signed my purchased text.

This visit to the terra cotta warriors ranks up there as one of the best experiences that I have ever had!

After lunch we rode to the Banpo Museum, an exhibition devoted to the early civilization of about 6000 years ago in this region of China. The heat was unbearable. The excavation sites were just phenomenal. Neolithic housing sites were excavated with meticulous care. To my amazement, these sites were housed within quite a sizeable building which had been built many years before. The grounds of the museum were less interesting overall.

On the way out of the museum grounds I really got delayed by stopping at a tile and rug shop. I wanted to buy three tiles but had to settle for two tiles. The colors which I wanted were in limited supply. I ran back to the bus and, sure enough, everyone was aboard and ready to go. I sheepishly climbed aboard.

By this time I was pretty beat. Our guide announced that we would now pay a brief visit to the Stella Forest, a park-like area with many statues and tablets. I visited briefly but returned to the bus to collapse into a quick sleep.

One thing which I really enjoyed about the Stella Forest was that two, young artists were completing tablet rubbings. It was fun to listen to the rythmic pounding of the inked pads against the rice paper covering each stella. With each beat, ink brought the underlying inscription to life.

The ride back to the hotel once again took us across this city and its many sights: bicycles, food stalls, watermelons, traffic, people sleeping in the shade, watermelons, watermelons, etc. This society is in constant flux. Amazing!

Back in the hotel I put on the television and yet again listened to the Asian badminton tourament which of course was broadcast in Chinese. Not much to choose from. In an hour I got cleaned up and even managed to do some packing. I would say that today was the most demanding day yet, then again it may be that the toll of being on the road has begun to manifest itself.

Outside my window the construction workers are still attempting to do something. I haven't quite figured out the nature of their project. I think that they are tearing down a small brick building or maybe they are putting it up?

After dinner a number of us took a walk to the Sheraton Hotel area to celebrate one colleague's birthday. The crowds of people on the street were increasing. The traffic now ttok on an eerie nature since so many vehicles did not use their headlights, especially buses. Trying to cross the street was truly a death defying act. Cooking over open grills was going on everywhere and people were selling their wares on the sidewalk. Slow movement but steady movement everywhere. Be sure to watch where you step. Look in every direction.

A group of us returned to the hotel. We made our way along the streets and carefully tried to avoid any pedestrian collisions. We walked by the outdoor dancing again and like the other night people were waltzing under the stars. It wasn't as crowded as the other evening.

Once back in my room I once again checked on the progress of the Chinese construction crew outside the hotel. They were operating at full steam in the dark. They were indeed tearing down a small building and loading the debris onto a pushcart. They worked all night. I'm ready to shove off to Chengdu tomorrow. Good night.

China Unearths A 2,200-Year-Old Tourist Lure

Ancient warriors, carefully sculptured and bearing the actual weapons of a distant era, are drawing American visitors in record numbers to a remote, nearly forgotten capital in northwest China.

XIAN, China

The best-known people in this remote Chinese city passed away more than 2,000 years ago.

The biggest city in the world during the Middle Ages and a place where humans settled as far back as 8,000 years ago, Xian—pronounced "she-ahn"—today is better known as a city of the dead.

Two million people live here now, in a dusty, wind-swept metropolis that is becoming the textile center for northwestern China. But the attention of the world is focusing on some terra-cotta statues of soldiers who were stationed nearby and served the Emperor in about 210 B.C.

The life-size figures are being unearthed and dusted off by Chinese archaeologists, giving the world a rare peek into the distant past.

At one time, 6,000 troops were lined up in full uniform, weapons in hand, with an appropriate number of horses and war chariots. Then, somehow, clever artists sculpted statues of the whole group.

Each figure is different, and the faces are extremely lifelike—some of them grim, others serene, many young and earnest, some marked with the fierceness of old warriors. The statues average 5 feet 11 inches tall, well above the height of most present-day citizens of China. The weapons are real, the metal on spears and swords still sharp.

Discovered in 1974 and opened up for visitors only two years ago, the site is fast becoming the biggest tourist draw in the Far East—and upsetting greatly the lifestyle of this ancient city.

Americans, intrigued by an article in *National Geographic* in April, 1978—and by a later piece in the November, 1979, *Smithsonian* magazine—began coming to see the amazing terra-cotta army soon after it was opened for tourist inspection in October, 1979. In 1980, the influx of foreigners shot up to as many as 6,000 a month, most of them Japanese.

During 1981, Americans flocked to see the excavations in record numbers and now represent more than 70 percent of the 9,000 foreign visitors coming here each month.

"Foreign friends" impact. The effect on this remote Chinese city has been profound. The only big hotel for foreigners is now constantly overcrowded. The old propeller-driven planes that carry tourists here from the big cities to the East are routinely overbooked. English-speaking guides are in great demand.

Still being excavated, columns of terra-cotta warriors stand review, 6,000 strong, just as they were buried two millennia ag

Ma Kuan-Chi of Xian's office of the China International Travel Service says that the influx of "foreign friends" proving generally to be a help to the economy of the area—at least to the local shopkeepers—but it has brought problems as well.

He notes that tour groups averaged 17 to 20 people a couple of years ago and 34 last year, but that reservations for this year are for groups as large as 100.

"We can't expand our facilities fast enough to cope with them," Ma says. "There is already overcrowding at restaurants, hotels and even at some of our great archaeological sites."

All signs now are that the flood of Ame cans will continue to rise. As Jean Flynn Club Americana, a travel group based Washington, D.C., puts it: "We're getti more requests for trips that include Xian th ever before, and interest seems to be st building up."

It's no picnic for the tourists who make t costly trip here to see the famous unde ground army. The only hotel catering to fo eigners in Xian—until two new ones now u der way are completed—was built in 1954 Russian design. Its rooms are tiny, without carpets, radio TV, its plumbing both primitive and erratic. It provid little heat and no air conditioning. The elevators in th huge, six-story structure operate uncertainly. A vast dini room serves Chinese fare that is well below par for oth tourist hotels in China.

On one typical night recently, five groups of foreig tourists arrived at the People's Hotel only to find that th rooms they had booked were unavailable. They were a put up overnight in partly finished rooms of a hotel scheduled to open in a few months.

The old city itself, dating back 3,000 years or so, is unus al even by Chinese standards. The streets are wide, th buildings low and the noise level high as trucks and bus do battle with hordes of bicycles and pedestrians.

But everywhere there is evidence of former greatness i a city that was the first capital of a unified China and serve as the national capital through 11 dynasties.

Parts of the old city walls, surprisingly high and wide, sti

A kneeling archer, typical of the lifelike clay statues.

exist. There are two old pagodas, built originally in the seventh century. One, the Big Wild Goose Pagoda, is a seven-story affair that tourists can walk up in order to get a sweeping view of the city. Then there are an ancient Drum Tower, which once sounded the time in the evening, and nearby Bell Tower, which sounded the morning hours. The Provincial Museum has one of the richest collections of ancient artifacts in all of China. The site of a neolithic village dated at 6000 B.C. is on display not far away.

It is the underground army, however, that is most responsible for the sudden flood of foreigners to the Xian area. Situated 20 miles east of town, the excavated site with 6,000 of the warriors has been covered by a vast, hangar-like structure. Tourists can enter and walk around wooden boardwalks to view the ranks of terra-cotta troops close up. Their weapons and some typical soldiers and horses are displayed in a nearby museum. Two more sites, with an estimated 2,000 more warriors, are awaiting excavation.

Still to come is an even bigger archaeological plum—the tomb of Emperor Qin Shi Huang himself, who first united China by bringing together the independent states and absorbing foreign invaders in the area. He also was responsible for codifying the laws of the united land and completing the Great Wall of China. It was his personal bodyguard that the terra-cotta warriors represent.

The site of his vast underground burial palace has been located nearby. Plans have been found that indicate his tomb could be the find of the century, with a rich treasury of burial jewels and such things as a miniature river of mercury that is made to flow by some sort of mechanical device.

Tourists can now climb the artificial hill that covers the Emperor's tomb. They can also look at 18 other emperors' tombs in the area—from the outside.

Street scene in downtown Xian, once the world's biggest city and now a dusty provincial capital of 2 million people with roots in China's past.

Xian's only hotel for foreigners, until two more are completed this year. Built in 1954, it's Russian designed, has few comforts.

There are, however, two underground royal tombs in the area that are open. One is that of Princess Yong Tai, who died at the age of 17 in A.D. 701, and the other that of a prince who died at 31 in 684. Both were buried in underground palaces. Yong Tai's is decorated with brightly painted murals, colored figurines and burial objects—all reminiscent of the tombs in Egypt's Valley of the Kings.

Not yet open to tourists is the latest discovery—two bronze chariots, complete with eight horses and two drivers, recently unearthed near the Emperor's tomb.

Intensive, but primitive. Getting to these ancient sites around Xian provides a chance to see the countryside of northwestern China. Farming is intensive, and nearly everything is done by hand or animal power. Visitors see plows pulled by horses, oxen and sometimes five humans hitched together. The fields are carefully leveled, often several feet higher or lower than adjoining fields, and usually irrigated by hand. Most farmers live in adobe villages surrounded by mud walls.

People interested in buying things Chinese find plenty of opportunities here, too. There is a big, new Friendship Store, where foreigners are offered Chinese products for hard currency. In addition, shops catering to foreigners are set up now in most of the museums, tombs, pagodas and hotels, and in the city's big cloisonné factory. The most popular items appear to be small copies of the underground warriors and of ancient jewelry, wall scrolls, silk jackets, Mao caps, cutouts of Chinese figures.

The throngs of blue-coated citizens on the streets of ancient Xian are not yet sure what to make of the influx of foreigners here. They are generally curious, friendly and helpful. Some appear a little apprehensive—but they seem willing to simply absorb the foreigners, as Emperor Qin Shi Huang did so successfully 2,000 years ago. □

By J. FRANK DIGGS

Curriculum Unit: China

Week: 1__/ # Day 5

Overview:

In this activity, students will be presented with another slide presentation which introduces the Terra Cotta Warriors in extraordinary detail. The forty slide show the warriors from a number of different angles and permits the students to see the immensity of the excavation site. Students will draw upon their reading assignments to further discussion and to pose questions.

Objectives:

Upon successful completion of this activity, students will be able to:

1. Identify the excavation site of the Terra Cotta Warriors and the various statuary therein.
2. Have read and understood a scholarly article written by a Chinese authority on the subject.
3. Have a greater understanding of the Qin Dynasty.

Prerequisite Knowledge For Students:

1. Ability to read through complicated and focused scholarly material.
2. Knowledge of Chinese geography, governing units, land forms and population.

Time Frame:

90 minutes class time and 30 minutes homework

Part 1:	Discuss student impressions: assignment to read personal diary	15 minutes
Part 2:	Slide presentation	50 minutes
Part 3:	Scholarly article	25 minutes

Generalizations:

1. The Terra Cotta excavation site is extremely detailed in its design.
2. The Terra Cotta Warriors enable us to learn a great deal about Qin society.

Key Concepts:

excavation pits

vanguard

mausoleum

crossbow

Materials:

- * Slide set: The Terra Cotta Warriors of Qin Dynasty (from the Five College Center For East Asian Studies at Smith College, Northampton, Massachusetts)/Text.
- * Soldiers Of The Ch'in (from China/A Teaching Workbook by East Asian Curriculum Project)

Activity Preparation:

1. Set up the slide projector for presentation.
2. Make additional copies of reading materials to be used in class and materials to be assigned for homework.
3. Set out for student inspection artifact replicas of terra Cotta Warriors.

Procedure:

Begin the class by asking the students to share their impressions of Xian as a modern city based upon their reading of the personal diary.

Address the importance of recording impressions and initiate a brief discussion on such writings as historically dependable.

Present the slides of Terra Cotta Warriors.

Encourage student commentary and referral to read facts.

Begin to read the scholarly article in class being sure to point out the challenge which this article present

Draw student attention to the second reading assignment on Soldiers Of The Qin.

Closure:

Students should close this slide presentation themselves by trying to make a list of just what can be surmised about the Qin Dynasty based on this elaborate archaeological display. Ask the students to think about the Qin Dynasty over the weekend and possibly write a paragraph on their speculations.

Final Comments:

Be sure to tell the students that next week the other archaeological wonder of the Qin Dynasty will be addressed, the Great Wall. Maybe students should begin to jot down some ideas which they have of the Great Wall before they actually begin the topic.

Terra-cotta Warriors in Armour and Horses at the Tomb of Qin Shi Huang

by Yuan Zhongyi

The tumulus of Qin Shi Huang (China's first emperor) containing terra cotta warriors in armour and horses consists of the No. 1, No. 2, and No. 3 pits. The huge grave complex lay in the east of the actual tomb of the emperor. Since 1974 explorations and trial excavations were carried out, from which a basic knowledge of the formation and content of the pits had been obtained. Its scale is magnificent; it has an area of over 20,000 square metres. It forms a rich treasure house of China's cultural relics or historical monuments. Twenty wooden war chariots, more than a thousand life-size terra cotta warriors in armour and horses, plus 10,000 odd bronze weapons had been unearthed during the trial excavation. Judging from what had been revealed so far there are 100 odd war chariots, 600 odd clay horses and over 7,000 terra cotta warriors, and a massive quantity of real weaponry.

The wariors and horses are arranged in ancient Chinese battle formation. In the No. 1 pit are found war chariots and foot soldiers arrayed in rectangle. Chariots, cavalry and infantry form a curve in the No. 2 pit. While in the No. 3 pit terra cotta warriors line the route and guard the headquarters, which commands the army found in the preceding two pits. They are all life-size pottery figures, the once powerful army of the State of Qin in miniature. They are vivid material objects for a study of the military equipment, army establishment, and battle formation of the State of Qin. The life-like figures of warriors possess distinct characters and features. Simple in style, they possess rich artistic appeal, symbolising the consummation of the art of ancient Chinese sculpture. They serve as a link between the past and the present.

The magnificent discovery of the terra cotta figures of warriors in armour and horses has made itself the focuss of world attention. It is now regarded as another wonder of the world and a treasure house of ancient spiritual civilisation of mankind.

I. General Description of Three Pits Containing Terra Cotta Figures of Qin Warriors

The three pits, in which were buried terra cotta figures of warriors and horses of Qin Shi Huang, lie east of the ancient tumulus of China's first emperor, at a distance of 1.5 kilometres. It is to the north of the grand path leading to the eastern gate of the royal sepulcher. The warriors and horses are a sacrifice to the dead emperor.

In March, 1974 members of the Xiyang Village, Yanzhai Rural Commune, Lintong County, Shaanxi Province made their first discovery of No. 1 pit while digging a well.

Archaeologists in the province rushed to the scene. During the trial excavation information was obtained about the size of the pit and the relics that lay buried underneath. In the summer of 1976 the No. 2 and No. 3 pits were discovered to the north of the first pit, 20-25 metres away. (Still another pit was discovered at a point between the No. 2 and No. 3 pits. It was empty and nothing was found there. The empty pit is usually not included in the grave complex by archaeologists. Following exploration and trial digging the three pits were found to contain rich cultural relics housed on great scale. The terra cotta figures of warriors and horses stand about the size of real men and real horses. The discovery is indeed a great one in the history of Chinese archaeology. A huge sum was allocated by the Chinese people's government to be used for the building of a big exhibition hall, 230 metres long, 22 metres wide and with a span of 72 metres — over an area of 16,000 square metres. The hall now covers the pit in its entirety.

The No. 2 and No. 3 pits have now been refilled, after the trial excavation. About 1,000 pottery warriors and horses excavated in the No. 2 pit, after due repair, are now arrayed in their original stance. The rows and rows of towering warriors and horses show distinct features, great and extraordinary, giving one the atmosphere of magnitude and power in their bearing.

1. Building Structure of Pits

The No. 1, No. 2 and No. 3 pits all contain structures of earth and wood in subterranean galleries. The No. 1 and No. 2 pits had been burnt as a result of fire and collapsed. The No. 3 pit also caved-in due to natural decay of wooden canopy. However, before collapse it was seriously damaged by the army of General Xiang Yu upon entering into the gateway Tongguan Pass guarding China proper. The buildings on the ground level were burnt, leaving behind heaps of debris, in which broken tiles, ashes and scorched earth can still be seen today. Historians infer that the pits could have been looted and burnt by General Xiang Yu, who, it was said, also burnt palaces built by the first emperor.

The No. 1 pit is a rectangle running from east to west. The length from the east end to the west end is 230 metres while the breadth (from south to north) is 62 metres. There are five slanting covered passages on both ends of east and west and both sides of north and south. The covered passages on the two ends (east and west) of the pit are 15-20 meters long and 3.8-6.6 meters wide. The covered passages on the sides south and north are a bit smaller — 12 meters long and 1.6-4.8 meters wide. These are apparently side doors. Positioned in the west the pit faces east. The door on the east is the main entrance. On entering into the main entrance one sees two long corridors, 60 meters long (from south to north) and 3.45 meters wide on both the east and west ends of the pit. There is a side corridor on the south and north ends of the pit, each measuring 180 meters long and 2 meters wide.

Sandwiched in between these corridors are nine tunnels (each 180 meters long and 3.5 meters wide), which are separated by walls of rammed earth. On the corridors are arrayed terra cotta foot soldiers. In the tunnels are chariots and foot soldiers alongside each other.

The No. 2 pit is at the northern side of the east end of No. 1 pit. The two pits are only 20 meters apart. The plane figure of the pit is like a carpenter's square. The length. at the east and west, is 124 meters at the most and the width (from north to south) is 98 meters at the most. The measurement includes covered passages at the entrance. The depth of the pit is five meters. The area is 6,000 square meters.

There are three slanting covered passages on the east and west sides, but only one on the north side. The structure of the interior, based on the different arms of services, is largely divided into four units. Unit 1 is situated at the northeast corner, or the extreme end of the curve. The plane figure looks like a square (26.6 × 38 meters). The four sides are surrounded by corridors, each 3.2 meters wide. In the middle are four tunnels running east to west. Archers with crossbows stand in the long corridor. In the tunnels are archers with crossbows, bending on knees. Unit 2 is situated half way to the right. The plane figure resembles a square, 52 × 48 meters. A long corridor, south to north, can be found on the east and west sides of the unit. Eight tunnels, east to west, are in the center. Warriors are absent in the long corridors. Chariots in square battle position are in the tunnels. Unit 3, in the center of the pit, forms itself into a rectangle as a plane figure (86 × 16 meter). On the east end a wall made of rammed earth separates unit 3 from unit 1. On the wall is an open door to allow passage. On the west end is a side corridor, with three tunnels, east to west. In the tunnels are chariots, foot soldiers, and cavalry in rectangle battle position. Unit 4 is on the left side of the pit; its plane figure also looks like a rectangle (50 × 20 meters). The eastern end is separated from Unit 1 by a wall with an open door. A side corridor is to the west side. There are three tunnels, running east to west, in the middle. Cavalry form into a rectangle in the tunnels. The four are comparatively speaking independent units. Yet they combine to form into a strictly integrated whole as well.

No. 3 pit lies to the north of the west end of No. 1 pit. The two are 25 meters apart. The plane figure of No. 3 pit look like a concave, 17.6 metres long (from east to west), 21.4 meters wide (from south to north), and 4.8 meters deep. The area is 520 square meters. Rather odd looking, the structure of the pit is a bit complicated. On the east a slanting covered passage leads to the pit. Entering the door one finds a stable, in which stands a chariot. Two long corridors, on the left and right sides of the stable, are connected with two chambers. The southern chamber is made up of an antechamber, a back chamber, and a corridor. The northern chamber is a rectangle (8 × 4 meters) running from east to west. At the entrance of this chamber and the northern exit of the long corridor are four brass rings with handles, equidistant from each other. This provides a clue that there must have been drapes originally. Sixty four warriors line up the route in the northern chamber. They wield bronze poles, which are ancient weapons. They look like imperial guards. No. 3 pit is the army headquarters.

The construction of the subterranean vaults is like this: the three pits were dug, five meters deep, according to shape. Rammed earth walls were erected on four sides of the pits. Tunnels were dug in the middle. Between tunnels partition walls were erected. Wooden pillars were made to stand, 1.4 meters apart, on left and right hand sides of the surroundings of the pit as well as that of the partition walls. The bottom of the pillar was buttressed by rectangle wood. The upper part were roof timber horizontal supports. The wooden trellis was thus formed, very much like the framework above Chinese wells for drawing water. On the trellis and the top of partition walls were arranged rows and rows of wood as ceiling, covered with mat, either made of clay, red soil, or loese. This formed the roof, two meters above ground. The floor was paved with green bricks. The space from the bricked floor to the roof is 3.2-3.8 meters. The terra cotta warriors and horses were now left in the pit. The covered passages were sealed with wood, to be left standing. Once this was done the whole structure became a sealed, magnificent subterranean architecture.

The barracks of ancient Chinese army was called bi lei or military breast-work. The No. 1 pit can be regarded as the bi lei or the army on the right whereas the No. 2 pit that of the army on the left. No. 3 pit in the center is the headquarters. The army establishment in ancient China is divided in the same way, as a rule. The only thing missing, however, is the main army in the center. The unfinished pit north of the center of No. 1 pit, halfway between No. 2 and No. 3 pits, has an area of 4,608 square meters (96 × 48 meters). It could well be where the central army was supposed to be. The pit is now filled with sand. There are no traces of bricks, wooden structures or pottery soldiers. The reason is that the peasant army in rebellion led by Zhou Zhang approached the River Xi at the northern foot of Mount Li in 209 B.C., which called a halt to the construction of the first emperor's tomb.

The grave complex of subterranean vaults, biggest in scale, is seldom seen in the history of archaeology, Chinese or foreign. They occupy a total of 25,388 square meters of floor space. The earth removed from the pit reached 100,000 odd cubic meters. The wood used are all huge pines and cypresses. From the wooden trough visible the diameter of the wood used for the ceiling is 68 cm. The tallest wood reaches 10 odd meters.

According to preliminary estimate a total of 8,000 odd cubic meters of wood had been used in the three pits. Reed or bamboo mat covering the ceiling reached a total of 18,000 cubic meters. Bricks used to pave the floor totalled 250,000. On top of this 7,000 terra cotta warriors and horses had to be made. The project must have involved a tremendous amount of manpower and money.

Such subterranean vaults could not have been constructed in a short period of time. When was the project begun: How long did it actually take? The answers to these questions are unfortunately not given in written Chinese history. The inscriptions on unearthed weapons indicate that the earliest were dated the 3rd year of the reign of Qin Shi Huang while the latest was dated the 19th year. The weapons couldn't have been buried earlier than 19th year (228 B.C.). This was seven years before the first emperor unified the six warring states or the 26th year of his reign (221 B.C.). *Shi Ji* or "Historical Records" says that 700,000 persons were pressed into service for the construction of the grave during the early years of the ascension to the throne of the first emperor. From this it can be deduced that construction must have begun after China became a unified country. The construction of pits of terra cotta warriors was likely to have begun at the same time until it was halted in 209 B.C. A total of 10 years must have been spent for the entire project.

In the refill of No. 1 pit workers' iron chops and iron spades had been discovered. At the southern side of No. 1 pit what looked like the remains of large sheds — once the living quarters of construction workers, had also been unearthed. Many convicts must have been employed to dig the pits. From the inscriptions on the terra cotta figures it can be seen that many pottery workers must have been employed to mould and smelt the pottery figures. People of such low and humble position are actually the creators of the Qin terra cotta figures of warriors in the pits.

2. The Position of Pits Housing Terra Cotta Figures of Warriors in the First Emperor's Royal Sepulchere

The emperor's grave lies at the southern foot of Mount Li. To the north is the River Wei. From a distance the royal grave looks like a towering hill. The grave used to be 115 meters high. Its base is 485 × 515 meters (from east to west and from south to north). The area is 249,775 sq. meters. Due to corrosion by rain and water as well as man's own destruction the grave is now reduced to 76 meters high, 345 meters long, and 350 meters wide. The area, too, is reduced to 20,750 sq. meters.

There are both inner and outer walls surrounding the grave. The walls, however, have now become dilapidated and collapsed. Only the base remains. As a result of exploration it has been discovered that both walled cities formed rectangles, from south to north. The inner walled city was 355 meters long (from south to north) and 580 meters wide (from east to west). The circumference was estimated at 3,870 meters. The outer walled city measured 2,165 meters long (from south to north) and 940 meters wide (from east to west). The circumference was 6,210 meters. City gates stood on four sides of both cities. The outer city had four gates on four sides, but the inner city only one gate each on east, west and south. There were two gates on the north side, however. Look out tower's rose above the gates. The base of the tower above the south gate in inner city now still rises 2-3 meters above the surface of the earth. On the north and west sides of the grave mound what used to be old buildings today also remain above ground.

The underground architectures are on a far more grand scale than those above. On the west side of the grave mound two sets of huge bronze chariots and horses, all painted, have been unearthed. They are belived to be auxiliary vehicles for the ghost of the first emperor to ride during ghostly inspection tours. Between the inner and outer walled cities to the west of the royal tomb are 31 pits containing rare birds, rare animals as well as pottery soldiers, sitting or on knees. Skeletons of deers and other rare animals have been found alongside the pottery soldiers who are on knees. These have been unearthed objects so far. This means that it must be the royal garden. The first emperor had built many royal gardens, parks, towers, and pavilions. Flowers known for their beauty, rare fruits, rare birds, and odd looking animals were found in the gardens for the emperor to hunt or to enjoy. In the village of Shang Jiao Cun to the east of the outer wall 91 pits containing stables and pottery soldiers on knees were discovered. Test excavation in the winter of 1976 revealed 28 pits. In some pits the bones of a real horse were found. In others clay soldiers were found, in addition to the dead horses. Still others, however, contain one clay soldier only. These pits must be royal stables, and the terra cotta soldiers on knees were grooms, known as yu jen in ancient China.

Based on what has been excavated so far it seems that the royal sepulcher of the first emperor had been modelled on the palaces he lived during his lifetime. The underground sepulcher is a replica of the palaces that once stood on the ground.

Now what position do these three pits containing terra-cotta figures of warriors and horses assume in the entire underground palace? To get an answer to this question we must study the first emperor's Xian Yang Palace and Xian Yang city. Both had been guarded by troops. The garrison forces of the imperial city were roughly of three kinds:

(1) personal guards of the emperor, taken up by lang zhong. It was the duty of personal guards to guard palaces, and palace gates. When the emperor left the palace, the guards acted as cavalry to protect the royal carriage. The guards were under the command of lang zhong ling (head of the imperial guards).

(2) guards posted outside palace gates and commanded by wei wei.

(3) guards of the capital, recruited from cai shi of warring states conquered by the Qin.

The first two guards have not yet been discovered hitherto since the excavation is unfinished. But the three pits of terra cotta figures of warriors and horses on the north side of the main road leading to the eastern gate can be assumed to symbolise garrison troops outside the capital city. The three military guards were apparently used to protect the capital and to uphold the authority of the first emperor in eternity. Clearly this must have been the thinking behind the designing of the pits.

II. Models of War Chariots, Figures of Cavalry and Foot Soldiers Unearthed at the Tomb of the First Emperor of the Qin Dynasty

Twenty wooden chariots, one hundred odd terra cotta figures of horses drawing chariots, 29 saddled horses of the cavalry, 1,400 figures of warriors of various descriptions, and over 10,000 bronze weapons have been unearthed from the three pits so far after test excavations. It is estimated that at least a total of 130 odd chariots, over 500 clay horses that draw the vehicles, 116 saddled horses, and 7,000 men including those guarding the chariots, cavalry and foot soldiers could be buried in the pits. The vehicles, horses and soldiers are life size, arrayed in battle formation of ancient China. They are a symbolic record of the army of Qin.

1. Classification of Chariots, Cavalry and Foot Soldiers

(1) War chariots

They are of four kinds, classified according to different personnel and dresses.

a. Commanding chariots. The chariots are decorated in a luxurious manner with the entire body painted black. Geometric designs can be found on the chariot. The top is round, on which hang bell and drum. Three figures on the chariot are the general (on the left), the horse driver (in the middle), and an aide (on the right), whose job is to extricate the chariot when it is bogged down.

b. Auxiliary chariots. Two such chariots have been unearthed in the No. 2 pit. The chariot looks very much like the commanding chariot, only without the top and hanging bell and drum. A driver (in the middle) and an assistant (on the right) are seen. Usually there are three persons on a chariot. But two persons are seen on this type, which follows the chariot used by the general. The auxiliary chariot is seen at the head of the cavalry unit behind the commander of the cavalry.

c. Chariots driven by a team of four horses. Two such chariots have been unearthed in the No. 2 and No. 3 pits. The chariots (in No. 3 pit) is similar to the commanding chariot in form. There is a top, but no bell and drum. Four figures are found on the chariot: the driver, a military officer, and two warriors. Chariots of this type — with persons are seldom seen anywhere elsewhere. The chariot stands in the right front corner of the battle array. The chariot of the No. 3 pit is positioned at the extreme forefront. It looks like the vanguard, which drives before the cavalcade. It gives the signal for battle to the approaching enemy. A battle then follows.

d. Ordinary chariots. These, manned by warriors, are in same form. There are no tops, bells, and drums, however. Four clay horses draw the vehicle. At the back can be seen the driver, seated in the middle, flanked by two warriors.

(2) Cavalry

The cavalry appeared in No. 2 pit. There are four in a group, and twelve in a row. Nine rows form a rectangle cavalry unit. The clay horses look like real, about two meters long and 1.72 meters high. They measure 1.33 meters from hooves to withers. The horses in some cases have their mane shaved off and have knotted tails. The saddles are carved. At the left forefront of the horse stands a cavalry man, who draws the rein with one hand and a bow on the other.

(3) Figures of foot soldiers

Terra cotta figures of foot soldiers unearthed in the pits are most numerous, looking like real persons. They belong to two units: subordinate units and independent units of foot soldiers. The figures are classified according to rank: officers and men. The so-called subordinate units are subordinate to the war chariots. The independent units are not attached to the chariots. There is no marked difference between the two units as to dress and weapons. The official and soldiers, however, do have marked difference, wearing different hats and armours. The following is a detailed account of their difference.

a. Figures of military officers.

They are divided into generals, middle-class officers and petty officers. The general is seen wearing a cap adorned with pheasant's feathers and long coat with armour plates. The two hands hang before the belly as if resting on sword. He is 1.95 meters tall, standing at the left hand side of the rear of the archers. He is the commander of the archers.

b. The middle class military officers wear two different kinds of dresses: (1) minority nationality dress with complete set of armour reaching the fringe plates, and (2) Han dress with armour plates protecting the heart.

c. The petty officers, unearthed in large numbers, are divided into two kinds: one, wearing light-weight uniform and the other in armour plate. The dress of the former is long, with long hat, a belt, short trousers, puttee and shoes. The left hand rests itself on sword. The right arm, curled, holds an ancient long weapon. The shoulder is upright. The officer looks the picture of bravery. Officers in armour plates wear long coats. The shoulders are strapped. Long armours are seen reaching the shoulders. Some officers have puttee, some have legs bound. They wear either shoes or short boots. In long hats, they are armed with long weapons or crossbows. Each figure gives one a sense of robustness and vigour.

Figures of rank and file soldiers

(1) Those in light dress

They stand between the vangard of the army and four corners of battle formation. Hair knotted, they are without armour. The coats are long, tightened with belts. The legs are wound with puttees. The shoes have shallow covers. The soldiers have to walk very fast and display great mobility. Carrying bagful of arrows at the back, they hold bows in the arm and are vividly portrayed as if they are holding a shooting exercise.

(2) Armoured soldiers.

Broadly speaking they are of four kinds.

a. Armoured warriors with hair bound up into a round knot usually on the right side. They have long coats, puttees, shoes or short boots. They hold long weapons or crossbows in hand.

b. Warriors with hair in flat knots. The dress is the same. But the hair is combed at the back of the head. The hair style is rather unique.

c. Warriors in turbans. The dress is still the same. The round knot of hair is at the back of the head. They hold long spears in hand.

d. Armoured warriors on knees. Wearing the same kind of dress, this kind of warriors assume different postures. The left leg is bent, while the right leg touches the ground. Both hands to the right, one above the other, as if trying hard to open the bow.

The above is a brief description of infantry. Putting things together we find the following:

a. The terra cotta figures of infantry are classified according to rank. They are mainly marked by armours and head wear. The general wears a cap with pheasant feathers. The breast has a colored triangle armour plate. There are knotted ribbons on shoulder, breast and back. Middle class officers wear hat with two long plates on the head. The breast has a colored and fringed armour plate or colored plates that are placed evenly in the breast or at the back. Petty officers wear single plate hat, and black armour plate. The rank and file are hatless, wearing short armour or no armour.

b. Generals and middle class officers carry only swords but not offensive weapons, such as bows and arrows or long weapons, which are carried by petty officers and soldiers. This shows that the duty of the former is to give command while that of the latter to give combat.

c. Among the pottery infantry no one carries shield or wears helmet. However the real Qin army was equipped with both shield and helmet. The reason why the pottery infantry has none is because the soldiers are made to look brave and not afraid to die. The unearthed pottery army, cavalry and chariots are a miniature of the once powerful Qin army that unified whole China.

2. The Organisation or Formation of Chariots, Cavalry and Infantry

Ancient Chinese combat forces used to be arrayed into definite positions. In actual fighting opposing armies were deployed in certain formations and then battled against each other. Before the Spring and Autumn period, the main battle was fought between chariots on both sides, which were formed into rather simple units. By the time of the

Warring Kingdoms and the Qin Dynasty, military establishment became more complicated, with chariots taking part in the battle aided by cavalry and infantry.

The battle position of the pottery army in the No. 1 pit reveals a rectangle. That of the No. 2 pit a curve. The No. 3 pit shows the position of military guards. The formation of military units is as follows:

The chariots and infantry are arrayed in the No. 1 pit. They face east, being positioned on the west. In the forefront three horizontal rows, are found, from south to north. There are 68 soldiers in each row, forming a total of 204 persons, who are mostly lightly dressed, with bagful of arrows at the back. Carrying bows in hand, they are the vanguard of the army. They are followed by a mixed force of 38 vertical lines of chariots and infantry, which are the mainbody of the army. On south and north sides of the pit are two horizontal units, facing south and north, but lying east and west. At the west end of the pit there are three horizontal rows, from south to north. Two rows face east and one west. These are the two wings and rearguard units, which protect the army from enemy atacks from the flank and the rear.

Four small formations combine to make a large curve in the No. 2 pit. The first small formation is at the front corner of the curve. It is a square made up of 334 soldiers armed with crossbows and arrows. It has a center or heart and four corners, which are composed of 174 archers in standing position. The center is composed of eight rows of archers facing east and in bending position. There are twenty archers in each row, bringing the total up to 160. At the northwest corner of the square stand a general and middle-class officer with swords. They are in command of the unit. The second small formation, consisting of chariots, is a square on the right side of the curve. There are eight rows of chariots. Each row consists of eight chariots. In all there are 64 chariots. Each chariot is manned by a driver and two chariot guards. No foot soldiers are found behind the chariot. This formation of chariots, with eight rows of eight chariots, form double standard. Each row has four units. This brings the total number up to 32 units. On the basis of the formation of double chariot, the cavalcade is divided into left and right rows, like the spreading wings of a swan, forming into formation that has angles. There are eight rows in this chariot formation, eight to a row. Sixteen chariots are found in two rows. This means 16 chariots go to form a company. Ordinarily there should be three kinds of companies: one with 18 chariots, one 30 and one 50. The one with 16 chariots we find in the pit leads to the assumption that it must be another method of forming small companies. The 64 chariots form four small companies. Four such companies go to form a cavalcade.

The third small formation is in the center of the curve. It is a rectangle of 19 chariots, 264 infantry and eight cavalry, standing in three longitudinal columns. Among the 19 is the general's chariot, manned by a driver and two warriors. Fourteen of the chariots are accompanied by eight foot soldiers, two by 28 foot soldiers and three by 32 foot soldiers. Eight cavalry bring up the rear. This again must be a method of forming small companies. The 19 chariots minus the commanding chariot is left with 18, which is in keeping with the principle of forming companies in double standard. The difference lies in three columns, instead of forming companies on the left and right. People used to have different views about the number of foot soldiers behind chariots. It was said that a chariot could be followed by 10, 30 or 72 persons. Most chariots in this small formation are followed by eight persons. Those with 28 and 32 persons are however, also found near the commanding chariot. They are apparently there to reinforce the foot soldiers. Basically a chariot should have eigh foot soldiers. Cavalry are found in this cavalcade, which is indeed a new phenomenon. Cavalry are used as mobile or reserve unit to make up for the slowness of chariots on account of the flexibility of cavalry.

The fourth is cavalry formation, which is found on the left side of the curve. There are six chariots and 108 cavalry, forming into eleven rows. The No. 1 and No. 3 rows consist of chariots (each row has three chariots). The No. 2 and No. 4 — No. 11 rows are made up of cavalry. There are three teams of horses to each row. Each team has four horses. In all there are 12 cavalry. The cavalry has a team of four horses, with 12 horses forming a row. Two rows of chariots flank a row of cavalry. The three are placed in front of the battle array. Eight rows of cavalry (96 horses) form a body. This provides us with substantial proof for an understanding of the method of forming cavalry companies in the Qin Dynasty. This method is highly significant in the history of military science.

The four smaller formations coordinate with each other and go to form a big curve battle formation.

From the point of view of arms of services the formation is made up of chariots, cavalry, and infantry. The three are mixed together so that they present an invincible force. In actual battle the first emperor used the same tactics to fight against the forces of the state of Zhao in the Changping Campaign (260 B.C.). Five thousand cavalry of the Qin army was said to have cut the entire army of the Zhao into two, which led to the annihilation of 400,000 odd enemy troops. This became a well known case in the history of warfare in ancient China.

In the No. 3 pit there are one chariot and 64 figures of military guards, who are not formed into combat units, but into ceremonial guards. In the long corridor in the south, in the tunnels, and in the ante chamber and back chamber, we find 42 clay figures. Twenty two clay figures of warriors are found in the chamber on the north side. Facing each other the warriors line up the route. They are not armed with crossbows, spears, dagger-axe, and halberd or lance, which are offensive weapons. They are only armed with spears for ceremonial and guard duties. This shows that they are definitely guards.

The No. 1 and No. 2 pits contain 100 odd chariots, several hundred cavalry and 7,000 infantry. A general commanding such a large army certainly must have occupied a very high position in his day. It follows that the number of guards in the No. 3 pit has rather symbolic meaning.

Summing up, we might say that in the No. 1 pit the rectangle battle formation is made up of chariots and infantry. The curve in the No. 2 pit consists of archers, chariots, and cavalry. The headquarters is found in the No. 3 pit. They all form a huge military establishment. The formation of the Qin pottery army is a symbolic presentation of the famous Chinese strategy and tactics. They can be compared to the "Military Strategy and Tactics' written by the famous strategist, Sun Zi.

3. Military Equipment

The unearthed cavalry, infantry and warriors on chariots wield real weapons, totalling 10,000 odd pieces. The weapons are of three type: weapons for long range fighting, long weapons and short ones for hand-to-hand combat. Long range fighting weapons include bow, crossbow. Long weapons are lance, dagger axe, shu (made of bamboo), halberd, and battle-axe called yue. Weapons for close quarter fighting are sword and crescent knife. The first two are for combat against enemies while the latter for self protection. The crossbows resemble those of the Warring Kingdom, with no outer copper covering on them. No carvings are found on the bow sides. The arrows were first discovered in hemp bags. The copper arrow head are prism. A special kind of arrow is especially big, about 41 cm long, weighing 100 kg. The head is 4.5 cm long, weighing 50 kg. This kind of arrow is used for crossbow. The five kinds of weapons mentioned above have wooden or bamboo handles, each about three meters long.

Yue or battle axe is an ancient weapon described in ancient books, but never seen before in actual substance. What is found in the pit is the first ever to be discovered. The blade is the same as that of the sword, measuring 30 odd cm. long. It is fitted to a long handle. It is a sharp combat weapon. Among the hand-to-hand fighting weaponry is the crescent knife, which is discovered for the first time in the history of archaeology. It is shaped like a quarter moon. There are no blades on the point. But the knife is double bladed and can be used to push or hook. This knifs used to be called jin gou or gou. It was known as wu gou during the Southern and Northern Dynasties, the Sui, and the Tang periods. Another unearthed weapon, the sword, is 90 cm. long, bladed very sharply. Though it has been buried underground for over 2,000 years its blades are not rusted and are still very shining. The bright and clean smooth finish is between 6 and 8 degrees. The toughness is equivalent to that of steel, after removing a fair amount of carbon. The sword seems to have been oxidized with chromium and salt and are highly corrosion and rust resistant. It must be pointed out that this kind of advanced technique has been mastered in capitalist countries in Europe and America only very recently. The fact that it was discovered more than 2,000 years ago in China under the Qin is a reflection of the advance achieved in weapon making technique by the ancient Chinese.

The allocation of equipment among soldiers shows that in the case of cavalry both hands are used to carry crossbows. In the vicinity of the cavalry are found small copper arrow heads. This testifies to the fact that cavalry were equipped with crossbows and arrows, which is in keeping with recorded account saying that King Wu Ling of the state of Zhao had educated his subjects in wearing the dress of nomadic people and in practising shooting arrows on horse back. This means that from the Warring Kingdom down to the Qin Dynasty cavalry had been equipped with such weapons. Cavalry in those days also carried swords. However, the cavalry figures so far unearthed in the Qin Shi Huang's grave complex are not equipped with swords. It is said that ancient chariots used to be equipped with five kinds of weapons: lance, dagger axe, halberd, long lance and short lance. They were usually placed on both sides of the chariot to be available to warriors. But the chariots in the Qin Shi Huang's grave complex are only equipped with bows, lance and battle axe. Chariots equipped with all five weapons have still yet to be discovered. Arrows and bows were used to drive away enemy at a long distance. Should the enemy close in then the defenders resorted to lance and battle axe.

Now a word about weapons used by infantry. In the case of vanguard, rear guard and the two flanks of the army (unearthed in the No. 1 pit) bows and arrows are used. Some also use long sword. Only a few soldiers carry dagger axe and battle axe. The main body of the army on the contrary mostly carry long weapons, some long sword. Only a small part carry bows and arrows. The vanguard of the army in the No. 2 pit all carry bows and arrows. A few carry long weapons. This is the very opposite of the main body. Broadly speaking, we get the following picture.

a. The vanguard and rows of soldiers on the four fringes basically carry weapons for long range fighting. Soldiers in the main body or the rear guard carry long weapons like dagger axe, lance, halberd, and battle axe. This is in keeping with the principle laid down in ancient military science books that crossbows and arrows are for the vanguard and lance for the rear. Crossbows were advanced weapons in those days. They have the advantage of being able to pierce through tough material during offence. They can break through the sharp troops of the enemy. In defense crossbows and arrows are an advantage during desperate battle and can be used for defend mountain passes and gateways. Crossbows and arrows are therefore assigned to units in important positions. However bows are good only for long range combat, and cannot be used for fighting at close range. Lance and dagger axe, on the other hand, are good for close range fighting. The assignment of weapons to troops requires that long and short weapons must be used together so that each will complement the other. The vanguard and the rows of soldiers on the four fringes of the array use crossbows and arrows, dagger axe, lance, halberd, and sword. Troops in the main body of the army carry dagger axe and lance as well as crossbows and arrows. This is the embodiment of the principle of using long range and short range weapons.

b. Cavalry are equipped with crossbows and arrows, which are good for fighting in medium range. They are not good for close quarter fighting. It is advisable for cavalry to carry sword as well. Since only a few excavations have been carried out cavalry equipped with swords have not as yet been unearthed. Swords are good for purposes of cutting and slashing. Swords will break when used for chopping or hacking. Cavalry move very quickly. At close range they can not cut and slash. They have to use big sword to chop off the enemy. They can then inflict heavy casualty on the enemy. However, during the Warring Kingdoms and the Qin Dynasty no long swords were used. This means that cavalry had reached an infantile stage of development then. It was not until the Han Dynasty that cavalry became a chief arm of services. Long swords came to be used then.

c. The five kinds of weapons mentioned in early Chinese literature on military science had not been discovered on chariots so far unearthed. The chariots are only equipped with crossbows and arrows for long range fighting and lance and halberd for close quarter combat. At the same time the two assistants or warriors on the left and right sides of the chariot all carry long weapons like the lance. This contradicts the statement in ancient books about the chariots having man on the left with bow and another on the right with lance. In actual fighting the two warriors are responsible for fighting on their own sides. Both long range and short range weapons are needed. This is the only way to enhance the fighting power.

d. Compared with those of the six ducal states, the weapons on the chariots, and of the cavalry and infantry of the Qin grave complex are rather similar in shape and kind. But they are all bronze weapons. The only weapon made of iron is the lance. The six ducal states during the Warring Kingdom period were known to have manufactured and used weapons made of iron. Comparatively speaking, the Qin state was backward in arms manufacture. Inspite of this the Qin finally annexed the six other ducal states. This shows that weapon occupies an important position in warfare, but what determines the outcome of war is not weapon but the political and economical situation of states and the attitude of the people towards war. The political reforms carried out in the Qin state were rather thorough. The economy of the Qin had developed quickly. And the Qin had kept pace with the historical trend for a unified China. On top of this the Qin had a strong army. All this led to the victory of the Qin state.

III. The Characteristics of Qin Sculpture Art

Vaults containing terra cotta figures of warriors and horses in Qin Shi Huang's grave complex are not only a rich subterranean military museum but also a treasure house of sculpture art. An ensemble of thousands of gigantic soldiers and high horses on a scale so magnificent and manner so imposing is seldom seen anywhere else in the history of sculpture in China and the world. With different features and facial expressions the warriors possess tremendous artistic appeal. This shows that the art of ancient Chinese sculpture had reached maturity in the period of its development. They have a unique national style and manifests the brilliant talent of the Chinese people in artistic creation. The achivement in art of Qin clay sculpture may be said to consist of many aspects, now discussed only as preliminary probing.

1. The Style of Realism of the Sculptured Qin Legion

The first striking impression one gets from the art is its imposing size, huge quantity and realism. These are the three impressions one gets on first seeing the art objects. The clay soldiers and horses are all life size. So many clay figures breathe the magnificence and power of Qin Shi Huang's army to an astonishing degree. When the viewers, foreign and Chinese, enter into the exhibition hall which has been constructed over the vaults, they cannot help exclaim: "Gee, how wonderful " This is produced by looking at the visual arts. When we say the art contains realism we mean that so many warriors, each with its own distinct features, are a real representation of real warriors in terms of artistic symbols. The clay warriors are far from being a group of life-less idols. Rows and rows of chariots, cavalry and foot soldiers are all very real and vivid. All objects down to the smallest detail look very much alive. The fact that they are big is of advantage to a representation of the real warriors and horses or whatever. The clay soldiers and horses are big enough to be life-like. The number of soldiers and horses is such that it has reached the size of the three forces (with the main body in the centre flanked by two columns on left and right) of a regular army. The pottery army is inseparable from the real one. It is a genuine representation of the real army of China's first emperor. Herein shows the depth of observation of the artists and their superb art of realism. The realistic style of the Qin pottery army is as follows. The artists have strictly modelled portrait of real warriors and horses so that a genuine likeness of real persons marks its first striking characteristic. For instance, the formation of the army is that of a real army. The artists have created a magnificent composition of the establishment of three forces plus a headquarters. The soldiers and horses in each unit are arranged in accordance with the principles laid down in Chinese books on military science. The arms are equipped in such a way that long weapons or crossbows carried by soldiers are in the front. Short weapons and fewer crossbows carried by soldiers take up the rear. The long and short weapons are mixed. This method of formation is entirely in keeping with what has been written on the subject in Chinese history. They are a genuine collection of illustrations of a real army's weaponry. The sculpture of various kinds of soldiers, too, look so very real indeed. The chariots, the shape, structure and the size of various component parts are not much different from those of the Warring Kingdom so far discovered by Chinese archaeologists. One chariot is pulled by four horses, which are haltered, with bit in the mouth and bridled. The horses are fully equipped. The decoration on chariot varies with its different grade. This writer had the occasion to compare some 20 skeletons of horses unearthed in the bureid stable in Shan Jiao Cun to the east of the royal tomb of Qin Shi Huang. The comparison shows that the size and height of the terra cotta horses are almost no different from those of real ones. It is believed that the pottery horses are modelled after the real horses in the stables of the imperial garden.

The various types of warriors have been executed very strictly and with great care in regard to height, corpulence or leanness, type of faces, style of beard and so forth. The tallest is two meters. The shortest 1.75 meters. The average height is about 1.8 meters. The warriors all look taller than the average people of the Qin Dynasty. They must be the symbol of the giants o fthe time. Some warriors have big mouth, thick lips, broad forehead, and wide cheeks. They look simple and honest. It would seem that they had come from Guan Zhong (now Shaaxi Province). Some have round face, pointed jaw, looking very alert. They could be soldiers and officers from the two ancient states of Ba and Shu (now Sichuan Province.) Some have forehead slightly inclined backward, high cheekbones, round ears, medium sized eyes, and thin eyelids. They are bold and sturdy — the characteristics of people of Long Dong (now Gansu Province.)

The soldiers of the Qin army were mostly recruited from the Qin people in the Guan Zhong region (now Shaanxi Province). But they also included others from different places. This is historical truth. The modelling of the pottery warriors have made the real Qin soldiers appear before our very eyes, as it were. The realistic presentation cannot but astond us.

The dress and armor of warriors vary a great deal. Those of the commanding officers are different from those of the rank and file. The uniforms of cavalry are different from those of the infantry and chariot drivers and guards. The officers are of three kinds: senior, middle class, and petty. They wear dresses according to their ranks. The armor has been sculptured very vividly. The plates above the waist are fixed. Those below and on the shoulder are movable. The plates above the waist are arranged in such a way that one is on top of the next. The plates below waist are in such a way that the lower one covers the upper one. The breast plates are placed on top of the ones on either side. The plates for the back are placed in a reverse manner. This enables the warrior to bend his body, to throw out hischest, or to lift up his arm. The waist belt, the belt hook, the puttee, the belt to tighter up or to braid the hair, belt on the shins and so forth — all are very carefully executed. The realism in the sculpture art is determined by the characteristics in the modelling of real persons and things. Before the emergency of clay figures, the slave owners were buried with real slaves as sacrifices. By the time of Spring and Autumn and Warring Kingdoms, burials underwent change following the change in the form of society. Clay figures replaced real persons as sacrifices. It became increasingly popular to use clay figures as sacrifices. Practically all things used or enjoyed by the dead during his life time were modelled and the models were buried underground. Thus it became a guiding thought the artists to be realistic in modelling. This became a characteristic of the art. The outstanding realism found in the terra cotta figures in the grave is due to the wisdom of the artists as well as to the wishes of the first emperor himself.

It has been found that previously unearthed clay or wooden figures of warriors, horses and chariots are smaller in shape or very much rougher in execution. They failed to attain a realism shown only in Qin Shi Huang's grave complex. The Qin clay figures are models of portraits of real persons. They are on a much larger scale and have attained a magnificence far exceeding all other clay figures. This is one of the reasons why the Qin Shi Huang's burial sacrifices have astounded the whole world.

This realism is at one with the style of the Qin period. Apart from the ensemble of huge clay sculptures, we find all sculptured art of the period having the same outstanding characteristic — huge and towering. After the first emperor unified the whole of China he collected all weapons in the country and had them cast into 12 gigantic bronze figures in Xian Yang. Standing before the emperor's palace, each giant weighs 240,000 catties. These bronze figures together with stone sculptures contain realism. As huge impressive objects they are an appendage to the grand palaces and mausoleum. It was said that the palaces of the Qin Dynasty towered high into sky, rising above hills and across valleys. They covered an area of 300 *li*. The mound of the royal tomb measures 50 *zhang* and the earth raised up extends well into five *li*. The whole atmosphere is grand, impressive and breath-taking. The style and imposing manner of the ensemble of huge figures in the underground vaults are quite similar to those of the Qin palaces. They complement each other in splendor.

Sculpture art as a superstructure ideology must be a reflection of the age in which it lives. In the Qin period the new emerging landlord class had ascended the stage of history. Much vigor had been witnessed in it. Qin Shi Huang as the political representative of his class, unified China and set up the Qin Dynasty. He regarded himself as a man whose merits had been unsurpassed by all previous rulers. He wanted to uphold his dignity, consolidate his rule over a unified country and establish his throne for all his descendants. To this end he introduced a serious of measures in political, economic, cultural, and artistic fields. He standardised the axle length of wagons and chariots, weights and measures as well as the system of writing Chinese characters. He codified the law and regulated moral relations. He also collected all weapons and even destroyed ramparts of city walls. In the field of architecture and art the aim was to achieve an effect whereby the emperor is seen as someone who is from heaven to govern the people down below. Led by this thinking the artists sculptured the image of the Qin army and represented its fighting spirit in sweeping away all enemies in the universe, conquering the Xiong Nu (nomadic people) in the north and pacifying the Bai Yue (southern minorities) in the south. As art the sculptures have epoch making significance. Such art can only have been created in the Qin Dynasty. In another word, it is a product of an age.

2. The Making of Images of Qin Figures

Though the Qin figures of warriors and so forth contain the characteristics of modelled portraits, yet the images produced are not naturalistic emulation of real persons and objects. They are artistic images having undergone refinement and condensation. The sculptors used a method to make figures that is simple, compendious and not overloaded with details. Attention is paid only to likeness of real persons and to the main features. In order to make the image vivid and life-like emphasis on certain parts of the body and artistic exaggerations have been given. The artist does not sculpture everything down to the minutest details but give prominence to such things as eyebrows, beard, which are made to look like something blowing or being blown upward. This exaggeration does not surprise the viewer nor gives an impression of lack of fidelity. The method, on the contrary, manifests the spirit and mettle of man, resulting in playing up individuality of character. There is a variety of hair style, such as screw style, fine-toothed style and wavy style. The sculptor made the hair into concaves and convexes very much like the hair seen on statues of buddhas in the case of screw style. For fine-toothed style the lines are a bit overlapping yet they look rather natural. The wavy style means the hair is sculptured unevenly and gives a strong impression very much like waves and dishevelled hair. The first two styles are highly adorned. The last emphasises on key effect, being bold and vigorous.

The braid has three strands or six. There is a variety of shapes, such as herring bone, cross, T-shaped or shaped like the Chinese character. There is a rich breath of life, too. The buns or coils look a bit formalised at a distance, but is actually highly variegated. They range from single deck bun, double deck ring, double ring, three rings, four-ring, three-deck single-ring, double-coil, three-coil, and four-coil. No one bun of hair has been arranged the same way. In sculpturing the bun the artist has combined decor in bas relief, round sculpture and engraving of lines into an integrated unit. The sculpture has unity and coherence. It gives a strong impression of quality. The strings used to bind the hair are either fan-like, wavy, curled or turned upward. They are in keeping with the system of ancient dress in China. Far from being dull looking, they contain rhyme and are rhythmetic. It shows that the sculptors have used with their deft hands the beauty of form into their art.

Qin sculptured models represent structure, quantity, shape, and quality of figures or objects. The artists have mastered the proportion of the human body and its structure. The robust body is matched with four strong limbs, a big head and wide face. A tall body is matched with long limbs and long face. A slim and tall body is matched with a delicate and pretty face. Slim and short statue is matched with a narrow but long face. With the exception of a few figures most are well and suitably arranged in basically correct proportion. We have gone over 617 clay figures and found that the proportion between various parts tallies in the main with oral instructions on proportions given by folk painters. These proportions are usually verbally handed down from generation to generation. To quote a few examples: A man may stand seven *chi* ($^1/_3$ metre) high. When he sits down the size becomes five. With his legs crossed the size becomes 3 and half *chi*. One shoulder is equal to three heads. One embrace equals to two faces. One face equals to five eyes. The face is equal to three foreheads. The palm is equal to half a face. One elbow equals to three fists. One's head is equal to one's foot in length.

In sculpturing details of the body the artists have paid attention to anatomical relations, such as the length of fingers and joints, the thickness of muscles, and the instep is described as high in the inside and low in the outside. All these are rationally sound. The corner of the eye is described as low in the inside and high on the outside. The upper eye lid covers the lower. Every detail is given by the artists about the nasal bone, the two cavities of the nose and the edge of the ear. The clay warriors are seen with rounded legs for a person who is standing and flattened legs for one in kneeling position. The corner of the lips become upward when one is laughing and the muscle between the eyebrows becomes a pimple or knot when a man gets angry. All these details are reasonable enough. Yet it has also been discovered that ten odd clay figures are disproportionately modelled, with either arms being too short or too long, or with one long arm and another arm short, or with feet too small or hands too big. This shows that the sculptors vary in their standard of artistic achivement. On the whole, the shape of

Qin clay figures is basically correct, save for a few which have short hands. The anatomy of clay figures is in keeping with reality. The clay figures give us a feeling that they are portraits of real persons.

The spirit and mettle of the soldiers and their outward appearances have been combined into an integral whole. It embodies the tradition of Chinese aesthetic standard which calls for concrete shape and vivid expression. The Qin sculpture has successfully mastered not only the entire work but also a description of details. In technique round sculpture, bas relief, and delineation by lines have been used together in an integral manner. The massive and three dimensional statues are done in round sculpture by means of embossment to represent the body, quantity and shape of images. In the case of adornment and dress details are executed by means of embossment, kneading and pasting. The result produced is incised relief. This is particularly effective for bringing out details. In the representation of torso or trunk what the artists have done is rather general. No muscles are representated on the whole. However, to bring out vividness the artists have included the major parts of the torso. To sculpture a man in smile the sculptor shows the muscle of the cheeks to tend a bit upward. The sculptor raises the muscle between eyebrows to show a man in anger. He tightens the triangular muscle behind the ears to show a man who is stretching his neck. Otherwise the muscle is relaxed and forms itself into a concave. On the whole the sculpture of the Qin clay figures is general rather than detailed. Yet details are also shown to emphasise certain expressions. Such minute executions nevertheless belong to or are subordinated to general descriptions.

3. Expressions on Warriors

An outstanding achievement of the Qin sculpture lies in the presentation of variegated protypes showing different status, age and distinguished features. In order to represent men in different status the sculptor pays attention to the delineation of dresses and adornments as well as revelation of looks and expressions. Different key expressions are shown in different people. The general is represented as a man who is above others, marked by dignity and seriousness. This feature is common to all generals. In addition to this common trait the general may have certain individual traits, such as gentleness and stylishness experience and prudence. In some the sculptor seeks to show dignity and sturdiness. Middle-ranking and low grade officers are dressed in different suits from the generals. They also adopt different attitude and have diverse spiritual outlook. On the whole they show respect and care. scruples, bravery and experience. The general and his two aides unearthed from the No. 4 square in No. 2 pit are a case in point. Other officers standing in rows have bushy beard almost like horns plus a few whiskers to show straight forwardness and honesty of character. Some have wrinkles on the forehead to show their age and experience. These seem to indicate that the promotion of officers in the Qin army depended much on merits. It was necessary that the officers should display respectful attitude and loyalty. Even more variegated expressions are found among ordinary warriors. For instance, archers kneel with left leg. The right leg is placed horizontally on the ground. The body is slightly inclined to the left. The two hands are energetically pulling the bow. The eyes are directed to front left. The expression is one of vividness. The archer in standing position has been captured during a moment when he is trying to shoot the arrow. He wears a genuine look. The archer is the exact replica of the one described in Spring and Autumn of Wu and Yu states, an early Chinese literature. According to this literature the archer places the left leg vertically and the right leg horizontally. The left hand looks like holding a branch. The right hand looks like holding a child. The archer shoots with the right hand, with the left hand still. The standing archer in the Qin Shi Huang's tumulus fits in exactly with this description. This means that the sculpture is modelled after real archers of the Qin Dynasty. Some archers are seen to be on the point of shooting the arrow. The two types are the only dynamic representations. For the most part the archers are still life representations, however.

The cavalry are another vividly portrayed sculptures. The cavalry holds the rein with one hand and a bow on the other to the front left of the head of the horse. The status is one of sturdiness and the expression one of bravery. The cavalry is the picture of strength and vigor as well as handsomeness. The horse seems to be neighing. The look of the high horse goes well with the vigor of the cavalry.

The drivers are sculptured at the moment when the chariot and horses are ready for the journey, with the driver holding the rein. It is a tense and concentrated moment. The two assistants hold the chariot with one hand and a long weapon in the other. The four horses drawing the chariot display an eargerness to go.

Even the rows and rows of foot soldiers all display evident characteristics. If we examine their countenances carefully. The modelling of clay horses has won great exclaim from many experts. In the delineation of clay figures of warriors some flaws may have been detected. But in the modelling of horses one can find consummation of art. The horses are sculptured exactly and vividly like real ones. The method of representation is one of concentration and conciseness. The head, the tail and the torso are shown to be full of muscles and strong bones. The four legs are conspicuously drawn with strong and straight lines and curves. The head is sculptured even more carefully, given a great many details. The sculpturing is excellent with due emphasis on certain things and leaving out the minor details. The face and cheeks seem to have been chipped with a knife. They show unusual conciseness. The eyelid, the two openings of the nose, and the mouth are finely carved with dark lines in detail. Shown under the light the horses display the high and the low, the light and the dark and a rich gradation. The sculptor has done wonders with the eyes, ears, nose, and mouth of the horses, which he portrays with forcefulness. The eye sockets are high. The eyes themselves are like bronze bells but rather bright. The ears prick forward. The mane is tossing and tail wagging. The horse is stretching its neck and neighing. This all the more brings out the expression. From an anatomical viewpoint all parts of clay horses have been correctly proportioned. Some experts maintain that it would be very hard to conceive that these horses had been sculptured more than 2,000 years ago, had it not been known that they indeed were.

On the whole the thousands of figures in the ancient grave of the first Qin emperor give one the impression that a batch of highly organised and highly disciplined and real warriors (together with their horses) are before us. They show the strict discipline of the Qin army, in which it was said that the brave was rewarded, the coward punished and sell-out executed. Yet a few figures among them seem to be out of place. Some lean and small and emanciated show suppressed emotion and dispirit. It was said that severe and hard labor, including forced military service had been imposed on the people during the first emperor's reign. The severe punishment meted out to those who dis-obeyed brought untold suffering to the people. From the legal code of the Qin Dynasty one sees many instances in which people had tried to dodge the harsh military service. The look on the emanciated soldiers is the expression of dissatisfaction and anger of the people. Though few in number the clay figures are much treasured as they are a reflection of the deep and sharpening social contradiction of the Qin Dynasty. They show the resistance of the people.

4. Colorings in Qin Sculpture

The clay figures of warriors and horses we see today in the Qin tumulus usually display a sort of dull green. This is the color of the clay itself. It is not painted color. The pottery had been originally painted fully. But they had become discolored due to fire and corrosion of water and earth after having been buried underground for over 2,000 years. Only a few traces of painted color now remain. Hardly a figure has retained its original painted color. From what has been discovered so far the following colors have been used: vermilion, red, purple, pink, deep green, light green, deep purple, blue, pale blue, yellow, organge yellow, black, white, redishness, etc. The dyes have been chemically analysed and known to contain mineral qualities. The clays were modelled at first, fired in the kiln and then dyed. The dyeing method calls for the application of gelatin as base. The color is then painted on the clay model. Color mixing agent also contains a rich quantity of gelatin. The color is then applied on the model. Most parts of the model have been dyed once. The face, hands and feet are, however, dyed twice.

What is the artistic effect achieved in painting colorful designs on terra cotta figures? We can get a general impression by going over the better preserved models, though it is impossible to see the original paintings as most of them have discolored. The driver and two assistants on the chariot in No. 1 test square of the No. 2 pit are good examples The driver wears a green long jacket, on top of which an armor with bright red plates white nails and vermilion belt. There is a pair of long light purple trousers. The puttees are green. Redish black shoes are matched with vermilion shoe strings. A white turban with vermilion hair belt can be seen on the head. The turban is covered with a redish long top with pale purple string. The face, hands and feet are painted in pink. His white eyes are coupled with black pupils. The eyebrows and beard are painted with lines drawn in black ink.

The assistant on the right wears a vermilion long coat, frilled in pale green. The short trousers are blue. A binding for the shank is redish purple. The color of the coat of mail, shoes and turban is the same as that of the driver. The assistant on the left wears a green long jacket, pale purple short trousers with puttee that is white on top and deep purple at the bottom. The color for other parts of the body is much the same as that of the other two persons. The cavalry unearthed in No. 12 square of the No. 2 pit wears a green coat with vermilion frills. The belt on the waist is redish. The pair of trousers is in light purple. The short boots are in redish color, with vermilion strings. The redish cap is painted all over with spotted plum designs. The color of the coat of mail is much the same. The general unearthed in the No. 9 square of the No. 2 pit wears a red inner jacket, a green coat on top plus vermilion long trousers and redish brown shoes and redish brown hat. The color of the coat of mail and the belt is perhaps most magnificent. There is an exquisite geometrical design in color at the back below the hair and the portion around it. On shoulders and the back are displayed eight colorful knots. As for the horse the body is usually red (like dried date), black mane and white horse shoes.

From the above description one gathers that the cloring on the Qin pottery figures is distinguished by lucidity and liveliness as well as a strong contrast in the application of colors to the objects. A red jacket is contrasted with green or pale purple or pale blue under wear. Green jacket is contrasted with red or pale purple trousers. Armor plates that are redish brown black are contrasted with white or vermilion armor mail and vermilion plate string. This results in a marked difference in color so that the atmosphere is one of warmth in the battle array, full of power and grandeur. The effect produced shows that if the eyes are sculptured small, then white is applied to the eye and black to the pupils to make the eyes very bright. The artist has combined scuplture with painting, producing a good artistic effect. Colors are applied on the plane surface of objects. The color itself does not show darkness or lightness nor changes in light and shade. Changes are shown only with the concave or convext parts of the body or lines in three dimensional modelling. Four clay horses in the No. 1 pit are, however, painted date-like red on the light side and deep green on the shaded side, such as the belly, the lower part of the neck, and the inside part of the limb. Although these are only a few cases they nevertheless show the artists are trying to achieve light and shade, high and low and changes in gradation by means of coloring. This has great significance in the history of sculpture.

The art of Qin clay sculpture has left us with a very deep impression. The figures are burial sacrifices in the first Qin emperor's grave. They are a microcosm of his army. On this account the principles of Qin artistic creation have been determined. The army, a weapon in the hands of the rising landlord class which took power is represented as something mighty and possessed with an awe-inspiring spirit. With this cardinal principle the artists have produced genuine and typical symbols of the real Qin army. Although the terra cotta figures have certain defect they play an epoch-making role in serving as a link between the past and the future. The realistic style has much to do with the will of the ruling class, yet it has produced an artistic method that epitomises and refines. This method has been inherited by later generations. It has been evidently adopted by artists in sculpturing horses in the Han and Tang Dynasties. The art of the Qin sculpture has provided the first model in the history of ancient Chinese sculpture for later generations of artists to copy.

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The Great Bronze Age of China:

An exhibition from the People's Republic of China

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From the first simple wine cup—one of the earliest Chinese bronze vessels yet known—to the extraordinary life-size terracotta figures buried with the First Emperor of Qin, this exhibition features discoveries that have fundamentally changed our knowledge of ancient Chinese history and art.

At about the same time that Stonehenge was rising in England and Abraham was framing the principles of Judaism in the Middle East, a Bronze Age culture was developing in China that in many respects was seldom equaled and never surpassed. This development seems to have occurred early in the first half of the second millennium B.C. in the fertile Central Plains of the Yellow River valley (see map). For thousands of years this area had sustained Neolithic cultures of increasing complexity, which ultimately culminated in the first Chinese civilization. By the time of the Bronze Age this culture was characterized by a strong centralized government, urban communities with stratified social classes, palatial architecture, a distinctive system of writing, elaborate religious rituals, sophisticated art forms, and bronze metallurgy.

Unlike other cultures, where bronze was first used chiefly for tools and weapons, in China this alloy of copper and tin was reserved for the manufacture of majestic vessels that played central roles in state ritual and ancestor worship for over 1,000 years, even after the official beginnings of the Iron Age in the fifth century B.C. Representing the wealth and power of the rulers, these ritual utensils show the highest degree of technical and artistic accomplishment in early Chinese civilization.

The legend of the founding of China's first dynasty demonstrates the importance of bronze to the ancient Chinese: after King Yu of the Xia brought the primordial floods under control, about 2200 B.C., he divided his land into nine provinces, and had nine *ding* (food cauldrons) cast to represent them. When the Xia dynasty fell, the "nine *ding*," also called the "Auspicious Bronzes of the State," passed to the Shang dynasty, and, in turn, to the Zhou when they conquered the Shang. Possession of bronze vessels thus became a symbol for the holding of power and prestige. Rulers used bronze cauldrons, cups, drinking vessels, and other containers to present offerings of food and wine to royal ancestors and deities. In this way they reaffirmed their hereditary rights to power and attempted to persuade the ancestors to influence events favorably.

During Shang times wine played a major part in such ritual observances, and containers for wine therefore far outnumber other types. The Shang were criticized for excessive wine drinking by their conquerors, the Zhou, who felt that such overindulgence had offended Heaven and given the Zhou the right to usurp Shang power. Safeguarding their own dynasty, the Zhou produced fewer wine vessels and replaced the favorite Shang shapes with new types of cooking and storage vessels.

After the Shang period, ritual vessels became more important as expressions of personal prestige than as vehicles for pious offerings. This is evident from the changing content of bronze inscriptions. Cast into the surface of a vessel, these inscriptions first appeared during the late Shang dynasty as terse identification of the vessel's owner or of the ancestor to whom it was dedicated. During the Western Zhou period inscriptions became increasingly common and lengthier, extolling the achievements of the owner and expressing the poignant wish that the piece might not only honor his forebears, but also recall his own merits to his descendants "for generations without end." By the end of the Bronze Age the vessels became worldly status symbols, more important in celebrations of the living than in rituals for the dead. Inscriptions all but disappeared, replaced by rich surfaces inlaid with gold, silver, and precious stones.

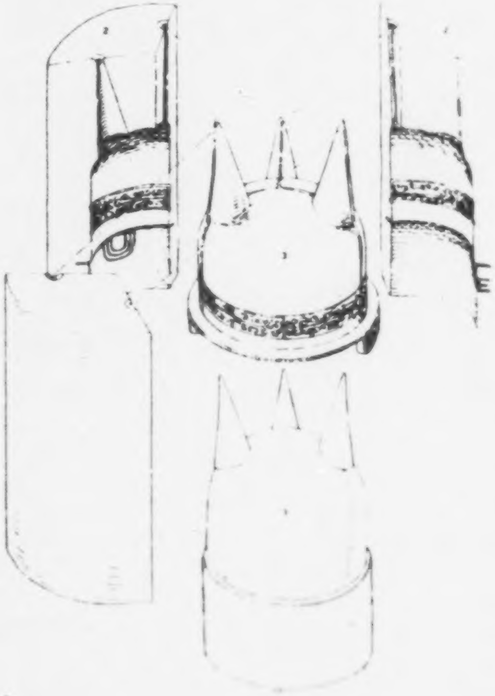
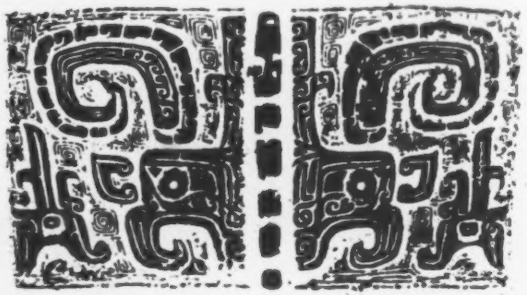


Diagram of food cauldron no. 4 showing the section mold method
(1) the model or core, (2) the mold sections, (3) the completed

In ancient China, bronze vessels were cast by an
nous process that employed a mold made of sections (s
gram). After fashioning a clay model of the object
founder packed it with another layer of clay that was al
to dry, cut into sections, pried off, and fired. The mod
then shaved down to become the core of the mold, th
tions assembled around it, and the molten metal p
between the two. Once the bronze had cooled, the mol
removed and the surface of the vessel burnished smoot

The decoration of early Chinese bronzes was executed directly into the mold or model and cast into the bronze, not worked into the cold metal afterward. Undoubtedly the section-mold casting method influenced the nature of decorative designs: Shang decor is distinguished by symmetry, frontality, and incised ornament, usually arranged in horizontal bands that complement the vessel contours. The most frequently encountered decoration in the Shang period is a frontal animal mask (see illustration). During the Western Zhou period zoomorphic forms become more and more abstract, as the Shang motifs dissolve into linear elaboration. A new vocabulary of wave and interlace patterns based on serpentine shapes evolves during the Eastern Zhou era, and these, along with purely geometric patterns, cover the vessels in overall designs. At the same time, handles become sculptural, depicting tigers, dragons, and other beasts in poses that emphasize the swells and curves of the body's musculature.



Detail of rectangular food cauldron *(fang ding)* no. 32. Shang dynasty, 12th century B.C. From Tomb No. 5, Anyang, Henan Province. Institute of Archaeology, Beijing

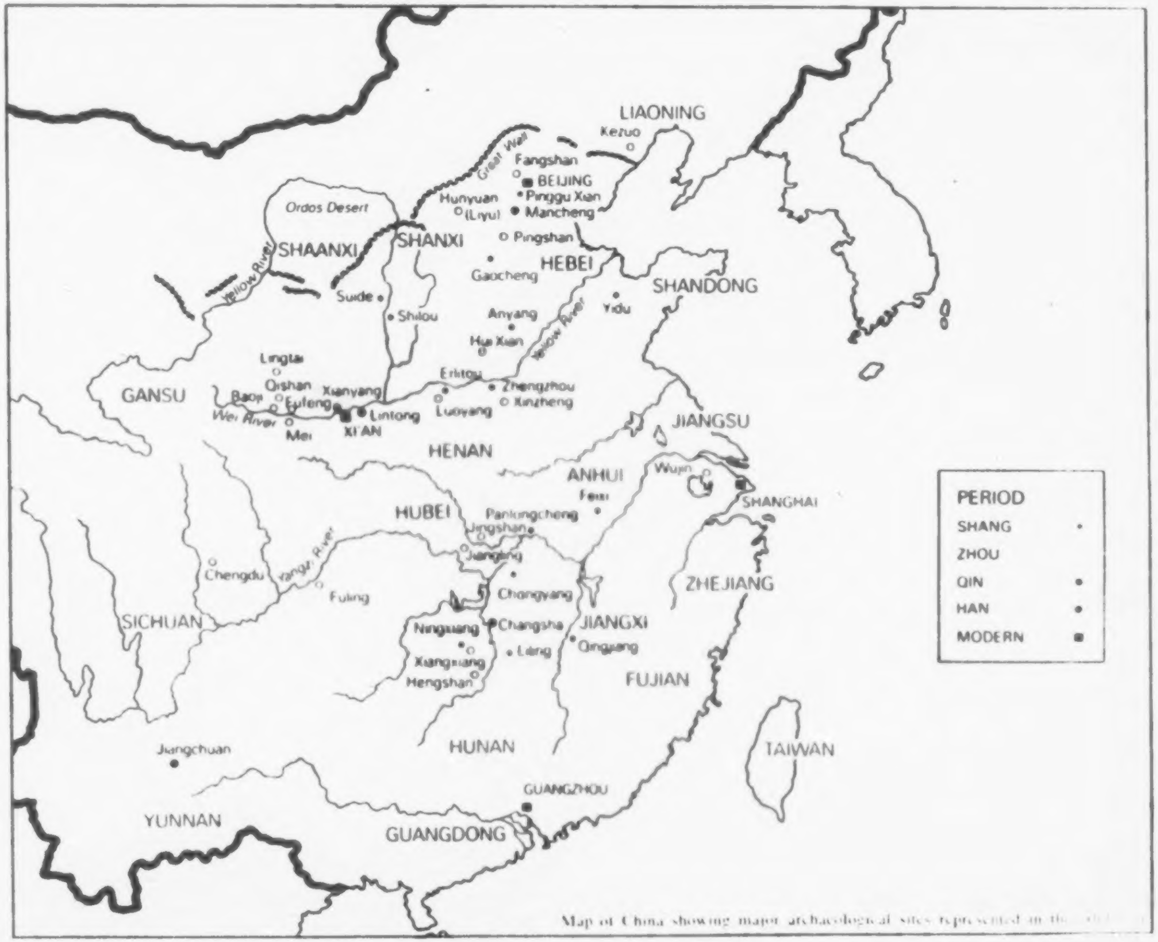
We owe the preservation of these ancient bronzes to their burial, either in storage pits, where they were hastily hidden by fleeing members of a defeated elite house, or, more commonly, in tombs. During the Shang dynasty, members of the royalty were accompanied in the afterlife by their bronzes, ceramics, weapons, amulets, and ornaments, and even the human and animal entourage that surrounded them in life: servants, bodyguard, horses, chariots, and charioteers. During the Zhou and Han periods sumptuous burials continued, but human sacrifice was rarely practiced, although the custom was preserved by the substitution of figurines of wood or clay intended to resemble the retinue of the deceased.

Perhaps the most startling examples of this practice are the more than 7,000 life-size terracotta warriors and horses made to accompany the First Emperor of Qin to his grave about 210 B.C. Just eleven years before his death the Qin ruler had united all of China under his leadership. Defeating and absorbing a series of rival states, he brought an end to centuries of disorder and laid the foundations for the unified empires of later Chinese history. Vast labors, such as the 1,500-mile-long Great Wall, rapidly exhausted the new state's resources, however, and Qin rule collapsed shortly after the First Emperor's death. Not the least of his prodigious undertakings was the construction of his own mausoleum, a task employing some 700,000 laborers. In 1974, farmers sinking wells came upon evidence that led to the discovery of an entire army of clay figures buried to the east of the First Emperor's tomb site as an eternal sentinel. The spectacle of this imperial bodyguard emerging from the earth is awesome beyond imagination. Individually modeled with great attention to facial features, details of dress, armor, and coiffure, they bring to life the Chinese people who created the works of art in this exhibition, and suggest the untold riches that still await the archaeologist in Chinese soil.

On the cover: Striding infantryman no. 98. Qin dynasty, 221–210 B.C. Excavated 1976–77 from Trench 5, Pit No. 2, Lintong, Shaanxi Province. Shaanxi Provincial Museum

Chronology of Bronze Age China

Xia dynasty	21st century – 16th century B.C.
Period of Erlitou culture	19th century – 16th century B.C.
Shang dynasty	16th century – 11th century B.C.
Period of Erligang culture (Zhengzhou phase)	16th century – 14th century B.C.
Period of Yinxu culture (Anyang phase)	13th century – 11th century B.C.
Zhou dynasty	11th century – 256 B.C.
Western Zhou	11th century – 771 B.C.
Eastern Zhou	770 – 256 B.C.
Spring and Autumn period	770 – 476 B.C.
Warring States period	475 – 221 B.C.
Qin dynasty	221 – 206 B.C.
Han dynasty	206 B.C. – A.D. 220


LIAONING
Kezuo
Great Wall
Fangshan
BEIJING
Pinggu Xian
Mancheng
Hunyuan
(Liyu)
Ordos Desert
SHAANXI
SHANXI
Pingshan
HEBEI
Gaocheng
SHANDONG
Yellow River
Suide
Shilou
Anyang
Hui Xian
Yidu
Lingtai
Qishan
Baoji
Fufeng
Xianyang
Wei River
Mei
XI'AN
Lintong
Erlitou
Luoyang
Zhengzhou
Xinzheng
GANSU
HENAN
JIANGSU
ANHUI
Feixi
Wujin
SHANGHAI
HUBEI
Panlongcheng
Jingshan
Jiangling
Chengdu
Yangzi River
Fuling
Chongyang
ZHEJIANG
SICHUAN
Ningxiang
Changsha
Liling
JIANGXI
Qingjiang
Xiangxiang
Hengshan
FUJIAN
Jiangchuan
HUNAN
TAIWAN
GUANGZHOU
YUNNAN
GUANGDONG
PERIOD
SHANG
ZHOU
QIN
HAN
MODERN

Map of China showing major archaeological sites represented in the

HISTORY/Ancient China/CLASS EXERCISE

Soldiers of the Ch'in

One of the most impressive and intriguing discoveries in recent Chinese archaeological work has been the army of 7,500 lifesize clay warriors and horses buried to protect the tomb of the Ch'in emperor in 206 B.C. This army provides an excellent focus for a discussion of China's history. The very short-lived Ch'in dynasty (221-206 B.C.), ruled by the Ch'in emperor, unified China for the first time and established the centralized, bureaucratic system that is the hallmark of the Chinese governmental system. In the succeeding Han dynasty (206 B.C.-220 A.D.), the Confucian philosophic system affected the development and conduct of this centralized imperial bureaucracy.

During the reign of this emperor, old segments of wall were connected to form the Great Wall--one of the wonders of the world and a model of the massive public works carried out under Chinese rulers.

Student Readings

(Attached below)

--"VISITORS TO CHINA REDISCOVER: A GREAT WALL . . . A GUARDED TOMB"

--"THE QIN DYNASTY: THE GREAT WALL AND THE UNIFICATION OF CHINA"

Recommended Materials

for pictures and maps
student reports
teacher background

Books

Arthur Cotterell THE FIRST EMPEROR OF CHINA: THE GREATEST ARCHAEOLOGICAL FIND OF OUR TIME

Available from: Holt, Rinehart and Winston
383 Madison Avenue
New York, New York 10017
Price: $19.95

Magazines

Smithsonian Magazine

"An Ancient Chinese Army Rises from Underground Sentinel Duty," by Maxwell Hearn
Vol. 10, No. 8 (November 1979)

Smithsonian Magazine

"Masterworks of China's Bronze Age Begin a Tour of the U.S.," by Robert W. Bagley
Vol. 11, No. 1 (April 1980)

Both available from your local library or directly from:

Smithsonian Back Issues
900 Jefferson Drive S.W.
Washington, D.C. 20560

price: $2.00 each

National Geographic

"China's Incredible Find," by Audrey Topping
Vol. 153, No. 4 (April 1978)

Available from your local library

Films

CENTRAL EDUCATIONAL NETWORK

The Silent Army: The Great Bronze Age of China (videocassette)

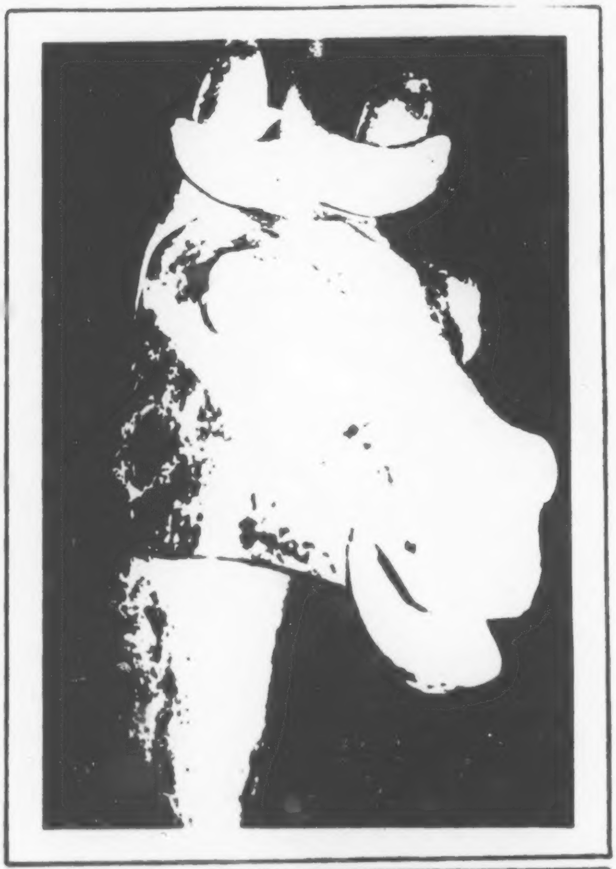
Available from:

Jay Robinson
Central Educational Network
4300 West Pederson Avenue
Chicago, Illinois 60646
(tel: 312-545-7500)

price: rental: *free* (plus postage)
purchase: contact distributor

Photos on facing page
by Carolyn Herbst. →

** SEE ALSO "THE GREAT BRONZE AGE OF CHINA" in *ART* UNIT OF WORKBOOK ABOVE.



Additional resources

METROPOLITAN MUSEUM OF ART

The Great Bronze Age of China
(40 color sides/cassette tape)

This excellent unit supplements the two listed on the first page in its concentration on the most recent archaeological discoveries in China of materials from 2000 B.C. through the Ch'in (Qin) dynasty (221-206 B.C.) and the buried clay army of 6,000 life-size warriors excavated at the tomb of the First Emperor of Ch'in. The catalogue, listed below, contains further background and large color prints.

Available from: THE METROPOLITAN MUSEUM OF ART BOOKSTORE
Fifth Avenue at 82nd Street
New York, New York 10028

Price: $19.95 plus shipping (consult order form)

METROPOLITAN MUSEUM OF ART

Treasures from the Bronze Age of China

Catalogue with magnificent color photographs of the exhibition touring the U.S. in 1980-81. Includes materials from the newly excavated tomb of the Ch'in/Qin emperor near Sian. Available in paperback. See also slide/cassette program described above.

METROPOLITAN MUSEUM OF ART

The Great Bronze Age of China
edited by Wen Fong

A more scholarly compilation of articles published in connection with the Bronze Age exhibit, containing material on Bronze Age culture, art, and technology as well as color photographs of the artifacts.

LONGMAN THEN AND THERE SERIES

Ancient China
by G. W. Barrett

A small paperback, designed for the secondary level, with many excellent pictures and chapters on China's early history, Confucius, the Ch'in dynasty, and the Han dynasty.

Available from: LONGMAN INC.
19 West 44th Street
New York, New York 10036

Price: $2.65

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Optional films

CHINA HISTORY SERIES

Hundred Schools to One (475-221 B.C.) (Film #3)
The First Empires: Ch'in and Han (221 B.C.-220 A.D.) (Film #4)

These two films, 19 and 16 minutes, for an excellent resource unit on China from the period of the great philosophic schools through the Ch'in and Han dynasties. While many of the films in this series are too detailed for the secondary level, these two are not if they are used with the EACP units Soldiers of the Ch'in and What Did Confucius Say? Outlines of the films' contents are given below.

Available from: AUDIO-VISUAL CENTER
Indiana University
Bloomington, Indiana 47405

Price: Rental $15.00 each; sale $305.00 film,
$196.00 videocassette

CHINA: THE FIRST EMPIRES ✱
(221 B.C. to A.D. 220)

From the founding of the Shang dynasty to the end of the Warring States, China had gone through 1,500 years of slave and feudal societies. China's first imperial age began in 221 B.C. with the Chi'in dynasty and continued for over 400 years from 202 B.C. with the Han dynasty. China, the name of the country known to the western world comes from Ch'in; the name of the language and people, known to the Chinese themselves, is Han. In 221 B.C., the state of Ch'in reunified the country. The dynasty was short-lived due in part to its anti-humanitarian political system. After a period of unrest, which included China's first peasant rebellion, a leader reunited the empire in 202 B.C. and established the Han dynasty which was to achieve great glory on the foundation built by Ch'in. During the 400 years of Han rule the empire expanded southward to Vietnam and eastward to Korea; trade and cultural exchanges prospered; and the Silk Road linking China to the West was established. The Han dynasty based its rule on the practical application of the theories of Confucius and thus set the tone for China's ongoing political system.

16mm/19 min./color/order # CSC 2731
purchase $305/rental $15.00
videocassette purchase $196

CHINA: HUNDRED SCHOOLS TO ONE
(475 B.C. to 221 B.C.)

Not long after the death of Confucius in 479 B.C., China entered an era of "Warring States." Every lord called himself a king. States near the border extended outward and gathered large undeveloped areas into the Chinese cultural sphere. This expansion enriched most the Western state of Ch'in, laying the foundation for China's contact with Central Asia, and the southern state of Ch'u, opening up the vast Yangtse River Valley. The major changes of this period were social for ability came to count more than birth. Posts were no longer hereditary; men owed no fixed loyalty. Ideas and skill, eloquence and courage were sufficient to make a man a minister or a general. This climate spurred a "hundred schools of thought" including Militarists, Yang Chu, Confucianists, Taoists, Yin and Yang, and Legalists. The latter called for a disciplined state under an absolute ruler, resolute in war and orderly in peace. The triumph of this school set the stage for the establishment of China's first empire.

16mm/19 min./color/order # CSC 2730
purchase $305/rental $15.00
videocassette purchase $196

Curriculum Unit: China

Week: 2 / # Day 1

Overview:

In this activity, students will be asked to give their attention to a video cassette which presents Chinese society in the last decade. One specific portion of the video takes the viewer on a walk on top of the Great Wall. Students will read in class an article about the Great Wall and attempt to draw some parallels between both archaeological projects.

Objectives:

Upon successful completion of this activity, students will be able to:

1. Make a list of facts about the Great Wall of China which show an understanding of its original purpose and its present significance.
2. Be able to make comparisons between the two archaeological sights studied.

Prerequisite Knowledge For Students:

1. Knowledge of Chinese geography, governing units, landforms and population.
2. An understanding of the role of archaeology in the study of history.
3. Understanding the Qin Dynasty through the analysis of the Terra Cotta Warriors in Xian.

Time Frame:

90 minutes class time and 30 minutes homework

Part 1: Discussion of scholarly article	20 minutes
Part 2: Video cassette viewing	40 minutes
Part 3: Reading: article on Great Wall	30 minutes

Generalizations:

1. The Terra Cotta Warriors are an historical tool for studying ancient Chinese society.
2. The Great Wall of China provides amazing insights into ancient Chinese society.

Key Concepts:

confucianism

Shang Dynasty

Han Dynasty

dynastic cycle

Materials:

- Video cassette: Discover the World: China (1985)
- China's Great Wall Of Wonder by R. Schiller.

Activity Preparation:

1. Set up audio-visual equipment for the viewing of the video tape.
2. Make additional copies of reading materials to be used in class and materials to be assigned for homework.
3. Be sure to have computer set up and displayed in a prominent place so that students will become aware that it will be used very shortly.

Procedure:

Begin the class by asking students to react to the scholarly article on the Terra Cotta Warriors.

Introduce the broad topic of Chinese society again and encourage students to make some characterizations of it.

Draw students attention to the topic of the Great Wall of China and ask for some facts that they already know.

Begin video cassette and ask students to take notes for subsequent discussion.

Conduct discussion on the video cassette.

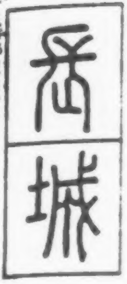
Introduce the article on the Great Wall to be read for homework.

Closure:

Draw the students' attention to the fact that both of these archaeological wonders, the Great Wall and the Terra Cotta Warriors, are from the Qin Dynasty. Initiate a discussion on how these two wonders were alike and different in any number of contexts. Leave the topic in academic limbo until a later date.

Final Comments:

It is important to have the students continue to recall the facts of the Terra Cotta Warriors and to use them in conjunction with new facts pertaining to the Great Wall. These two archaeological wonders should begin to help each student to open up the Qin Dynasty for greater analysis.

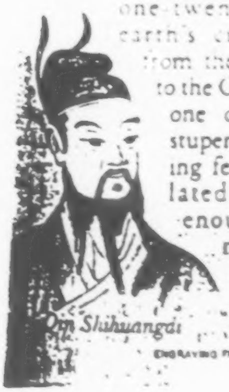


"Great Wall" as written in First Emperor of Qin's standardized script

It is one of the world's most magnificent engineering feats. But in its grandeur lie untold tragedy and mystery

CHINA'S GREAT WALL OF WONDER

By Ronald Schiller



Qin Shihuangdi

ENGRAVING FROM "CHINE" BY M.G. PAUTHIER, LIBRAIRIE DE FIRMIN DIDOT (PARIS) 1800

No picture ever taken—in fact, not even a visit to any one section of it—can convey more than a hint of the magnificence and immensity of the Great Wall of China. Stretching over one-twentieth of the earth's circumference, from the Pacific Ocean to the Gobi Desert, it is one of man's most stupendous engineering feats. It is calculated to contain enough building materials to girdle the globe at the equator with a barrier eight feet high and three feet thick.

The Wall is also one of the strangest structures ever erected. It snakes, loops and doubles back on itself, meandering across plains and valleys, scaling mountains, plunging into deep gorges and leaping raging rivers, for 3700 miles. If straightened out it would span the United States from New York to San Francisco, and back to Salt Lake City. Why the Wall takes such an odd course is not known. One ancient belief is that it was laid out to follow the wanderings of its emperor-builder's sacred horse, or the contortions of a celestial dragon.

The section of the Wall most tourists visit is the Badaling Pass near Beijing (Peking). It is constructed of gray-granite blocks to a height of 20 feet, surmounted by 5-foot-high parapets, between which runs a paved road wide enough for five horses to gallop abreast. In other sections, the Wall climbs at impossibly steep angles over slippery cobbles. Where it passes over peaks nearly two miles high, explorers have had to be pulled up by ropes, or make the climb hanging onto a mule's tail. How two-ton granite blocks were transported to such heights without machinery is a mystery. Chinese legend says they were dragged up by mountain goats.

Architects used whatever materials were at hand to build the Wall. In rolling country and plains, it was constructed of earth and wood or carved out of natural hills, then faced and topped with stone. In deserts, the builders used layers of sand, pebbles and twigs covered with adobe bricks, which over the centuries have crumbled into shapeless mounds miles long. Elsewhere the Wall has almost disappeared, its stones carted away to build houses.

Still standing are many of the 25,000 towers, 40 feet high, that sheltered the garrisons. Constructed in strategic places at intervals of 700 feet—exactly two bowshots apart—they were surmounted by blockhouses from which soldiers, armed with powerful crossbows, fired steel-tipped arrows that could pierce the metal armor of invaders, or stone pellets that killed like bullets. Relaying smoke signals by day and flares by night from one watchtower to another, the soldiers could transmit a message across the empire in 24 hours.

At strategic passes, great for were erected. In the Wall's heyda an army of perhaps a million me garrisoned the mighty rampar Their graffiti are still seen in places including one message written ove 100 years ago: "Beware of th Russians."

The story of the Great Wal begins in the third century B.C when what is now China was divided into half a dozen warrin feudal states, each defended by protective wall. Had the situatio continued, these states might hav developed into a conglomerate o independent nations, inhabited b different ethnic groups speakin different languages.

But China's destiny changed i 246 B.C., when a 13-year-old bo succeeded to the throne of the hal civilized Qin (Ch'in) kingdom o the western edge of the region. Th son of a dancing girl—some said prostitute who was pregnant b another man when she became th king's favorite—he was describe as having a "high pointed nose, sli eyes, pigeon breast, wolf voice and tiger heart." He was also a political and military genius. Launching war of great savagery against hi neighbors—Qin generals reportedly slaughtered 400,000 soldiers o one rival kingdom after their sur

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render—he conquered [illegible] terrorized into submission, the whole of China.

Assuming the title of Qin Shihuangdi (First Sovereign Emperor of Qin), the monarch set about to unite the country. He abolished feudalism, set up a centralized administration, and decreed a single written script that has enabled Chinese speaking different languages to understand one another's writing ever since. He linked the empire with a network of highways, built huge irrigation systems and dug canals to connect rivers for transportation.

One of Qin's most inspired decisions was to tear down the walls that divided the country, except those facing north. These he enlarged and joined, extending them [illegible] and west for 1700 miles across the entire border. From that time onward everything north of the Great Wall was considered barbarian territory. Everything south of it became "China," taking its name from the emperor's dynasty.

But instead of being venerated as the father of his country, Qin's name has been execrated for 2000 years. For, in contrast with his admirable qualities, he was paranoic and a megalomaniac who brutally enforced his laws. During his reign practically every able-bodied man in the empire, and a great many women, were forced to work on his building projects or to serve in his army—reputedly three million strong. He ruthlessly suppressed Confucian teachings, slaughtered scholars, and ordered most books to be burned except those devoted to medicine, soothsaying, agriculture and his own glory. For centuries parents curbed unruly children by threatening that Qin would return to punish them unless they behaved.

The emperor lived in unbelievable splendor. His palace, a mile and a half long and a half-mile wide, contained thousands of rooms, including an auditorium seating 10,000, and quarters for a harem selected from the empire's most beautiful women. [illegible] nation—at least two [illegible] made—he built 270 lesser [illegible] residences within a radius of [illegible] miles linked by covered [illegible] slept in a different [illegible] [illegible] peror's [illegible] Xian, which took [illegible] After its completion [illegible] by [illegible] man-made [illegible]

Photos, overleaf: A panoramic view of the Great Wall as it wends by Mount Badaling, a strategic area for centuries. Insets, clockwise from left: part of the rampart leading to the fortress at Jiayuguan, the last gate to the west; a beacon tower at Wuwei; coins and brass bells from the 17th and mid-19th centuries, found together with stone and mortar in a hole along the Wall; Shanhaiguan Gate, inscribed "First Gate in the World," on the [illegible] section of the Great Wall

BACKGROUND PICTURE, CHINA INTERNATIONAL TRAVEL [illegible] AND WUWEI TOWER [illegible] ROBERT LEE SCOTT [illegible]

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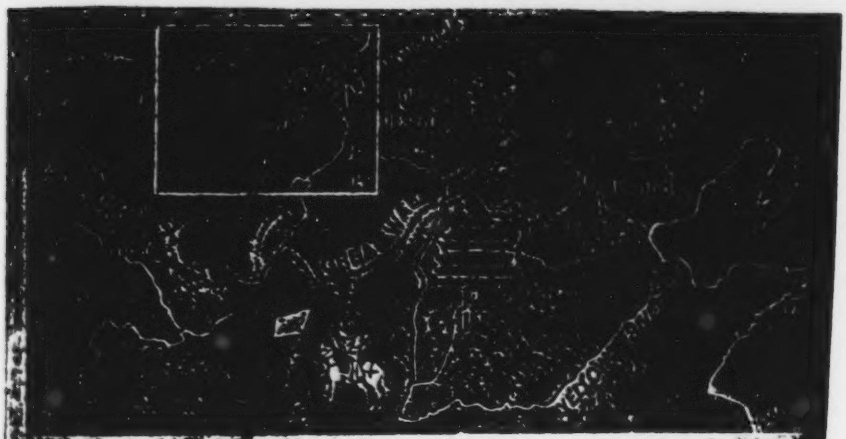

earth, with the entrance so cleverly concealed that it has escaped detection for 22 centuries. One of its subterranean vaults, accidentally discovered in 1974, has become an archeological sensation. Lined up in battle array in the vast 700-foot-long, 200-foot-wide chamber stands a life-size army of some 6000 armed soldiers and archers, along with chariots and horses, all cast in fired and painted terra cotta.* Recently two chariots with drivers and four horses each, all half life-size and cast in bronze, have been unearthed. More may lie buried. Chinese archeologists say it will take decades to excavate the entire complex.

None of Qin's undertakings caused more suffering or cost more lives than the Great Wall. Nearly a million laborers were conscripted, many of them the intellectual elite of China. Housed in vermin-infested camps, working naked in summer, clad in skins and rags i winter, they died by the tens thousands from exposure, diseas exhaustion and hunger. Their bodies, buried in the foundations together with those who were bricke up alive for failing to work ha enough, have earned the Wall th grim appellation of "the longes cemetery on earth." Ballads lamenting the fate of the scholars an the heartbreak of their wives a still sung in China.

The Wall and countless othe monuments to the insatiable emperor's mania drained China of i manpower and bankrupted th country. With peasants unable t raise enough grain to pay the exorbitant taxes, and others force to sell their children to meet them rebellion seethed. When Qin die in 210 B.C. at age 49, his magnificent palaces were looted an burned, his monuments destroye The dynasty that he boasted woul

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*See "The Emperor's Terra-Cotta Army," Reader's Digest, May '80.

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last for 10.000 generations was overthrown just three years after his death.

Only the Great Wall was untouched. Emperors of the succeeding Han dynasty preserved and extended it. Later rulers added another [illegible]000 miles of fortifications, spurs and secondary walls. It achieved its final form under the Ming dynasty (A.D. 1368–1644).

Was the great rampart worth the lives and riches it cost? Some Chinese argue that "though one generation was sacrificed to build it, it saved the hundred that followed." But modern historians say that the Wall was too extensive, too weak in the western desert, and guarded too many impossible invasion routes (such as mountain peaks) to have been a serious deterrent to a determined enemy. They believe that it was built by Qin to serve as a memorial to his greatness. History supports that contention. The ramparts were penetrated time and again by invading armies—most notably in A.D. 1211 when Genghis Khan first swept across the Wall.

Nevertheless, as a political and cultural symbol the Great Wall served a more valuable purpose. By preserving the idea of the unity of all peoples "within the wall," it kept China intact during the long periods of government breakdown and foreign incursion. As evidence of its symbolic power, a fictitious item in the Denver *Post*—cooked up in 1899 by bored reporters—which stated that American engineers were on their way to demolish the Wall, triggered riots throughout China and helped to ignite the Boxer Rebellion in which thousands of lives were lost.

Today, the Great Wall no longer keeps foreigners out; it lures them in ever-increasing numbers. It has become one of China's more profitable sources of foreign exchange—a windfall attributable largely to a mad emperor's vanity.

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Curriculum Unit: China

Week: 2 / # Day 2

Overview:

In this activity, students will utilize the state of the art computer technology. Students will however begin the class by reading and discussing personal diary entries for two days in the city of Beijing. Discussion will focus on the importance of recording impressions. Next, students will use CD-Rom technology to learn through an interactive program just what the Great Wall of China is really like.

Objectives:

Upon successful completion of this activity, students will be able to :

1. Develop a greater appreciation for written records which attempt to preserve present sense impressions.
2. Have mastered the CD-Rom technology disc presentation on The First Emperor of China's focus on the Great Wall.
3. Accumulated new data from the CD-Rom.

Prerequisite Knowledge For Students:

1. Knowledge of Chinese geography, governing units, landforms and population.
2. Familiarity with the operation of computer technology.
3. A background of facts relating to the Terra Cotta Warriors and the Great Wall.

Time Frame:

90 minutes class and 30 minutes homework

Part 1: Reading aloud personal diary entries/Beijing	30 minutes
Part 2: CD-Rom use	60 minutes

Generalizations:

1. The Great Wall of China provides us with vast historical insights on both ancient and modern China.
2. The Great Wall of China is a focus of much expert analysis.

Key Concepts:

Badaling

Qin Shi Huang Di

Yellow Sea

forced labor

Age Of Disunity

Materials:

- * Personal Diary (Fulbright Summer Seminar in China 1995)
- * The First Emperor of China: Voyager Inc., New York, Producer: Ching-chih Chen.

Activity Preparation:

1. Make additional copies of reading materials to be used in class.
2. Set up the in-class computer to be used for interacting with the CR-Rom.
3. Decide on a procedural format with regard to rotating student interaction with the computer program and set up chairs accordingly.

Procedure:

Begin the class by having students read aloud from the two-day personal diary entries.

Discuss the present sense of the writer with regard to modern day Beijing.

Explain to the class the procedure for the utilization of the CD-Rom material.

Begin using the CD-Rom material on: Qin Shi Huang Di, The Great Wall, the Image Index, Maps, Glossary, Timeline, Thumbnails, Chronology, Bibliography.

Have students take notes or print out specific data.

Printed material should be copied for all students to keep in their notebooks and to review.

Closure:

Students should be asked to summarize what they learned from the CD-Rom which they did not learn from previous materials. It is also important to have the students express how the computerized format has changed their viewpoint on the topic of archaeology.

Final Comments:

The use of computer technology in the classroom is essential, especially if students are to have rapid access to information. This two-week unit sees the utilization of this CD-Rom as the core element to the entire unit.

PERSONAL DIARY: BEIJING

Tuesday, July 04, 1995

Happy Fourth of July! I got up on schedule and headed out. I was sure to put on my red, white and blue lapel star which I had bought at the San Francisco Airport. I hustled to breakfast and then sat outside jotting down a few more entries in my diary. I also watched the Korean women who were outside every morning going through their discipline of sword training. It was going to be a very hot day.

We traveled by bus to Beijing Normal University and en route we passed the now familiar buildings and scenes. the traffic was pretty intense. The bicycles jostled for position with cars and buses. It seems that people were peddling all of their produce and supplies to market. Women were dressed up with their dresses and gloves as they rode next to people unwashed and in tatters. Mercedes automobiles appeared and disappeared. Construction sites were cheek by jowl with rubble, markets and glittering new buildings.

At Beijing Normal University we settled in for our lecture today on "Ethnic Groups and Folk Cultures in China." The professor making the presentation was Liu Tielang and the interpretor was Lui Jianyong.

This lecture was by far the best so far. Professor Liu explained the subtlety of Chinese thinking with detailed emphasis on the elements of nature. The relationships among the elements are represented in the form of a star, five pointed. I couldn't help but think of the five pointed, red star chandelier at the Great Hall of the People. The combination of the color red and the shape of a star in this chandelier had significantly greater meaning to me after this lecture. The color red symbolizes the communist ideology and the star shape symbolizes the basic philosophy of Chinese life.

At the end of the lecture, we hurried off to lunch. There was plenty of rice, chicken, tofu, lettuce, mushrooms, soup, beer, etc. We put out American flags along with stars and stripes napkins. Everyone toasted to the Fourth.

With a little bit of available time I joined a few colleagues in a walk around the Beijing Normal University campus and then we were off to visit the Chinese Culture Park with special emphasis on ethnic culture.

As we rode along the people in the back of the bus began to talk about the CNN news reports on an increase of tension between China and the United States. It seems that the CIA has released information regarding Chinese missiles being sold to Pakistan. Reports are that United States-China relations are at their lowest point since recognition of the People's Republic of China by the United States in 1979. You couldn't tell that from our experiences. Maybe now that we have finally begun to feel like we have a handle on traveling in Beijing we will begin to discuss the issues rather than reacting to the sights. But is there anything at all which can compete with these amazing sights?

Rather than go to the Chinese Culture Park we went further afield. We set off for the Taoist temple, White Cloud. Although we had the name written down, we realized that the taxi driver could take us to any temple. Once we arrived, we carefully checked the Chinese characters on our piece of paper against the sign. We were indeed at White Cloud Temple.

The White Cloud Temple turned out to be one of my favorite places. It was a living and functional piece of history. As we entered the temple, monks were busy performing their responsibilities and duties.

I walked to the final courtyard and got settled on a bench facing the last temple. I managed to sit on this bench for quite a while undisturbed. Only after I had spent a rather long period of reflection did I venture out. I came upon the other members of my group and we noticed a group of nuns in a temple singing and playing instruments. There were actually quite a few, probably thirty or so. They were all in black garb with their hair put up into a bun which was capped with an open-top, black hat. The scent, music, chanting and locale were all wonderful.

What made this temple so wonderful and special was the fact that it was off the beaten path and we were pretty much on our own. This visit gave me the first chance to really just relax and to watch a group of Chinese live, even if as monks. We were told that Taoism is essentially a philosophy of letting nature take its course. I don't claim to know exactly what that means.

We returned back to Beijing Normal University by 5:00 p.m. Our dinner consisted of the standard fare. Soon we were on our way to the Beijing Acrobatics Show.

Upon arrival at the theatre in Beijing, I really did not know what to expect. We were ushered into a small hallway filled with merchandise. Our seats were not bad; it did seem that every tourist in Beijing was in this hall. In front of us was a group from Malaysia. Behind us was a group from Germany.

It was show time! The acrobats ranged in age from probably as young as three to mid-twenties. Different troupes performed different stunts all of which were pretty impressive.

I would say that my favorite performer was the three year old. He just stood there with a confidence proclaiming himself. When he had his cue, he was up on top of the human assemblage and he had a smile which radiated throughout the theatre. The finale was really triumphant.

As we came out of the theatre it started to rain. As we meandered through the crowds in search of our bus. A man peddling a three-wheeled bicycle with a rear platform went peddling through. On the platform he had an open, metal pot which contained a fire! The flames were jumping out of the pot and being carried into the darkness.

We boarded the bus, stopped at the Hard Rock Cafe for some of my colleagues to buy souvenirs and then back to the hotel. Our ride home was pretty quiet and someone had put a tape on the bus stereo system to commemorate the Fourth of July. The tape was "Kate Smith Sings America's Favorites." Some on the bus did not know who she was; the rest of us wanted wanted them put off the bus. No one had a bad word to say about Kate Smith.

So here we were on the Fourth of July flowing through Beijing to the sounds of patriotic music and celebrating the 219th birthday of the United States. Soon we had returned to the hotel.

The CNN channel was broadcasting the update on British party elections as well as the update on United States-China relations. It appears that relations are deteriorating. I must get up early tomorrow since we are leaving for Mao's mausoleum at 7:30 a.m. Good night.

PERSONAL DIARY: BEIJING

Wednesday, July 05, 1995

I woke up early, about 5:00 a.m. and I made my way out to the group of Korean women who practiced with their swords each morning. At breakfast I had my usual egg, meat dumplings, rolls and juice. Of course, I had three glasses of water. It seems that in the course of every day I become do dehydrated.

With everyone aboard the bus, we counted off in our usual manner and then we set off for our visit to Mao's mausoleum. The infamous "slam book" was still floating around the bus and everyone was taking a little time to edit or to revise his or her initial answers. This was really a great way to get a "quick read" on each member of the delegation.

The traffic was absolutely deadly. We crawled towards the Tienamen Square area and then leaving the bus we walked over to the mausoleum. It was getting pretty hot. We were required to get into an enormous line in order to get into the mausoleum. It appeared that many people were excited about seeing Mao's corpse. People waiting in line purchased bunches of artificial flowers to be placed inside. Maybe these flowers are recycled.

We made our way up to the main door of the mausoleum in a required four abreast formation. It was quite clear that the military in place required us to be in a most respectful mood. We went into the anteroom. There appeared a large, white statue of Mao sitting in a relaxed pose. People placed the artificial flowers on a couple of small tables in front of the statue. We continued around the wall to the next room and there was Mao ... under glass.

His body looked pretty wax-like and artificial, very much like the flowers brought to his statue. Mao's torso was draped in the Chinese national flag. two honor guards with side-arms stood at attention beside the coffin. We couldn't have spent more than thirty seconds in passing.

Once exiting the mausoleum we were shocked to find trinket heaven in the next room, down the stairs and through an outdoor maze of probably fifty shops. So much kitsch! What to buy? There was no real hesitation once I saw a Mao thermometer. Of course I also bought some other absolutely essential non-essentials: a card officially stamped which documented my visit to the mausoleum, lapel pins, a pamphlet, and other things. On to the bus.

When we returned to Beijing Normal University we settled into our lecture which was entitled "Chinese Women and Children" by Professor Xiniong Zheng. It was extremely interesting.

During lunch we were reminded that after eating we would be heading to the post office. Soon we all boarded the bus and headed through the intense traffic.

Once at the post office everyone began carrying cartons out of the building. Our intent was to lighten our group luggage weight for our upcoming domestic flight to Xi'an on Dragon Airlines on Sunday.

Afterwards a group of us decided to head off into the city. With the approval of our Chinese guide we decided to go to the Revolutionary Museum at Tienamen Square but we found out that it was not open today so we substituted the PRC Military Museum instead.

It was incredibly hot! The Chinese guide who accompanied us led us into the subway. We descended to the trains. We were the only foreigners in the station and aboard our train. The tickets cost about two cents each.

The trains themselves were not anything which I would call special or out of the ordinary. They really were not as crowded as I thought they would be. There was no air conditioning, in fact, there were only small fans overhead which were doing their best.

We changed trains at one station, rode a short distance and then had to push our way out. Many people on the train stared and smiled when we made eye contact and I said "Ni Hao!" Our guide told me that they all thought that I was English.

When we reached the military museum it was extremely and unbearably hot! We bought our tickets and went into the main lobby. The building was in the classic soviet architectural style so commonly associated with the Stalinist period. The building was very monolithic and seemed to extol the prominence of military might from an earlier era.

A statue of Mao greeted us in the lobby but what was especially interesting was the display of huge portraits on the wall behind the statue. On the left were paintings of Engels and Marx and on the right were paintings of Lenin and Stalin.

The main exhibition hall had a rocket as its central attraction.

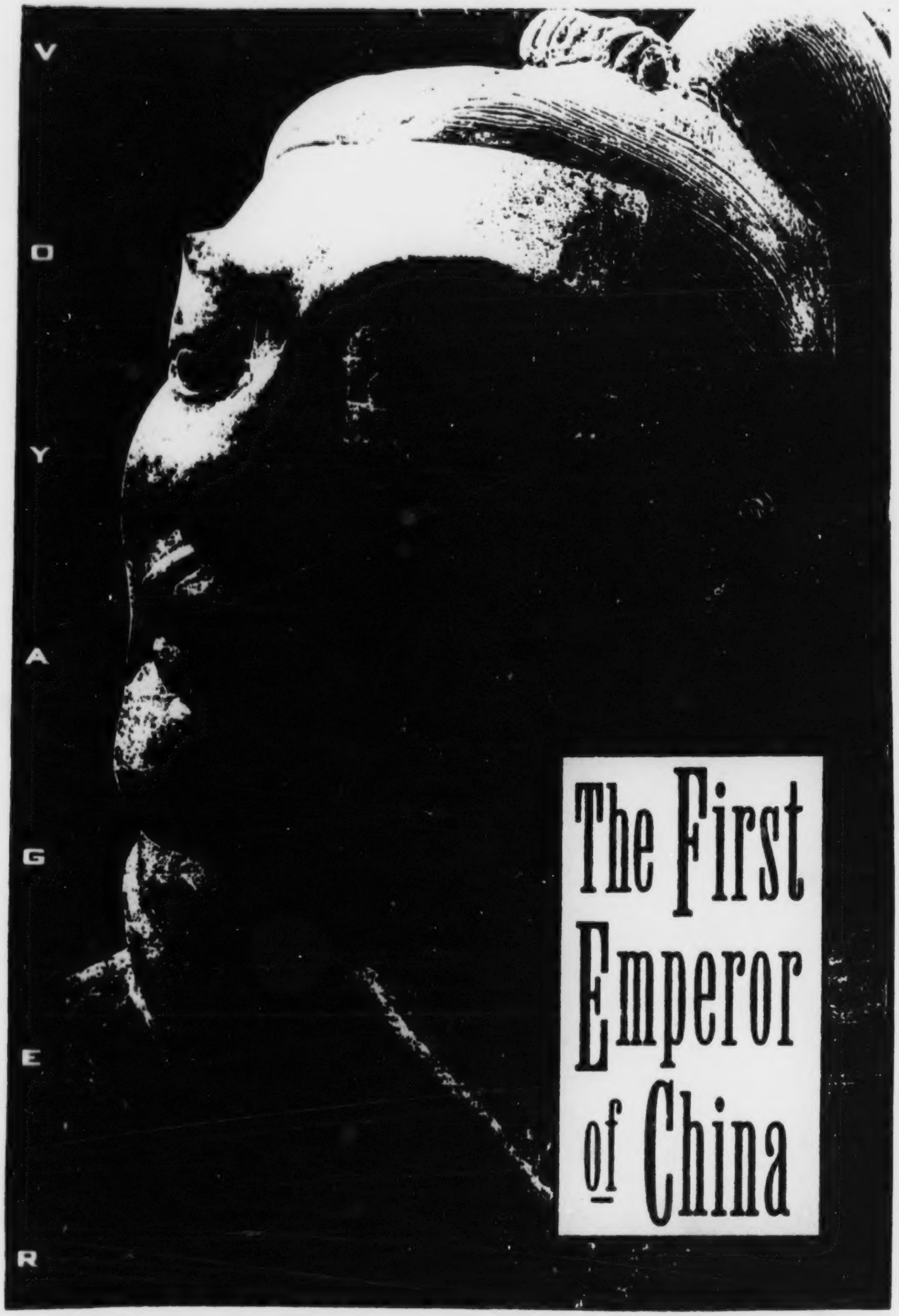
Flanking the rocket were tanks and military transport vehicles. The building itself was constructed to resemble an aircraft hanger. We moved up the central staircase towards the second and third floors which overlooked the main floor with its rocket reaching to the roof. Everywhere there were displays of weaponry.

I took a taxi back to the Friendship Hotel for a scheduled meeting with acquaintances. Once again I felt like a bug in a bottle as I rode along in the little, yellow taxi. We made our way along the ring road as it is called and headed north. The taxi driver knew exactly where I wanted to go thanks to a hand-written note which my Chinese guide had written for me. I also showed the driver my hotel card.

We rattled along passing the China TV Tower which reached into the sky like a space needle. Again the traffic was pretty bad. The exhaust pollution was awful. The dust was flying everywhere. The horns were beeping. The floor of the taxi felt like it was ready to drop out! When we got off the ring highway we were immediately surrounded by bicyclists. Soon we were in a neighborhood which I recognized. The hotel was directly ahead.

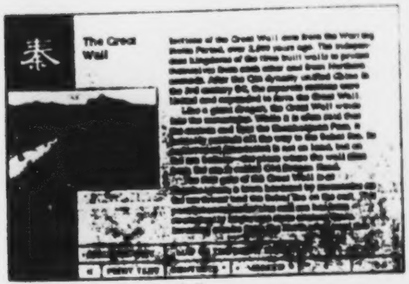
The evening's conversation with acquaintances focused on a number of topics but by far the most interesting was the Chinese viewpoint on the Cultural Revolution. I was told that the Cultural Revolution was absolutely necessary in order to destroy the stultifying effects found in Chinese society at that time. I was told that China would never be as advanced as it was today if the Cultural Revolution had not occurred. Needless to say that this perspective led to a very heated discussion.

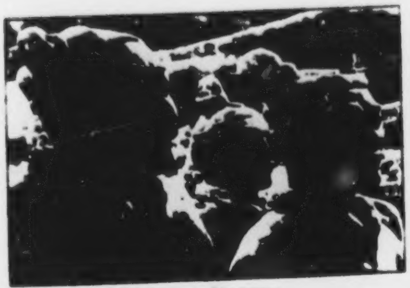
I spent the rest of the evening deciding just what to pack to send home from the post office tomorrow morning. I surprised myself that I had enough to fill a carton. Good night.



VOYAGER

The First Emperor of China


A tour of the Great Wall


Photos detail the terra cotta army

The First Emperor of China

In March 1974, peasants digging a well near Xian, China's ancient capital, unearthed fragments of a life-size terra cotta statue of a warrior. Archaeologists rushed to the site and discovered that the soldier was a small portion of the huge tomb complex of the first emperor of China, Qin Shi Huang Di (221–206 B.C.), who unified China, standardized Chinese writing, and oversaw the completion of the Great Wall. Over 7,000 magnificent figures of warriors and horses, arranged in perfect military formation, stand guard near his tomb.

The First Emperor of China brings the treasures of Qin Shi Huang Di to CD-ROM. A breathtaking array of audio-visual information is provided, including original film footage of the first days of the excavation, archival materials, a tour through the Qin Museum of Warriors and Horses, aerial motion photography of the Great Wall, and bilingual English/Chinese commentary by the head of the excavation team and other scholars.

The First Emperor of China is an outgrowth of Project Emperor-1, a research and development undertaking begun in 1984 under the auspices of Simmons College, and supported by grants from the National Endowment for the Humanities Project in Libraries and Simmons College, Boston, Massachusetts.

THE FIRST EMPEROR FEATURES

- Textual commentary from experts in the field of Chinese history and archaeology
- Bilingual English/Chinese soundtrack
- Dazzling photography of hundreds of life-size terra cotta warriors and horses
- Original film footage of the excavation in QuickTime video
- An "Image Index" with essays linked to photographs
- A thumbnail index to all photographs
- Reference tools, including maps, a timeline, an extensive bibliography, and a glossary with Chinese characters and audio of Chinese pronunciation

SYSTEM REQUIREMENTS

Macintosh: Macintosh with 25-MHz 68030 processor or better, System 7, 4,000K of available RAM; 13" color monitor; CD-ROM drive (double-speed recommended)

Windows: 486SX-25 or higher processor, 640×480 256-color display (accelerator recommended); 4 MB RAM (8 MB recommended); MPC2-compatible CD-ROM drive and sound card with speakers or headphones; Microsoft Windows 3.1, MS-DOS 5.0 or later

Producer: Ching-chih Chen

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Curriculum Unit: China

Week: 2 / # Day 3

Overview:

In this activity, students will utilize the state of the art computer technology for a second day in a row. Like yesterday however students will begin the class by reading and discussing personal diary entries for a visit to the Great Wall. Discussion will follow. Next, students will return to the CD-Rom technology to learn through an interactive program about the Terra Cotta Warriors.

Objectives:

Upon successful completion of this activity, students will be able to:

1. Develop a greater appreciation for written records which attempt to preserve present sense impressions.
2. Have mastered the CD-Rom technology disc presentation on The First Emperor of China's focus on the Terra Cotta Warriors of Xian.
3. Accumulated new data from the CD-Rom.

Prerequisite Knowledge For Students:

1. Knowledge of Chinese geography, governing units, landforms and population.
2. Familiarity with the operation of computer technology.
3. A Background of facts relating to the Terra Cotta Warriors and the Great Wall.

Time Frame:

90 minutes class and 30 minutes homework

Part 1:	Reading aloud personal diary entries/Beijing	30 minutes
Part 2:	CD-Rom use	60 minutes

Generalizations:

The Terra Cotta Warriors provide us with vast historical insights on both ancient and modern China.

The Terra Cotta Warriors are a focus of much expert analysis.

Key Concepts:

necropolis

Yellow River Valley

Legalism

Taoism

Mencius

Materials:

- Personal Diary (Fulbright Summer Seminar in China 1995)
- The First Emperor of China: Voyager Inc., New York, Producer: Ching-chih Chen.

Activity Preparation:

1. Make additional copies of reading materials to be used in class.
2. Set up the in-class computer to be used for interacting with the CD-Rom.
3. Repeat basic operational format from yesterday; set up chairs accordingly.

Procedure:

Begin the class as yesterday by having students read aloud from the two-day personal diary entries.

Discuss the present sense of the writer with regard to seeing the Great Wall for the first time.

Re-explain to the class the procedure for the utilization of the CD-Rom material.

Begin using the CD-Rom material on: The Museum, The Bronze Chariot, Discovery of Qin Army, Image Index, Maps, Glossary, Timeline, Thumbnails, Chronology, and Bibliography.

Have students take notes or print out specific data.

Again, be sure all students receive printed data.

Closure:

As before, students should be asked to summarize what they have learned from the CD-Rom which they did not learn from previous materials. It is also important to have students express how the computerized format has changed their viewpoint on the topic of archaeology.

Final Comments:

The use of computer technology in the classroom is imperative.

PERSONAL DIARY: BEIJING

Thursday, July 06, 1995

I knew that today was going to be a busy day so I had to get up very early, about 5:15 a.m. I put on CNN to find out that Henry Kissinger, former secretary of state, is here in Beijing meeting with government officials. What's going on?

I lugged my box to be sent home out to the bus and then had breakfast. Thereafter we left to return to the international post office to send out our boxes. It did go fairly smoothly but it did take about two hours all tolled. I wandered off into the neighborhood to buy a bottle of water. Water usually costs between 15-20Y.

Now the day we had all been waiting for finally began. We set off for the Ming Tombs, a short ride from Beijing, although who really knows where Beijing begins and ends? As we rolled along we Americans began to teach our Chinese guides a few American idiomatic expressions such as "You're a sight for sore eyes!" or "It's raining cats and dogs!"

Soon it became pretty clear that we were heading out to the periphery of the Beijing area. There were more horse and mule drawn vehicles. The dust was greater and the peole seemed to be more poorly dressed as they sat on their haunches.

We pulled into the parking area for the Ming Tombs and it was like a big street fair as we walked to the entrance through a gauntlet of vendors. We had been warned repeatedly on the bus to be sure to walk in the middle of the walkway. It seems that these vendors are notorious for placing items on the edge of their tables so that the slightest brush will knock them to the ground. They then raise the price and make you pay it. No one ignored the warning.

The grounds of the Ming Tombs were quite lovely. We entered a staircase and descended to four levels below the grounds. Each level's landing became more and more slippery.

The tombs were surprisingly plain in appearance. They consisted of vaulted corridors leading to a main chamber in which replicas of caskets were grouped together. It was quite a bit less spectacular than I had imagined. The large, red casket was for the emperor. The two smaller ones on either side were of empresses. In a number of other red, wooden boxes was the jewelry that the emperor took with him to the next life. Actually our American guide told us that everything had been stolen by grave robbers centuries ago. All in all, this particular visit was interesting but less so than I had hoped. On our way out people were throwing their small denomination paper money onto the emperor's chair and I surmise making wishes.

We climbed to the top of one of the watch towers for a view of the Ming grounds. I was wishing that we had been able to drive down the main roadway of the Ming Tombs. It is said to be a magnificent sight but unfortunately the roadway was closed to the public due to repair work.

Our American guide said that the special feature of the Ming Tombs was the elaborate architecture. It was a hazy day so our panoramic view from the watch tower was limited. I certainly hope it burns off or clears up by the time we make it to the Great Wall.

We had lunch at a restaurant on the grounds of the Ming Tombs. It was a very hot day and the Chinese beer, the coca-cola, the water, anything cold and wet really hit the spot. Our next stop had already begun to create a bit of excitement. And why shouldn't it?

As we sped off towards the Great Wall the geography began to strike me quite suddenly. The mountain ranges were all around us and they were steep with a lovely green cover of vegetation. Valleys reached off in a number of directions and the surface grade began to increase sharply.

The local population was out in the streets either working at small tasks or heading to market. The haze engulfed the mountain peaks but one could still make out the ridges. Our American guide announced that we should play a game to see who can spot the Great Wall first. No prizes.

As the bus kept climbing I saw high on a ridge a man-made structure. It had to be the Great Wall. Then all of a sudden a large stretch of the Great Wall appeared off to the right. At one turn in the road the Great Wall came right down to the roadway from a point high up in the haze. We could see that the repair work was ongoing. This is truly what the word "awesome" should be used for.

At the top of the roadway we drove through a gate into a large parking area. Leaving the bus we walked by small shops, bought our tickets and walked up to the Great Wall.

The view from the Great Wall was breathtaking! In one direction the Great Wall just seemed to climb up the mountains like defensive scales on the back of a massive dinosaur. It was a sweep of poetry how it extended up and into the sky. There in the furthest distance I could see thousands of people climbing or walking on the Great Wall in the direction of its highest point. This just could not be real but it was. The people climbed higher and higher. I could not have imagined this sight in my wildest attempts. It seemed that the Great Wall stretched across the world.

I and a group of colleagues headed off in the other direction. It was quite steep at some points. From this direction we had a most unbelievable view of the Great Wall as it sloped away from us and then up into the distant heavens.

As we made our climb along the Great Wall it became quite a physical challenge to keep going. Vendors on the Great Wall rushed at you on the lower portions of the Great Wall. They were selling shirts, table cloths, books, quilts and coins. Boy, were these vendors determined to make the sale. they came right at you and presented an obstacle to further climbing. They expected every customer to haggle over the prices. I decided to buy some things on the way down.

We made it to the top of our particular section of the Great Wall. Our Chinese guide had told me that in China it is believed that one can not be a "true man" until he climbs the Great Wall. I told him that in the United States we would say "true person". He smiled.

The entrepreneurial Chinese, not to miss making money at every possible turn, sell certificates at the top of each section of the Great Wall which attests to one's climb to the top. The cost was Y25 or about $3.00. I bought a certificate.

I walked still further and began to descend to a check point on the Great Wall. From the furthest point that I walked to I could look back and across to the massive Great Wall as it climbed into the haze like a giant divider between China and the outside or like a giant hem of heaven. The Great Wall made me think of the vertical significance of it as a connection between the sky and the earth. It is a startling sight.

I started my walk back down to where we had entered the Great Wall. It was somewhat of a challenge. To have a few minutes of solitude as I walked along the Great Wall was quite a memorable experience. However I couldn't become too engrossed in it all without putting my personal safety at risk, that is watching my step was equally important to viewing the Great Wall in the distance. Look at the Great Wall but watch your step- good advice.

Before boarding the bus I ran around and bought a few items. Some of the items were pure kitsch, yet again, but were exactly what I wanted. With all due respect to the near poetic experience of being at the Great Wall, I had to buy a miniaturized, plaster model of the Great Wall which was spray painted a strange gold color. I actually bought two.

Dinner awaited. As we drove back down the mountains towards Beijing the Great Wall could be seen up on the ridge of the mountains. The mountains just seem to stand behind one another like magnificent paper cuts in the haze. Each ridge reminded me of a rip across the lower sky. Soon the Great Wall faded away like a mirage. Everyone on the bus was happy and a little overcome with what we had just seen. How will we ever be able to explain it to others?

Our dinner at a restaurant was the usual fare, unusually speaking. I excused myself and went outside to watch the traffic and the pedestrians. As I stood at the curbing a taxi pulled up and a man got out and asked me in English if I had change for a Y100 note. I checked but I did not. There were very few people in the street at that moment who probably had a Y100 note in their pockets.

Our Chinese guide called me to the bus and we returned to the hotel. It was about 7:30 p.m. and I was not really beat but there were a number of things to do to keep me busy in my room for the rest of the evening. Tomorrow evening's farewell dinner with the Beijing delegation will be held at a lovely restaurant with a beautiful setting by a lake.

The CNN reports on the television were reporting on flooding in central China and the many memorial ceremonies being held in China in this the fiftieth anniversary of the end of the Anti-Japanese War. Good night.

PERSONAL DIARY: BEIJING

Friday, July 07, 1995

I woke up early and took a quick stroll down to see the old men and their pet birds in cages. I was told that these men congregate not far from the hotel every morning. It seems that many people in Beijing have pet birds and it is quite common to see groups of people sitting in the shade as their many cages are suspended from tree limbs. The birds were squawking and the men were talking. The exhaust fumes from passing vehicles were pretty intense.

Breakfast was finished in record time and we were off to Beijing Normal University. This morning's lecture was on "The Geography of China." The presenter was a doctoral candidate by the name of Mao Xian Qiang. It was a very straight-forward presentation.

I decided to skip lunch today and to head back to the Liulichang district to check out some really quality art and antique items. The best advice which I had been given was to buy quality artwork here in Beijing. So that was the plan.

Sure enough when the lecture ended I and a colleague were out the door and into a taxi heading back to Liulichang. I hurried back to the store where I had bought my chops. They recognized me immediately and I pointed to their brochure listing of antique bowls. The young woman who had helped me the last two times that I was in here came over and told me that what I was pointing at in the brochure was no longer available. Her English was excellent.

She took me upstairs and introduced me to the owner of the store who invited me to have some tea. The owner showed me a number of objet d'art. To my surprise I found it, a covered dish. It cost Y1060 but I negotiated it down to Y770. The clerk told me that to negotiate with me was a pleasure because I was now in their store three times. They were most pleased.

We were way ahead of schedule so we could take a bit of time to wander down this very interesting street. In another shop I bought an antique compass and sundial for Y240. In another shop I bought a pair of bound feet slippers for Y30.

We jumped back into a taxi and raced back to Beijing Normal University. Our afternoon lecture began at 2:00 p.m. The topic was

"The Environmental Protection Agency of China." The presenter was Professor Luo Guo Zhen and the translator was Cai Li Jie. It was a very fascinating question and answer period. This was apparently a topic of great interest for the members of this delegation.

After the lecture we set off for the hotel and had only a forty-five minute period to get ready for our official farewell dinner for the Chinese officials associated with the Educational Ministry.

Once on the bus we made our way to the Fang Shang Restaurant next to the Forbidden City. The park surrounding the restaurant was truly beautiful. As we walked through the park we passed duck boats on the lake. These boats in the shape of ducks could be rented and taken out on the lake for an enjoyable afternoon.

As we entered the Fang Shang Restaurant there were a number of attractive, young women in dynastic costumes. The shoes that they wore looked impossible to walk in. The shoes resembled inverted tea cups.

The banquet room which we had rented for the dinner was magnificent. The decor was exquisite and the three banquet tables were beautifully appointed. We stood around and waited for our guests.

Each guest was to receive a bag from the National Committee on United States-China Relations with various gift items inside. The gift committee had put the bags with each guest's name attched on specific chairs.

Our guests soon arrived and the Chinese and Americans mingled for a while until it was time to be seated. The banquet began. The dinner progressed through various stages. There were at least twelve courses. The conversation was most pleasant.

Throughout dinner the lazy-susan turned automatically. We all did as best we could with chopsticks. The fruit was placed on the table and according to protocol the banquet would end very shortly. Various short speeches were made and pleasantries exchanged. Soon everyone was shaking hands and bidding farewell.

At our table we had been talking about going to a disco that evening. We invited the Chinese representatives at our table to join us at the Club NASA. We were planning on going to NASA to dance and to see the "New China." We had all heard that this club was where we would see the youth of China, a very affluent crowd, rushing into the future, post Mao. Just what type of box did Deng Xiao Ping open?

We made a rush back to the hotel and then headed out to NASA.

A couple of our Chinese guides decided to come with us. The taxi caravan set out.

Arriving at NASA the ubiquitous police were present in uniform and at attention. It cost Y80 or $10.00 to get in. This really caused one of our Chinese guides to react. He said it was too expensive and that that we really should not go in. The Americans just headed on in with our Chinese guide in tow.

Two, young women were at the base of the stairs offering cigarettes, Kent, and lighting them for you. Going up two flights we came to a landing and the disco dropped down a number of levels to a big video screen. The entire disco was black with a military jeep as a bar on the lower left and an attack helicopter hanging off of the wall. This was a big dance club. It had multi-level dancing areas, a disc jockey pit, and a big, central dance floor in front of the screen. It was entirely reminiscent of any big American city disco.

The music was pulsating your standard disco with techno-pop, rap, and oldies thrown in. The huge crowd was dressed in western clothes and really rockin'. We got drinks and went right down to the dance floor and pushed our way into a crowd of hundreds of Chinese.

This was the "New China" but as the evening wore on it became more and more intense. Crowds dancing to a driving beat. Chinese dancing with us. The disc jockey and his crew standing on a central platform physically grinding it out. It was so bizarre to think that this disco was right in the middle of our Chinese experience.

As we were dancing in front of the disc jockey platform, it happened. The disc jockey put on "YMCA" by The Village People and the floor erupted. But then, and this was truly extraordinary, the disc jockey, an Idian, joined his pit crew waving the huge, red flag of socialism to the driving beat of the Internationale. Unbelievable.

The disc jockey really began to pump it out and gyrated to no end with the giant, red flag sweeping overthe heads of everyone in the crowd. Then after ten or fifteen minutes the music abruptly shifted to a driving beat of an oldie, "Oh, Carol!" Wow!

We were stunned. Here the "New China" was rockin' to its core. We were all dripping wet, dancing without a break, and brushing up against the new way of thinking about thinking as the red flag was mockingly waved above our heads.

One Chinese I spoke to tried to put the red flag episode into an understandable context. He said that the waving of the red flag was to mock the ideas of socialism. Young Chinese, he said, in the urban areas do not believe in anything, anything at all. He further stated that he believed that this behavior is tolerated here in Beijing in order to release pressure from the system. He credited Deng Xiao Ping for this isolated release of pressure. He was staring into the future and was uneasy.

This Chinese also said that Mao's ideas are passing and there is nothing else out there. He believed that Confucianism was the driving force of the majority population especially in the countryside.

More dancing. More driving beat. More contact with the "New China" ... lost in time and searching for a framework.

We got back to the hotel at 1:00 a.m. The picture which we presented was pretty funny- still wet and still dancing. To bed. Good night.

Curriculum Unit: China

Week: _2_/ # Day_4

Overview:

In this activity, students will finish up working with the CD-Rom program. Students will then focus in class on two final reading selections with limited discussion. At least one book will be made available to students so they can look through photographic essays of the Great Wall. Also, students will be asked to turn in a work product by the end of the class which compares and contrasts the two archaeological wonders.

Objectives:

Upon successtul completion of this activity, students will be able to:

1. Organize and present materials printed from the CD-Rom program.
2. Describe the Great Wall of China based on a series of presentations, i.e. print material, video material,etc.
3. Write a compare and contrast essay.

Prerequisite Knowledge For Students:

1. Knowledge of Chinese geography, governing units, landforms and population.
2. Familiarity with the operation of computer technology.
3. A background of facts relating to the Terra Cotta Warriors and the Great Wall.

Time Frame:

90 minutes class and 30 minutes homework

Part 1: CD-Rom use	30 minutes
Part 2: Looking at photo essays	30 minutes
Part 3: Writing an essay	30 minutes

(Students should divide into three groups and rotate)

Generalizations:

1. All students have been exposed to a number of sources which should enable to student to write a critical essay.
2. Both archaeological sights offer a wealth of material on the society of the Qin Dynasty.

Key Concepts:

authoritarianism

expansionism

geopolitics

Silk Road

feudalism

Materials:

- * The First Emperor of China: Voyager Inc., New York, Producer: Ching-chih Chen.
- * The Great Wall Of China: Shattering A Myth (Sky and Telescope)
- * The Qin Dynasty: The Great Wall and The Unification of China (from China/A Teaching Workbook by East Asian Curriculum Project)
- * Schwartz, Daniel, The Great Wall of China (1990)

Activity Preparation:

1. Make additional copies of reading materials to be ussed in class.
2. Set up computer format and arrange chairs.

Procedure:

Begin the class by instructing the students that they should divide up into three groups.

Students will rotate through three, thirty minute sets where students should be on task.

Each set has a focused task, which are: (1) conclude all investigation into the CD-Rom program; (2) inspect the photographic essays on the Great Wall and begin read- the newly distributed articles; (3) brainstorm and begin writing the compare and contrast essay on the two archaeological wonders of the Qin Dynasty.

Inspect the work of each group throughout the period and notify all students when it is time to move on to the next task.

Closure:

The focus of this activity is for all students to have had access to all resources. Before students leave the classroom it is highly unlikely that anyone has actually finished the essay. Send off the class by announcing that tomorrow you would like various students to volunteer to read their essays.

Final Comments:

Be sure to set aside extra for students to come into your classroom to finish up their work on the CD-Rom.

CHINA

A TEACHING WORKBOOK

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China: A Teaching Workbook incorporates many sections of *CENTRAL THEMES FOR A UNIT ON CHINA* (Columbia University, 1989), edited by Roberta Martin.

Andrew J. Nathan, Andrew Walder, Madeleine Zelin,
Irene Bloom, and Myron L. Cohen
Consultants

EAST ASIAN CURRICULUM PROJECT (EACP)-- COLUMBIA UNIVERSITY

Section V
Traditional China

Teacher's Note:

This section is divided into two parts. The first, Ancient History, focuses on the beginning of the dynastic system and China's early inventions. The first emperor of China, Qin Shihuangdi, is highlighted along with one of the major accomplishments of his reign, the construction of the Great Wall, and the life-size clay army found buried in his tombs.

The second part, Medieval History, concentrates on the many inventions and ideas that eventually found their way to the West. This was the "Golden Age" of China, during which the imperial structure matured and Chinese philosophy and society flourished. Featured in Part II are the travels and tales of Marco Polo.

Two booklets, *China's Gifts to the West* and *Chinese Ideas in the West* are provided to accompany the contents of this section, especially units 3 and 4. **They are in the APPENDIX.**

Teachers are referred to the section on **Art** for supplementary units which provide material on Chinese art as an expression of Chinese culture.

Contents

Teacher's Background

Part I: Ancient History

Unit 1: ***Ancient China***
- Featured Resource: "*The Ancient Chinese*" (film)
  - Teacher's guide to film

Unit 2: ***Soldiers of the Qin***

- Teacher's Note
- Student Readings
    - *"The Qin Dynasty"*
    - *"Visitors to China Discover..."*
    - *"Life-Size Bronze Horses and Chariots Found in Chinese Tomb"*
- Featured Resources: *"Hundred Schools to One"* and *"The First Empires"* (films)
    - Overviews of films

Unit 3: ***Chinese Dynasties: Can You Name Them?***

- Teacher's Note
- Student Exercise

Unit 4: ***China's Gifts to the West: Inventions and Ideas***

- Teacher's Note
- Student Readings:
    - *"Chinese Inventions, Can You Name Them?"*
    - *New Yorker Magazine* cartoon
    - *"Chinese Scientists Seek to Regain Age-Old Eminence in Astronomy"*
- Discussion Questions

Part II: Medieval History

Unit 5: ***China's Golden Age***

- Featured Resources: *"The Golden Age"* and *"The Heavenly Khan"* (films)
    - Overview of films

Unit 6: ***City of Cathay***

- Featured Resource: *"City of Cathay"* (film)
    - Background
    - Visual guide to film

Unit 7: ***Marco Polo in China***

- Teacher's Note
- Student Reading: *Marco Polo in China*
    - Discussion Questions

Resource Lists:

For Units ***Ancient China, Soldiers of Qin, Chinese Inventions, City of Cathay,*** and ***Marco Polo***

China's Dynasties

			Capitals
1200	1122?	**Shang**	Zhengzhou/ Chengchow
			Anyang
		Zhou/Chou	
600			
		Confucius	
		Warring States	
	221	**Qin/Ch'in**	Xi'an/Sian
	206	unification	
B.C./ A.D.		**Han**	Xi'an
		Confucianism est'd.	
			Loyang
	222		
		Six Dynasties	
		central govt. decline	
		buddhism intro'd.	
600	589	**Sui**	Chang'an (Xi'an)
	618	second unification	
		Tang/T'ang	Chang'an
	907		
		Song/Sung	Kaifeng
		Northern Song	
	1127	Southern Song	Hangzhou/ Hangchow
1200			
	1279	**Yuan** (Mongols)	Beijing
	1368		
			Nanjing
		Ming	
			Beijing
	1644		
1800		**Qing/Ch'ing** (Manchus)	Beijing
	1912	**Republic**	Nanjing
2000	1949	**People's Republic**	Beijing

Teacher's Background

*Teachers are also referred to the **Teacher's Background** at the beginning of Philosophy and Religion section for a discussion of the Confucian tradition and its importance to the traditional Chinese state.*

Ancient Civilization and Dominant Cultural Center

Chinese civilization is one of the ***world's oldest continuous civilizations***. Civilization developed in China from earliest times in the ***valleys of three major rivers***, the Huang He (Yellow River), the Chang Jiang (Yangtze), and the Xi Jiang (West River). These river systems, running west-east, have shaped agricultural development and population growth throughout China's history (THEME 1). The Chinese coastline and the Grand Canal (first constructed in 605 A.D.) were important for providing north-south communication, furthering unification of the country, and mitigating the regionalism fostered by the intersection of mountain chains.

Mountains and deserts in the west of China ***limited its contact with other major centers of civilization in the Middle East and South Asia***. Elements of Chinese civilization - literary Chinese and its writing system, Confucian thought, and Buddhism (in forms developed and refined in China after its origination in India) - dominated the high culture of East Asia, creating a cultural sphere that encompassed what are today Japan, Korea, and Vietnam. China's traditional self-image was as a cultural center of the world. Zhongguo, which we pronounce "China" in English, means Middle Kingdom or Central Kingdom. The Chinese thought of their culture as universalistic, that is, outsiders could join or become assimilated into it. This strong ***identity as a universalistic civilization*** has been an important unifying factor throughout China's history, even during times when the country was divided. The Chinese ***written language***, which transcends dialects, has also been an important element fostering China's cultural unity throughout history.

China was unified by its first emperor, Qin Shihuangdi (Ch'in Shih Huang-ti), who established the Qin (Ch'in) dynasty in 221 B.C. Consolidated under the Han dynasty (206 B.C.-222 A.D.), the empire was comparable in dates, size, and strength with the Roman Empire. The Roman and Chinese empires traded through intermediaries on an overland route through Central Asia; Chinese silk was an especially prized commodity in Rome.

Poetry, fine porcelain, calligraphy, landscape painting, philosophy, political thought, historical writing, scientific advances in astronomy, chemistry, and medicine, and the production of fine silks and teas all flourished in China from earliest times, but particularly during the 7th to 12th centuries, China's "*golden age*," under the Tang and Song (Sung) dynasties.

Medieval China

China's stable social and political institutions spawned great scientific achievements, intellectual and artistic developments. The "golden age" of the Tang (618-907) and Song (Sung) (907-1127/1279) dynasties was followed by the commercial expansion and economic prosperity of the Ming (1368-1644) and early Qing (Ch'ing) (1644-1912) dynasties. Marco Polo, travelling to China during the Yuan dynasty when the Mongols controlled China (1279-1368, between the Song and Ming) commented with amazement on the contrast between its civilization and that of Venice, an advanced enclave in Europe at the time. His tales of the Chinese cities were dismissed as fantasy by most Europeans.

China in the 18th and 19th Centuries, at the Time of European Economic Expansion

In the 16th century, the Chinese economy was still the most sophisticated and productive in the world, and the Chinese probably enjoyed a higher standard of living than any other people on earth. The Qing (Ch'ing) or Manchu dynasty (1644-1912) continued this splendor. Contemporary Chinese called the 18th century, when all aspects of culture flourished, "unparalleled in history." China was a prosperous state with abundant natural resources, a huge but basically contented population, and a royal house of great prestige at home and abroad.

The Chinese state, responsible for popular welfare, controlled commercial development and emphasized the production of staple food crops; merchants were viewed as unproductive and constituted the lowest class in the traditional Confucian hierarchy. From the Tang dynasty (618-907) onward, however, with growing population and expansion of territory, state control of the economy was gradually reduced. Except for strategic goods like salt and certain metals like copper and lead needed for currency, the state did little to control commerce. (*This contrasts with European states, where cities were required to be chartered by the royal house, and with Japan, where cities were allowed to develop only in the castle towns of the daimyo and in Osaka, Kyoto and Tokyo, which had special functions in the central government.*) Moreover, the Chinese government did not rely very heavily on commercial taxation; its main sources of income were land and salt taxes. (*This contrasts with Western Europe, where government taxes on commerce were heavy.*) This environment fostered the development of an ***intricate market network which extended deep into the countryside*** and which was comprised of periodic village markets with links to regional markets. A number of factors, including China's size, the difficulties involved in conducting long-distance trade using metal currencies, and the minor role played by government in regulating the economy, help explain why China was the first country to develop paper money, sophisticated brokerage practices, and banking institutions.

Individual and Society

The relation between the ***individual and the state*** was understood not in adversarial terms, as is characteristic of the modern West, but in ***consensual terms***. Therefore, China did not develop an elaborate system of civil law. Instead, ***mediation*** between aggrieved parties was prescribed, with local leaders emphasizing negotiation, compromise, and change through education rather than

Neo-Confucian ideals held that: 1) ***the educated individual had a responsibility to serve the state***; 2) a morally upright official should courageously remonstrate with the ruler if his policies are damaging to the state; 3) the state could prosper only if the people prospered; and 4) any disruption in the economy or social order was probably due to corrupt political institutions. These ideas contributed to the longevity, strength, and adaptability of traditional Chinese political institutions. The best people were motivated to serve in government. While corruption was not uncommon, the ideal of public service and responsibility for the people's welfare remained strong. A powerful ***tradition of remonstrance and reform*** helped to insure that the system adapted to change. In fact, this tradition has been carried through, in a somewhat different form, to the communist era.

Part I: Ancient History

Unit 1

Ancient China

FEATURED RESOURCE

The Ancient Chinese: An Introduction

This is an excellent introduction to China, providing an overview of Chinese historical development from the Shang dynasty (the first dynasty recorded in history) to the Yuan dynasty under the Mongols.

Its two strongest points are that it a) compares developments in China with those in Europe and b) uses maps to place periods or trade routes geographically.

Teachers might wish to use this film as an introduction and then use the more detailed and shorter films in the China History Series to elucidate developments in particular periods and to provide more complete discussion of Chinese philosophies. Optionally, this film could be used to trace history through the Yuan and then the films on the Ming and Qing dynasties from the Chinese History Series could be used to present modern Chinese history, the impact of the West, and the republican revolution of 1911.

The tone of the film is light and it is fairly entertaining, particularly for younger audiences. The film is in color, 16mm format, and 24 minutes long.

Available from:

International Film Foundation, Inc.
200 West 72nd Street
New York, NY 10023
(212) 580-1111

Purchase: $450
Rental: $45

Teacher's Guide to Film: Ancient China

Note the following for students while watching the film:

- The Shang dynasty and China's bronze age (at the time of the Trojan War)

- The Chou dynasty

- The Feudal States and the blossoming of many philosophic schools:
    - Confucianism
    - Taoism
    - Yin and Yang and the eight basic trigrams

- The Chinese language

- Calligraphy as an art form

- The Qin dynasty under Qin Shihuangdi (and the attempt to assassinate him)

- The Han dynasty
    - invention of paper and silk, which was transported to the Roman Empire

- The whole process of silkworm cultivation and silk manufacture is shown visually and it is fascinating

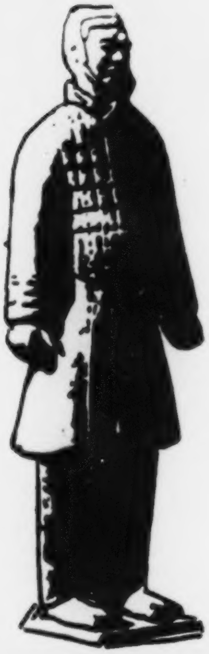
- The entry of Buddhism into China from India, its popularity, and the attack on the power of the Buddhist clergy in the 9th century A.D. during the Tang dynasty; the lasting influence of Buddhism on Chinese philosophy and art

- The Tang dynasty, China's "golden age" which paralleled the dark ages in Europe
    - plan of the capital city of Chang-an is shown, laid out to reflect the cosmos (the Imperial Palace/City in Beijing follows the same plan)
    - the cosmopolitan nature of Tang society is discussed, and animals and games introduced from other societies pointed out

- Song dynasty: growth of new merchant class and more inventions of note occur (the compass, the abacus, gunpowder)
    - Song painting is world renowned

- Mongol Empire attacks, establishing the Yuan dynasty
    - Marco Polo visits China and reports to Europe on what he has seen

The film ends here, with pictures of celebration and parades in China today, making the point of cultural continuity and the fact of China's very long and remarkable history.



Unit 2

Soldiers of the Qin

Teacher's Note

One of the most impressive and intriguing discoveries in recent Chinese archaeological work has been the army of 7,500 life-size clay warriors and horses buried to protect the tomb of the Qin (**pronounced "Chin"**) emperor in 206 B.C. This army provides an excellent focus for a discussion of China's history. The very short-lived Qin dynasty (221-206 B.C.), ruled by the Qin emperor, unified China for the first time and established the centralized, bureaucratic system that is the hallmark of the Chinese governmental system. In the succeeding Han dynasty (206 B.C. - 220 A.D.), the Confucian philosophic system affected the development and conduct of this centralized imperial bureaucracy.

During the reign of this emperor, old segments of wall were connected to form the Great Wall - one of the wonders of the world and a model of the massive public works carried out under the Chinese rulers.

Attached are three student readings to introduce ancient China. The first is an overview of the Qin dynasty. The second is a shorter version of China under Qin Shihuang. The third is a New York Times article on the discovery of the Soldiers of the Qin.

The Qin Dynasty: The Great Wall and the Unification of China

by Wang Peijin

CHINA STUDY SERIES 6

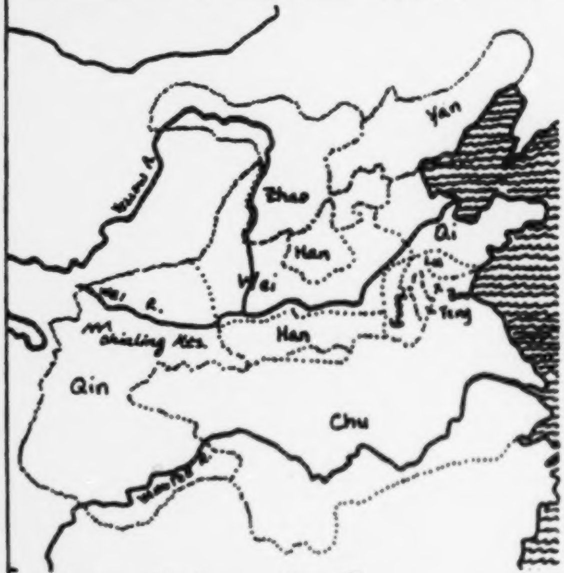
It was during the Qin (Chin) Dynasty (221-207 B.C.) that the protective walls of preceeding states were linked, repaired and extended to form the Great Wall of China. The Wall is a very tangible symbol of the significance of the Qin. The great importance of the dynasty lay in its unification of China and the establishment of central administrative rule.

To see just how important the Qin Dynasty was, we must look back to the time before the Qin. Beginning with the Zhou (Chou) Dynasty in 1027 B.C., about the time David was said King of Israel, China consisted of an amalgam of feudal states loyal to a supreme Zhou king. The rulers of these states were originally related to the king through birth or marriage but over the course of several centuries these kinship ties became increasingly weak. The weakening ties and the decline of the Zhou administrative and military authority combined and the feudal states, in which lords had control over their land but owed loyalty to the Zhou king, gradually evolved into semi-independent states. This created a political and military situation similar to Europe in the 15th and 16th century A.D. In Europe, this situation eventually resulted in the establishment of individual, smaller countries as we know them today. In China, however, this did not happen and therein lies the significance of the Qin.

By the 5th century B.C. in China, seven major states vied for control of the country. They were the states of Qi (Chi), Yan (Yen), Zhao (Chao), Wei, Qin (Chin), Chu and Han. The period of fighting from the 5th century B.C. to the establishment of the Qin in 221 was known as the "Warring States Period." The conflict among the states increased in severity over the years and individual states took measures to consolidate their internal authority and external defenses. Some important measures included an overall strengthening of central administration, political division into counties and prefectures to facilitate rule, and a move towards a relationship between king and official based on a system of wages rather than patronage. Feudal ranks were weakened as states became more autocratic in nature with one supreme ruler who held equal authority over all. External defensive measures consisted of the establishment of fixed boundaries between states along which walls were constructed.

For two centuries, a stalemate among the seven states existed. No one state had enough power to overcome all others. It was a time of shifting alliances, complicated diplomacy and intrigue. A turning point, however, came in about 300 B.C. when the most powerful state in the east - Qi - was surprised by its northern neighbor - Yan - and virtually destroyed. The Qin in the far west was able to take advantage of the resulting imbalance and confusion and it attained a measure of ascendancy in the fighting. While there were setbacks over the next 50 years, the Qin gradually overcame the other states one by one. By 249 B.C. it had conquered the armies of Han, Wei, Chu and Zhao, and between 230 and 221 it annexed the states of Yan and Qi, emerging undisputed victor.

The Warring States Period was one of incredible drain and hardship as individual states were depleted more and more of men for armies and resources to feed, clothe and equip them.

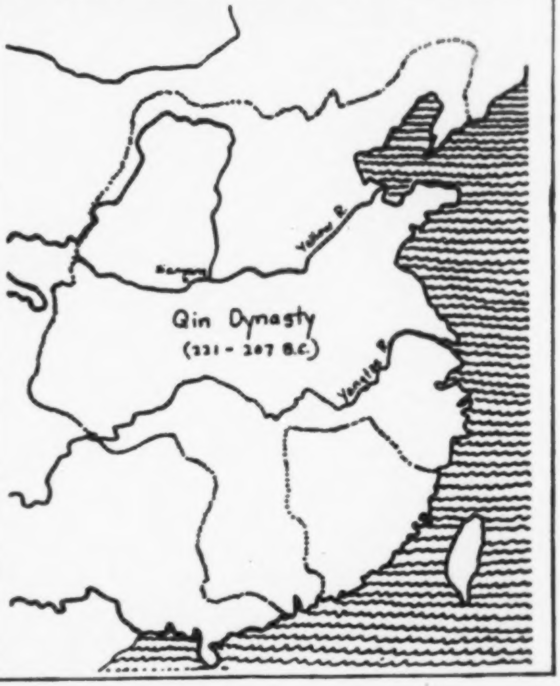


Warring States 战国

After 300 B.C. and the defeat of Qi, however, the fighting took a particularly vicious turn that ranks with the most intense warfare in the history of mankind. After 300 B.C., states no longer sought to assume the status of a Zhou king as they once had - that is, of a supreme ruler among other, lesser feudal rulers. They sought instead to gain undisputed control over their opponents and to establish a different kind of order. One example of the scale and brutality of conflict is seen in the battle of Chanping, located in present day Shanxi (Shansi) province. The primary protaganists in the battle which lasted from 262 to 259 B.C. were the states of Qin and Zhao. In this extended period of fighting and after prolonged stalemate, Qin was able to deceive an inexperienced young Zhao commander into leading his forces into a trap. The entire Zhao army, surrounded and in defeat, surrendered to the Qin commander, Bo Qi (Bo Chi). But Bo Qi showed no mercy. Except for a very small number of the youngest recruits, the entire Zhao force of 400,000 men was buried alive. It is difficult to imagine, in view of the lack of modern communications techniques, how a state in this time could have fielded and supplied an army of this size. That such armies existed is an indication of the scale of organization possessed by these early Chinese conquerers. It is also an indication of the organization that must have existed during the Qin Dynasty to carry out projects like the construction of the Great Wall. The Battle of Chanping is an almost unbelievable example of the scale of organization and warfare that existed during the end of the Warring States Period. The ruthless prosecution of this war by the Qin state led to the eventual elimination of rivals and the founding of a completely different kind of dynasty.

There were several noteworthy characteristics of the Qin state. Militarily, the Qin held certain advantages over its opponents in geographic location which may have been a factor in its success. The Qin was located on the westernmost edge of China at that time, or present day central China around Shaanxi (Shensi) and Siquan (Szechuan) provinces (see map). A major threat was from the nomadic peoples to the north and it built defensive walls to keep them out. If attack came from the other states it would be from the east or south. Both east and south were well protected, however, by the Yellow River, the Wei River and the Qinling (Chinling) Mountains. The most important break in this natural protection is the Hangu Pass where the Yellow River flows between the mountains. There are also smaller passes in the mountains and this area has always been a strategic one in Chinese history. Whatever state held this area was at an advantage over others. The area is called "guan nei" or "Land within the Passes". Its importance was well realized by the Qin, for even after its conquest the imperial capital was maintained in this area and the imperial troops were stationed there. The Qin was guided in administrative structure by the reforms of its 4th century prime minister, Shang Yang. Shang Yang was of the Legalist school of thought and under his advisement and 359 B.C. reforms, the Qin state regulated its economy, strenghtened central administration, eliminated powerful local rulers who were seen to threaten the Qin internally, and developed an ultra-efficient military machine. Laws were stringently enforced, systems of weights, measures, currency and taxation were standardized, and the Qin prospered under a tightly controlled central government.

At its point of undisputed victory, the Qin could have re-established feudal states along the lines of the Zhou Dynasty but with strengthened central controls. Instead, it embarked on a totally unprecedented path — that of total unification into one political and administrative entity. Though this unification was accomplished by the sword, it ended the drain on life and resources that had resulted from the Warring States Period and established conditions for the improvement of production, transportation, communications, administration, and cultural mingling among the different parts of the country. The Qin achieved the unification of China and the dynasty which followed it, the Han (206 B.C.-

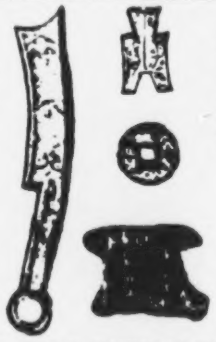


220 A.D.) is considered the height of ancient Chinese civilization, much as we consider Imperial Rome to have been the height of ancient Western culture.

The rule of the state of Qin from 246 on had belonged to a man named Ying Zheng. After the conquest of the other states, Ying Zheng declared himself emperor of the Qin empire embracing the former seven states and, hoping that the rule of his dynasty would be long-lived, gave himself the title Qin Shihuang (Chin Shihhuang) or "First Emperor of Chin."

As the first step in the plan for unification, defensive wall structures between states were destroyed. Only the northernmost walls which were protection against the nomadic tribes were retained. Weapons were confiscated and feudal lords of the former states were brought to live in the Qin capital of Xianyang (Hsienyang), northwest of present-day Xian (Sian) in Shaanxi province. The Qin emperor pursued a policy of national integration and for the first time in Chinese history, administration was centralized and standardised from the Qin capital to the remotest regions. The prime minister and other ministers, censors who handled important documents and supervised other officials, military commanders and governors of jails were all appointed by the emperor and absolute obedience was demanded of them. Local government structure was standardized. The country was divided into 36 (later 40) prefectures with counties below each. The prefects and county magistrates were directly appointed by the emperor. Thus tax collection and conscription of men for the army and labor on government projects and all other important functions were centralized. Taxes were systematized by requiring landlords and landholders to register the size of their holdings and pay accordingly. The individual systems of weights, measures and currency which had existed in each of the Warring States were changed to conform to the Qin state standard. Qin Shihuang had his government mint a round coin with a square hole in it as the official national currency, and this coin was to serve as a model for other dynasties in following centuries. He also standardized the written language on the basis of the script used in the former state of Qin, which later became known as xiao zhuan (lesser seal) style of writing. The official color of clothing was set at black, and even the axle length of carts was made uniform. This was to enable carts to travel in the wheel ruts made by others when travelling in more remote areas of the country.

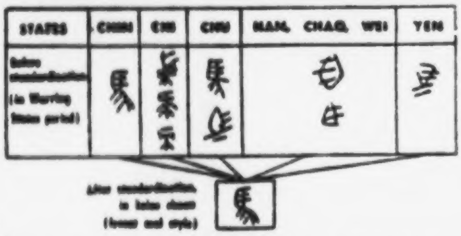
Many of Qin Shihuang's political measures were opposed by Confucian scholars. Many spoke against his laws and measures, especially those concerning central administration of local counties and prefectures, and wrote commentaries, poems and articles to criticize and satirize them. Qin Prime Minister Li Si (?-208 B.C.) contended that such activities would weaken the rule of the state and urged the burning of the histories of all the former states except Qin, folk collections of poetry and articles and books by scholars of schools with views different from those of the Qin. Qin Shihuang ordered this done, but books on medicine, agriculture, and copies of condemned books were preserved in the Imperial capital. A year later he arrested some 400 Confucian scholars, the most active of whom had continued to attack him, and had them buried alive.



The knife-shaped coin of the state of Chi, spade-shaped coin (top) of the State of Chao and coins of the State of Chu (several shown stamped on same piece of gold) were all superseded and the round-with-square-hole coin of the State of Chin became currency for the whole country after unification.

CHINA RECONSTRUCTS
FEBRUARY 1979

Standardization of the Character Ma (Horse)


STATES
CHIN
CHI
CHU
HAN, CHAO, WEI
YEN
Before standardization (in Warring States period)
After standardization, in Qin dynasty (lesser seal style)

Over the years when the states were conducting their endless wars, the nomadic people living on the Mongolian plateau to the north had been growing in strength. They were called the Xiongnu (Hsiungnu) and they are very probably related to the Huns who sacked Rome in the 5th century A.D. Xiongnu nobles often led their horsemen southward to plunder, seizing both captives and livestock. Threats like this had caused the states of Qi, Yan, Zhao and Qin to construct defensive walls along their northern borders as early as 450 B.C. to keep the Xiongnu out.

The Xiongnu continued to threaten the newly-unified country under the Qin by seizing the area where the Yellow River makes its northern bend. In response to this threat, Qin Shihuang sent General MengTian with an army of

300,000 to recapture the area. To strengthen this border region the Qin government set up an administration of 44 counties and moved many people from other areas to settle there. In a further defensive measure, Meng Tian's troops, reinforced by many more conscript laborers, were ordered to repair and connect previous built defensive walls, construct new walls where needed, and form one continuous defensive barrier over the northern border against the Xiongnu.

Although the Great Wall protected the Qin empire from attack from the outside, its construction and defence were causes of great discontent within the empire. Although the exact number of men conscripted to work on the Wall is not known, nor the method of conscription or the exact working conditions, it is very likely that many thousands died while building the Wall and other major projects of the Qin like the Emperor's 140 palaces north of Xianyang. In 209 B.C., one year after Qin Shihuang's death, the first Chinese peasant rebellion broke out and its immediate spark was supplied by work on the Wall.

Laws and punishments were extremely strict during the Qin and one of these was that if a work team did not arrive at the work site at an appointed time, all in the team would be put to death. In 209 B.C. a laborer named Chen Sheng was called up with a group of men to guard the Great Wall northeast of present-day Peking. On the way in Anhui (Anhwei) province, heavy rainfall made further travel impossible and the group knew it could not make the Wall on schedule. Knowing that they faced death no matter what they did, Chen Sheng and another man named Wu Guang killed the officials in charge of the group and called on the conscripts to revolt. The rebellion soon spread and the land which had constituted the old state of Chu was shortly re-captured by rebel forces. Although Chen Sheng and Wu Guang were both dead before the fall of the Qin, the rebellion continued and two of its military leaders, Liu Bang (Liu Pang) and Xiang Yu (Hsiang Yu) became the main forces in resisting the Qin armies. In 207 B.C. the Qin empire fell, and in 202 B.C. Liu Bang became the first emperor of the Han Dynasty.

The Qin was a short-lived yet highly important dynasty in Chinese history. It achieved the unification of China, and though the country would again go through periods of division, the Qin unification was significant because it was a truly unprecedented and therefore historic act. The Qin is also important for the administrative reforms and huge public works projects it undertook which resulted in a centralized state bureaucracy and development of communications, transportation and commerce throughout the country. And, of course, it is remembered for its construction of the Great Wall of China, a lasting reminder of the height and fall of the Qin Dynasty.

A NOTE ON ROMANIZATION

The system of romanization for Chinese words used in this article is pinyin. Pinyin was developed by the People's Republic of China and is now used in all its official foreign language publications. Phonetic romanizations are provided in parentheses throughout the text.

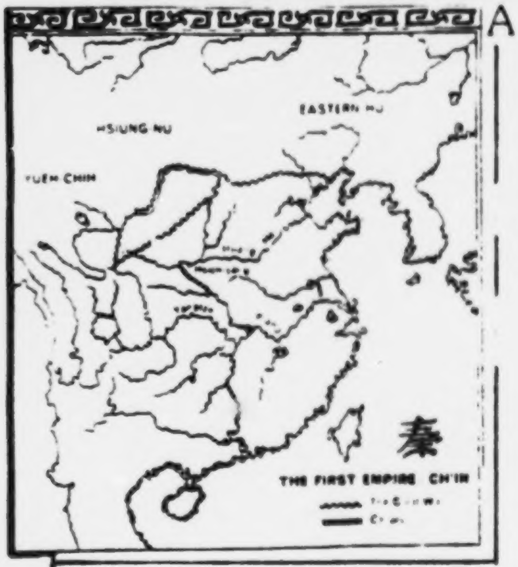
Questions:

1. When was the Warring States Period? When was the Qin Dynasty?
2. What events were happening in Europe and other parts of the world at this time?
3. Think about the construction of defensive walls starting in the fifth century B.C. What was the purpose of these walls?
4. How did the work on the walls done during the Qin differ from previous work? What do you think was the most significant aspect of this difference?
5. Describe some of the accomplishments of the Qin. Include a discussion of administrative practices.
6. What is the importance of the change from relationships between ruler and official based on patronage to relationships based on salaries? What do you think was the significance of the standardization of weights, measures, language, etc. that occurred during the Qin?
7. Do you think the Qin Dynasty was beneficial to China? Why do you suppose it lasted for only 14 years?

US-CHINA PEOPLES FRIENDSHIP ASSOCIATION
The Center For Teaching About China
407 South Dearborn · Suite 945 · Chicago, IL 60605 · (312) 663-9608

—VISITORS TO CHINA DISCOVER... —

A GREAT WALL / A GUARD



ONCE the battle cry was given, arch
One by one the neighboring states
charges of the Ch'in horsemen. At
young prince who was later recogniz
most brutal but powerful ruler.

WHO WAS HE?

The founder of the great Ch'in D
a boy of thirteen when officials
the throne in 247 BC. Twelve ye
armies had massacred his most se
and had received obeisance from
states.

Without further ado, the prince
not just King of Ch'in but Emper
of the newly formed Chinese empi
he was known as Ch'in, a family
first, and Huang-Ti, Emperor.

CH'IN SHIH HUANG-TI (chin

CH'IN'S ACCOMPLISHMENTS WERE LEGION

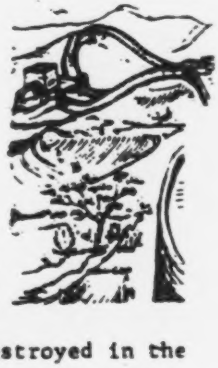
Under his rule, forty provinces were organized. Each was to be
non-hereditary officials appointed by the Emperor: a civil
military governor and a supervising official.

Under his rule, coins and other forms of money were made uniform.
measures also had to conform to a single standard.

Under his rule, wide highways were constructed, all leading to t
Xianyang near today's city of Xian (Sian). The roads were
where flooding might occur, bridged when possible and line
Along these sturdy throughways, couriers sped with their me
(taxes) was brought by carts to the imperial treasury.

Under his rule, the written symbols then in use, were collected from each area. In time, a uniform system of writing was proscribed.

Under his rule, the GREAT WALL was constructed, linking former walls which had protected separate states. Artisans flocked to the capital, which soon lay resplendant with fine palaces, gardens and great public halls.



The Great Wall, built by Shih Huang-Ti

BUT.....HIS TYRANNY DESTROYED THE DYNASTY

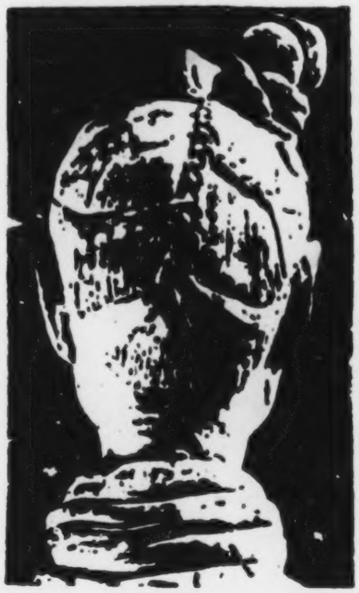
Following the advice of the Legalists, books were burned. The single
copies remaining in the State Library were destroyed in the
followed the dissolutionment of the Dynasty.

To pay for the extravagances of the Emperor, taxes were raised.
faced poverty which they could not endure. The Dynasty was

Sketches by Elizabeth Hammond from ANCIE
Spencer. Courtesy of Thomas Y. Crowell

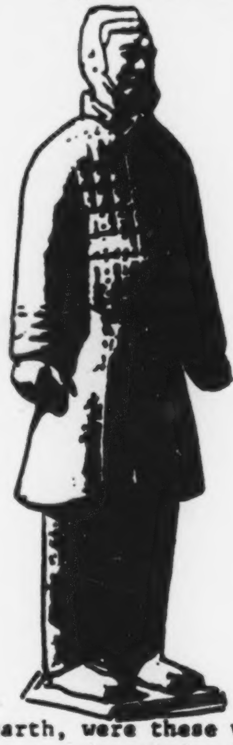
DEATH AND BURIAL

Several years before his death in 210 BC, Emperor Ch'in provided himself with a massive tomb and a clay army to protect him in afterlife. His constant search for eternal life had failed and so he prepared to enter an unseen realm entombed befitting an emperor.



THE TOMB itself has not been excavated, though its mound and four mile long wall, 25 miles east of Xian, is highly visible.

Near the TOMB are three pits, where 7,500 LIFE-SIZED FIGURES have been found. Though somewhat crushed by the fallen mat ceiling and the huge planks which supported both ceiling and seven feet of soil, the figures are being reconstructed and replaced to form a sunken, silent, underground army. There is evidence of former looting, possibly in 206 BC, for weapons which had been placed in the hands of kneeling archers, or fierce charioteers are missing and no longer do the infantry clasp crossbows.



THE CLAY ARMY was not made of one mold. Each figure has been individually shaped of coiled clay. Each hollow torso stood or knelt on solid columnar legs. Both through sculpturing and by the addition of fine, wet clay, features had been marked and impressive details added.

ONCE FORMED, the figures were fired, cooled, painted and placed in position. Two thousand years later, they can be seen, noiselessly proclaiming the vigor, the wealth and the fearlessness of that past age.

NOT UNTIL 1974, when workmen searched for water deep in the earth, were these warriors found. Today they are under sheds where visitors may wonder as they wander.

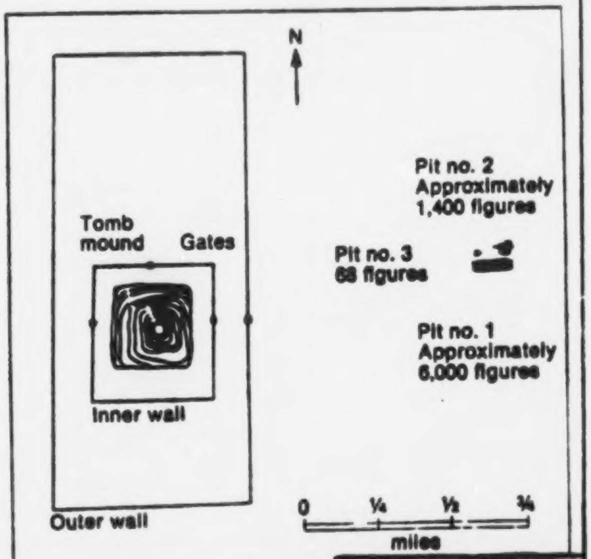
FOR MORE DETAILS READ:

Maxwell K. Hearn's article in: Smithsonian November 1979

Ancient China by Cornelia Spencer

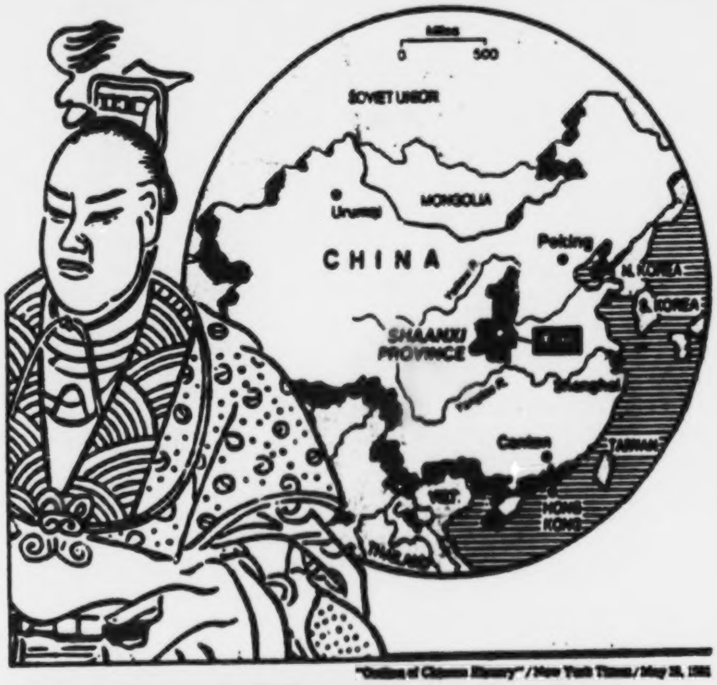
National Geographic April 1978 Vol. 153

ACKNOWLEDGMENT: Bobbie Carlson, ed., Newsletter, Vol. 4, No. 3 (March 1980) East Asian Studies Center, Oberlin College, Oberlin, Ohio 44074.



THE NEW YORK TIMES, TUESDAY, MAY 26, 1981

Life-Size Bronze Horses and Chariots Found in Chinese Tomb



"Outline of Chinese History" / New York Times / May 26, 1981

The tomb of Emperor Qin Shi Huang was found near Xian in Shaanxi province in China's Yellow River valley.

By AUDREY TOPPING

The continuing excavation of the tomb of China's first emperor, which startled the archeological world in 1974 with the discovery of the ruler's life-size pottery army, has yielded another spectacular find: two full-scale bronze chariots drawn by life-size bronze horses and driven by bronze charioteers.

Chinese archeologists estimate that the figures are only the vanguard of a chariot procession, perhaps containing hundreds, if not thousands, of replicas of ceremonial chariots carrying images of the crown prince, the empresses, royal concubines, noble families and court officials.

They were created 2,000 years ago to accompany the dead emperor on his celestial journey and were buried in an underground vault near a subterranean palace containing the magnificent sepulcher of Emperor Qin Shi Huang.

In 221 B.C. Qin unified China, built the Great Wall, burned the books valued by Confucius and declared himself China's first sovereign emperor. He asserted that his dynasty would rule for 10,000 years, but it turned out to be the shortest dynasty in the history of China. He ruled for only 14 years but in that time he accomplished sweeping changes that made his dynasty a turning point in history.

Not the least of his monumental projects was the building of his own tomb, which is said to have taken 700,000 conscripts 36 years to build. It lies near Xian in Shaanxi province in the Yellow River valley where China's earliest emperors lived and died.

Since the terra cotta figures of soldiers and horses that made up the emperor's legions were found entombed in a vault east of the tumulus where the emperor himself was buried, archeologists have speculated that in keeping with Chinese ideas of symmetry, an equally valuable treasure house may lie west of the tomb.

After some five years of searching, the discovery was made in December 1980. It was not made public until earlier this month after two chariots, eight horses and two drivers had been completely unearthed. The find proved to be beyond all expectations. Descriptions of the ancient figures were printed in the May issue of the Chinese magazine China Reconstructs.

The ceremonial procession contains the oldest bronze chariots and horses ever found in China. The horses are harnessed, four abreast, before their royal chariots. They have the same classic simplicity and smooth, pure lines as the military horses, but unlike their pottery counterparts, which had been broken by marauders, the bronze statues remained intact. In 22 centuries, their original coat of white paint has faded to gray but their bodies, including their halters decorated with gold and silver head ornaments, were all found in remarkably good condition.

Each chariot contained a bronze box about 39 inches wide, 47 inches long and 17 inches deep for the passenger to ride in. It was shaded by an awning made of thin sheet bronze, elaborately painted in color with symbolic cloud formations and geometric designs. The ornate, many-spoked bronze wheels are 23 inches in diameter.

Guarding Emperor After Death

Like the horses, the charioteers were first modeled in clay, then cast in bronze with handcrafted overlays and painted. One of the men is kneeling with the reins in his hands while the other is standing. Their garments show them to be "dafu" or court officials of the sixth rank. Both faces have distinct characteristics, indicating that the artists had been ordered to model realistic portraits of each live person represented in the bronze procession.

This was also done with each soldier in the emperor's clay army, so they could continue to guard him after his death. Part of the sculptor's inspiration, and certainly the models' willingness to pose, must have lain in the knowledge that the finished creations would be buried, instead of the people themselves.

Skeletons found in royal tombs of the Shang dynasty (1,766-1,100 B.C.) show that live warriors, women, servants and horses had been buried with kings and high officials. Although this practice had been stopped for centuries, Qin Shi Huang revived it symbolically.

The similarity of artistic technique used in both the east and west vaults also leads to speculation that because the soldiers carried real swords, spears, crossbows and other weapons, the ladies and officials of the court will be realistically adorned with authentic jewels, jades and other ceremonial paraphernalia.

It is not yet known how many figures will be found in the grand procession in the west vault but it is expected at least to equal the number in the east vault, which contained more than 6,000 statues of warriors, servants and horses interred standing in battle formation, 15 to 20 feet underground. They occupied a roofed-over area extending 700 feet east to west and 200 feet north to south. They were arrayed in the same way that the emperor's live honor guard used to line up before it set off on a military campaign.

The incredible size and magnificence of the tomb is documented by historical records that indicate that Qin Shi Huang began building his tomb when he became king of the warring state of Qin at the age of 13, 12 years before he unified China and declared himself emperor. He continued construction until his death in 210 B.C., when he was buried in his elaborate tomb.

It is situated under an earth mound, 15 stories high, called Mount Li. Today visitors see only a green hill, slightly off balance from perfect symmetry. It stands unimposingly in the middle of a millet field belonging to the Yen Tsai commune in Lin Tung county.

Historian Describes Tomb

The mound's exterior gives no hint of the mysterious interior, which was described by Ssu-ma Chien, China's great historian, about 100 B.C.:

"As soon as the First Emperor became king of Qin, excavations and building had been started at Mount Li, while after he won the empire, more than 700,000 conscripts from all parts of the country worked there. They dug through three subterranean streams and poured molten copper for the outer coffin, and the tomb was filled with models of palaces, pavilions and offices as well as fine vessels, precious stones and rarities. Artisans were ordered to fix up crossbows so that any thief breaking in would be shot. All the country's streams, the Yellow River and the Yangtze were reproduced in quicksilver and by some mechanical means made to flow into a miniature ocean. The heavenly constellations were above and the regions of the earth below. The candles were made of whale oil to insure the burning for the longest possible time."

Chen Hsueh-hua is one of the six archeologists directing work on the excavation site. During a visit to the site in 1975, Mr. Chen said the tomb mound was originally built in the center of an enclosed area, a "spirit city." It contained sacred stone tablets, inscribed soul towers and prayer temples. All these structures were deemed to be in the "inner city," within a walled square more than a quarter mile on each side. Beyond lay an "outer city," guarded by a high, rectangular stone wall, 23 feet thick at the base, with watchtowers at the corners. The total area enclosed was more than 300 acres.

The walls and temples have almost completely disappeared and the sacred objects above ground have long since been carried away by vandals and invading armies, but the earth still protects the silent splendor of the underground palace.

No one knows for certain if the huge tumulus still encloses this microcosm of China, where the emperor was interred in his dragon-shaped sarcophagus. The only recorded doubt is cast by Ssu-ma Chien, the historian, who wrote of a "desecration" of the emperor's grave four years after his death by troops of Gen. Hsiang Yu. It is known, however, that no excavation has been attempted before this one.

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FEATURED RESOURCE

Hundred Schools to One (475-221 B.C.)
and
The First Empires: Ch'in and Han (221 B.C.-220 A.D.)

These two films - numbers 3 and 4 of the China History Film Series, 19 and 16 minutes long, respectively - are an excellent resource unit on China, from the period of the great philosophic schools through the Qin and Han dynasties. While many of the films in this series are too detailed for the secondary level, these two are not if they are use used in conjunction with the workbook units "*Soldiers of the Qin*" and "What Did Confucius Say?". Outlines of the films' contents are given on the following page.

Available from:

Audio-Visual Center
Indiana University
Bloomington, IN 47405

Rental: $20.00 each
Sale: $305.00 film, $196 videocassette

China: Hundred Schools to One (475-221 B.C.)

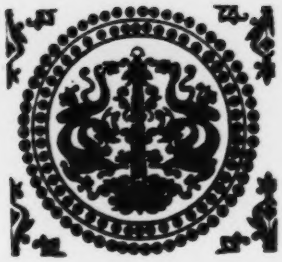
Not long after the death of Confucius in 479 B.C., China entered an era of "Warring States." Every lord called himself a king. States near the border extended outward and gathered large undeveloped areas into the Chinese cultural sphere. This expansion enriched most of the western state of Qin, laying the foundation for China's contact with Central Asia, and the southern state of Chu, opening up the vast Yangtze River Valley. The major changes of this period were social for ability came to count more than birth. Posts were no longer hereditary; men owed no fixed loyalty. Ideas and skill, eloquence and courage were sufficient to make a man a minister or a general. This climate spurred a "hundred schools of thought" including Militarists, Yang Chu, Confucianists, Taoists, Yin and Yang, and Legalists. The latter called for a disciplined state under an absolute ruler, resolute in war and orderly in peace. The triumph of this school set the stage for the establishment of China's first empire.

16mm/19 min./color/order # CSC 2730

China: The First Empires (221 B.C.-220 A.D.)

From the founding of the Shang dynasty to the end of the Warring States, China had gone through 1,500 years of slave and feudal societies. China's first imperial age began in 221 B.C. with the Qin dynasty and continued for over 400 years from 202 B.C. with the Han dynasty. China, the name of the country known to the western world, comes from Qin; the name of the language and people, known to the Chinese themselves, is Han. In 221 B.C., the state of Qin reunified the country. The dynasty was short-lived due in part to its anti-humanitarian political system. After a period of unrest, which included China's first peasant rebellion, a leader reunited the empire in 202 B.C. and established the Han dynasty which was to achieve great glory on the foundation built by Qin. During the 400 years of Han rule the empire expanded southward to Vietnam and eastward to Korea; trade and cultural exchanges prospered; and the Silk Road linking China to the West was established. The Han dynasty based its rule on the practical application of the theories of Confucius and thus set the tone for China's ongoing political system.

16mm/19min./color/order # 2731



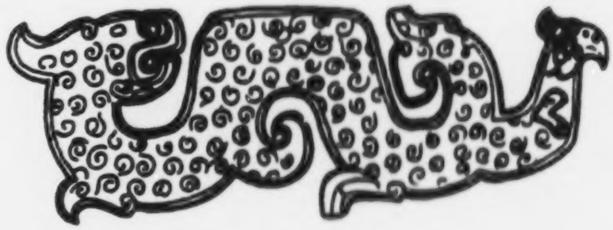
Unit 3

Chinese Dynasties: Can You Name Them?

Teacher's Note:

The wall chart recommended for this exercise is designed by the *Sunday Times of London*. It may be purchased from: China Books & Periodicals, Inc., 2929 24th Street, San Francisco, CA 94110, (Price: $7.50, #TC1001-M), Telephone (415) 282-0994.

The exercises below to accompany the chart are designed with four objectives in mind: (1) to teach students how to read a graphic time chart; (2) to convey a sense of the independent historical development that occurred at the same time in two different civilizations, China and the West; (3) to convey a sense of interrelated developments - scientific or social - that were influenced by an exchange of ideas and the inventions between the two civilizations; and (4) to impart a sense of the evolution of Chinese history and to encourage an appreciation of the length and richness of the civilization. Following this exercise are specific exercises on Chinese inventions which also help orient the students towards historical sequences.



he Great Wall of China: hattering a Myth

has become a cliché of the Space "The Great Wall of China is the man-made structure visible from " Sometimes the stated observation has been Earth orbit, the Moon, or Mars. Is there any validity to these , the earliest of which was made in Intrigued by such remarks, H. J. P. ld, of Havant in Hampshire, Eng- explored the possibilities and reports ndings in the July issue of the British azine *Spaceflight*.

First and foremost, Arnold points out hat the Great Wall, while still impressive, oesn't live up to *all* the superlatives pplied to it. Although the structure ex- ends for thousands of kilometers it is not ry wide, only about 10 meters. Further- ore, the wall's condition varies along its ngth. The best maintained section is a all stretch near Beijing. Other segments in ruins or are buried by sand.

According to Arnold, the Great Wall is rtainly *not* visible from the Moon. As n expert witness, he quotes Apollo 11 tronaut Buzz Aldrin: "You have a hard me even seeing continents." Other space travelers agree. From the Moon, the Great Wall would have an angular width of 0.004 arc second — much less than the resolution of the Hubble Space Telescope! Sightings from Mars are equally ludicrous. Arnold states that the highest theoretical resolution of Martian features seen from Earth is about 7 km.

As for the remaining question of the wall's visibility from Earth orbit, Arnold's answer is "sometimes." Skylab 4 astronaut William Pogue said he spotted it, but with binoculars. In one Landsat photograph, the wall is only apparent because it acts as the boundary of accumulated sand piled against it. In general, astronauts have trouble seeing unfamiliar objects from orbit, because the spacecraft's motion makes the planet move swiftly beneath them. Frequently, only those features already familiar to a particular astronaut can be discerned. Arnold suggests that perhaps only Chinese astronauts — aware of the geography of their homeland — could easily pick out the wall from a spacecraft.

Even so, Arnold notes, there are plenty of other works of humans visible from orbit: airports, bridges, irrigated fields, roads across deserts, and even the wakes of ships at sea.

Thus, don't believe the exaggerated claims of the Great Wall's visibility. "If they have any regard for accuracy and — dare one say? — the truth," Arnold concludes, "writers and advertisers must seek some other way to emphasise the grandeur of the Great Wall."

The location of the Great Wall of China is revealed in this Landsat photograph of western Inner Mongolia only because of the sand piled against it (arrowed); the wall itself is not visible. Courtesy Alta S. Walker, U. S. Geological Survey.

BEST COPY AVAILABLE

Curriculum Unit: China

Week: 2 / # Day 5

Overview:

In this activity, students will complete the two-week curriculum unit which has focused on the archaeological wonders of the Qin Dynasty. Students will present the essays which they have written on the topic and will read and discuss three, final articles which broaden the search for archaeological treasures in China. One article shows how China is trying to present its past to its people through film.

Objectives:

Upon successful completion of this activity, students will be able to:

1. Write a comparative essay on the Terra Cotta Warriors of Xian and the Great Wall of China.
2. Have a three-ring binder of data and resources on the topic

Prerequisite Knowledge For Students:

1. A basic ability to organize material into an essay format avoiding the pifalls of poor writing.
2. Detailed data on Chinese society in both the ancient and contemporary worlds.
3. Appreciation for the role which archaeology plays in the field of historical studies.

Time Frame:

90 minutes class and no homework

Part 1: Student reading of essays	45 minutes
Part 2: In class reading of articles	30 minutes
Part 3: Student evaluation of curriculum	15 minutes

Generalizations:

1. All students will be able to analyze the Qin Dynasty through a focused study of two of its greatest archaeological wonders.
2. Any society may be analyzed through its archaeological remains.

Key Concepts:

heritage

origins

anthropologists

vestiges

Materials:

- * Treasures From An Ancient Chinese Tomb by Wen Ruitang.
- * The Painted Caves Of Nogao by J. Serra-Vega.
- * A Tale By Two Cultures by T. R. Miller.

Activity Preparation:

1. Make additional copies of reading materials to be used in class.
2. Designate an area for students to turn in their evaluation sheets of the two-week curriculum unit.
3. Set the classroom chairs in a circle.

Procedure:

Begin the class by asking for volunteers to read their completed essays.

After each essay is read, encourage the class to offer constructive criticism based on the facts as they have been studied and not on the writing skills.

Collect all essays.

Distribute the last three articles which expand upon the topic of archaeology and read them aloud in class.

Answer any questions which students may have which attempt to put the entire unit into a full perspective.

Conduct written evaluations of the two-week curriculum unit.

Closure:

The focus of this two-week unit was to bring to the classroom the world of archaeological wonder and at the same time to open up the ancient world of the Qin Dynasty. To properly bring this unit to a close or to its full fruition the teacher might ask the students to select another culture and to investigate its society through its excavated sites.

Final Comments:

This two-week curriculum unit may certainly be modified in a number of ways. One direction in which to expand would be to find additional CD-Rom materials or to utilize the Internet.

Photo Yang Zuohuan, China News Service

Archaeologists and sightseer
dwarfed by the size of the first maj
to be excavated in the cemetery o
cheng, the capital from which Du
Qin family ruled part of China so
years ago, before the country was
under its first Emperor, Qin Shi
(259-210 BC).

Treasures from an ancient Chinese tomb

by Wen Ru

FOR years archaeologists working in China's Shaanxi Province had tried to deduce the location of a 2,500-year-old royal cemetery from clues scattered in an ancient historical chronicle, the *Shi Ji*. They mounted no less than five expeditions in search of the cemetery, the burial ground of the leaders of the Qin family which ruled in northwestern China during what is known as the "Spring and Autumn Period" and the "Warring States Period" of Chinese history (770-221 BC). During the last of these expeditions, in 1976, they discovered a large tomb, investigation of which convinced them that they had not only located the cemetery but the site of the Qin capital itself, the magnificent and mysterious city of Yongcheng.

The tomb, which the archaeologists called the "Duke of Qin Tomb No. 1" (the head of a state at that time being known as a "duke") is situated some 160 kilometres west of Xian. It was about 25 kilometres east of this ancient Chinese capital that a fabulous army of life-size terra-cotta statues of soldiers and horses was discovered in 1974 (see the *Unesco Courier*, December 1979). These remarkable statues accompanied the tomb of a later member of the family and founder of the Qin dynasty, Qin Shi Huang, the first emperor of a united China, who lived from 259 to 210 BC. The Duke of Qin's tomb sheds light on an earlier period of Chinese history—it dates from several centuries earlier than that of Qin Shi Huang.

Yongcheng was the political, economic, military and cultural hub of the Qin State for almost 300 years, during which it became known as a magnificent and grandiose State capital.

Excavations have shown that the site is divided into two major sections—the cemetery, and a cluster of palace buildings which lay within city walls. Remains of the walls indicate that the palace area measured 3,300 metres from east to west and 3,200 metres from north to south, an area of 11 square kilometres.

Four main groups of buildings dating from the Spring and Autumn Period have been located in the south of the city. One group, a complex of earth and timber temples used for ancestor-worship, covers more than 7,000 square metres and is the largest and best-preserved example of Qin temple architecture yet found.

Another group (covering 21,800 square metres) comprises five palace courtyards which extended from south to north and are regarded as the most complete example of early Qin State architecture. Comparison of this site with data from contemporary writings has convinced archaeologists that heads of state during the Spring and Autumn Period administered public affairs in the open air in such palace courtyards, thus continuing the tradition of an earlier tribal society.

The buildings of Yongcheng were of a sophisticated double-pillar construction, ornamented with delicately engraved bronzework, some sixty fragments of
which have been unearthed. Arch
ists have also found specimens
tiles decorated with graceful hum
animal motifs such as a young de
its mother, a jumping frog, a hunte
tiger. One interesting feature
palace is an underground cold sto
oldest known icebox, which cou
some 190 cubic metres of ice.

Yongcheng's cemetery, which
7 kilometres from east to west
kilometres from north to south
prises thirteen graveyards of
shapes and sizes, each ringed by
The total length of the moats, whi
formerly linked together,
kilometres.

There are eighteen large tom
two symmetrical aisles. These are
as "中"-shaped tombs since their
viewed from above looks like the
character "中". There are also
tombs with one aisle. These are k
"甲"-shaped tombs since their l
similar to the Chinese character "
number of small and mediu
tombs has not yet been calculated

orses. [illegible] pit is 110 netres [illegible] tres wide.

The D[illegible] of Qin Tomb No. 1 is "中-haped" and resembles an inverted pyra-id built into the ground. It extends 59.4 etres from east to west, 38.8 metres om north to south, and is 24 metres eep from ground level to the bottom of e tomb. The two aisles, 7 to 19 metres ide and with a total length of 270 etres, form a deep valley which leads to e coffin chamber, which has three vels and measures 40 metres by 20 etres at the base. Some 160 containers human sacrifices were found around d above the lowest level, arranged cording to their social status in life. In dition, the bodies of twenty slaves, eir limbs bent, were buried in the dirt ose to the surface.

Each human sacrifice container is belled with characters and numbers rved on cinnabar. Objects found in the ntainers with the bodies—tools, pig-ents, bronze mirrors or strings of arls—suggest that these men and omen were intended to serve the Duke the "other world" as labourers, craft-rkers, or entertainers. Little imagina-n is required to picture their sufferings en they were buried, and to conceive the cruelty and barbarity of the Qin ime.

The main coffin was placed in a struc-e 15 metres long and 6 metres wide, lt with three layers of square timbers ned without a single metal nail. The layer consisted of 56 timbers, prob-y high quality pine, each 20 cms are, some 6 metres long, and weighing out 300 kilograms. All knots in the ber had been replaced with cast metal, en in blocks as big as a fist, to prevent wood from rotting away. We do not w how metal was cast in wood at this ly period. when even iron tools were . The timbers were painted and fur-r preserved by a layer of charcoal, up metres thick in some places, which ered the whole structure.

Two long wooden logs, which had been d to lay the main coffin to rest during funeral, were found lying at an angle he soil on either side of it. These logs the earliest "tombstones" ever found hina. In later times the tomb owner's e and his funeral elegy were carved uch wooden "tombstones", and later the practice of placing a stone tablet ront of a tomb was adopted.

lthough the Duke of Qin Tomb had n been robbed in ancient times, aeologists have discovered some 0 funeral objects made of such mate-as stone, jade, iron, bronze, pottery, uer, bamboo, wood, silk, and clay. most valuable finds are twenty ex-itely crafted and highly polished ical stones or chimes, many of which omplete and can still produce clear melodious sounds. Carved on the the inscriptions found on drum-shaped stone blocks from the "Warring States" Period (475-221 BC).

Several iron artefacts such as shovels have also been excavated, providing the earliest evidence of metal technology yet found in northern China.

Unfortunately, not many precious metal artefacts are left. Those which have survived include gold animal figures, rings, beads, bronze swords with gold handles, gold decorations for carts and horses, and gold wire springs. Pieces of jade, often of high quality with still-clear designs, have also been found.

Not all of these gold and jade objects belonged to the tomb owner. Many human sacrifices also wore jewellery, such as strings of gold or turquoise beads. Even the sacrificial wagons and horses were decorated with gold, most of the highly-imaginative designs showing human or animal figures of varying shapes. Such finds, manifestations of a highly diverse culture, are invaluable for anthropological studies on the arts and the forms of entertainment in Qin society.

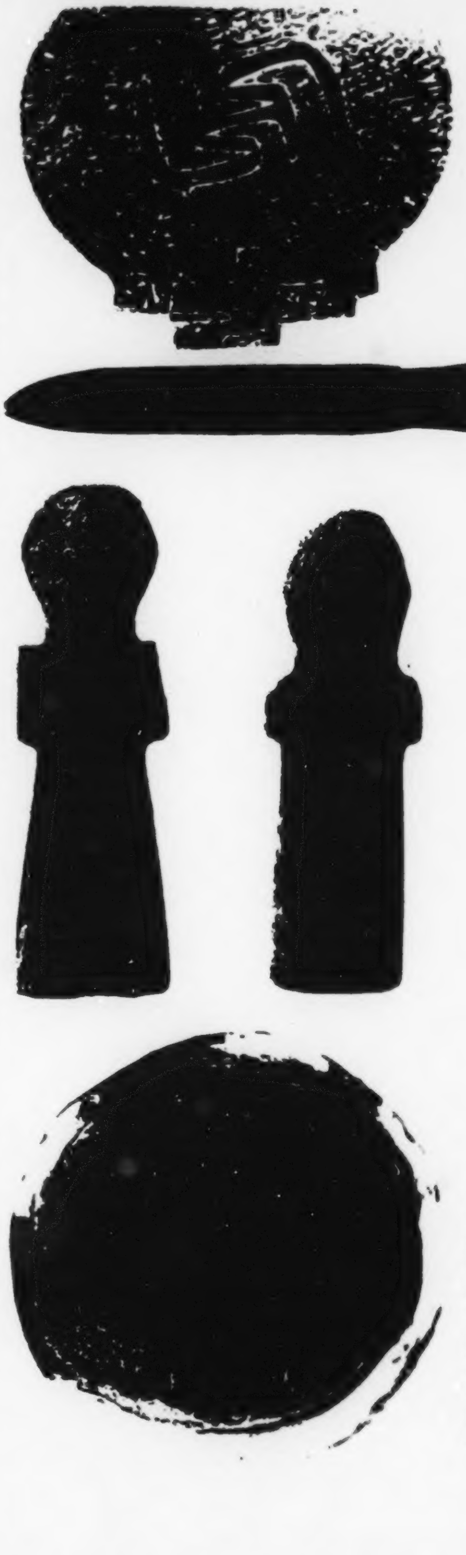
Small pieces of silk found in the tomb illustrate the high standard of weaving techniques at that time, and their designs, though faded, still give some idea of the brightness of the original colours.

Archaeologists and natural scientists are collaborating closely in the conservation of objects from the Duke of Qin Tomb No. 1, which is still being excavated. (The other major tombs are also to be excavated.) For some time my colleagues and I have been studying the applications of laser technology and other modern scientific processes to the conservation of cultural relics. We have been successful in using our laser equipment to remove rust, contaminant and mildew, and have so far completed the surface cleaning of twenty-six objects made of such materials as iron, bronze, stone, pottery and silk, as well as ancient paintings and calligraphy.

The most remarkable advantage of the laser-cleaning technique is that it does not damage the surface of the object, including any vestiges of designs or inscriptions. Moreover, when a layer of rust is removed by laser, the artefact does not readily rust again.

The application of this technique was costly at first, but now the expense has come down to a level acceptable to the departments responsible for the preservation of cultural relics. We are however trying to further reduce the cost of our service, to ensure that the salvage and conservation of our cultural heritage from this ancient civilization will continue. ■

WEN RUITANG, *Chinese engineer, is a specialist in the conservation of archaeological relics by means of laser technology.*



Photos Yang Zuohuan, China News Service

The ruler buried in the newly-excavated tomb was surrounded by human sacrifices and various objects for use in the next world. Crafted in materials such as jade, iron, bronze, pottery, wood and silk, the mass of finds so far unearthed at Yongcheng shed light on tastes and technologies in an obscure period of early Chinese history. From top to bottom: a jade artefact, a stone fish, two stone statues and an eaves tile with an animal design.

BEST COPY AVAILABLE

The painted caves of Mogao

by José Serra-Vega

WITH its paths shaded by slender poplars and its cool, swift-flowing streams, the oasis of Dunhuang is an island of greenery in an otherwise arid landscape on the edge of the Gobi and Takla Makan deserts in China's Gansu province. Some twenty-five kilometres to the southeast are the famous Mogao caves—492 temples and sanctuaries hewn into a 1,600-metre-long stretch of a sheer cliff overlooking the Dachuan river. They are a unique record of a period when Buddhist culture in China was at its height, and the Tang dynasty, which reigned from 618 to 907, was at the apogee of its power. In 1987 they were placed on UNESCO's World Heritage List.

The area's history is closely associated with the first Chinese raids against the nomads of central Asia at a time when the struggle to control trade routes and the Hexi corridor sparked endless clashes between the emperors of China and nomadic tribes of Huns, Mongols and Turks.

A long section of the Great Wall defended the empire's northern border. Around 117 B.C. this line of fortifications housed two garrisons, one of which, based at Dunhuang, was for several centuries the last bastion of Chinese civilization at the empire's westernmost frontier. Beyond stretched an immense salt desert so hot that camels were provided with patches of leather to protect their knees from being scorched by the sand when they knelt down.

A CULTURAL CROSSROADS

The two busiest roads plied by merchants travelling from the West to China followed the lines of oases that stretched to the north and south of central Asia. One followed the course of the Tarim river on the edge of the Takla Makan desert; the other ran through the oases fed by melting ice from the Kunlun mountain range. Both converged on Dunhuang.

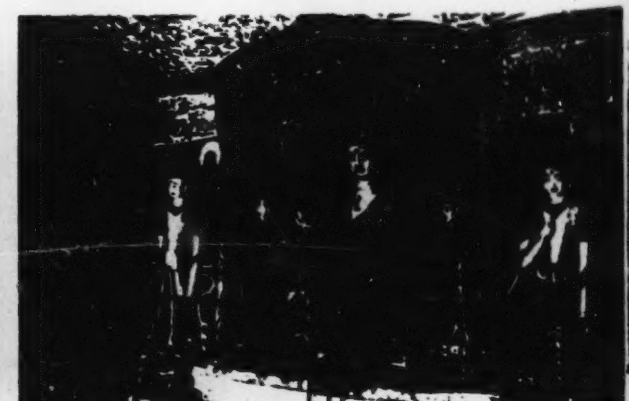
Dunhuang is strategically situated at an intersection of the Silk Roads which from the time of the Han dynasty (206 B.C.-220 A.D.) brought China into contact with the Indo-Iranian civilizations and Mediterranean Europe. For more than a thousand years it was a busy frontier post and trading settlement where caravans came and went. It was also an active Buddhist centre.

At Dunhuang travellers wearied by the harsh climate and attacks by desert looters found a garrison to protect them, comfortable taverns and hospitable young women. They could deposit or borrow money and hire camels for the 1,700-kilometre trip to the capital of the empire. There were warehouses where they could store their merchandise and many craftsmen were ready to serve them. Payment could be made in gold, currency, textiles or grain. Debtors were penalized with high interest rates and, in serious cases, confiscation of their property.

A RELIGIOUS MICROCOSM

Cut off from the rest of the empire for long periods of time, Dunhuang was a cosmopolitan enclave thronged with wayfarers of diverse origins and callings. The intensity of its economic life was matched by the religious activities of the monks and missionaries who gathered there—Buddhists, Manichaeans, Nestorians and Muslims.

Buddhism originated in India during the fifth century B.C. and reached China during the Han dynasty. But Buddhist culture, thought and art only began to spread extensively throughout central Asia when it was encouraged by the rulers of the Kushan empire during the first four centuries of the Christian era. The Mogao caves are just one link—albeit the most famous—in a long chain of Buddhist cave-



Below left, the entry to the Mogao caves. Below right, inside Cave 296 (Northern Chou dynasty), whose decoration is inspired by the *Jataka*, narrations of former incarnations of the Buddha.

temples stretching from Afghanistan to the heart of China.

According to an inscription deciphered at Dunhuang, the first cave may have been hewn on the orders of a monk named Luzun in 361 A.D.—almost a century before Buddhism was recognized as China's official religion in 444 A.D. This was the first step in the construction of the huge cave-temple complex, a task that took nearly a thousand years (from the fifth to the fourteenth centuries).

Throughout this period, missionary monks who journeyed along the Silk Roads from India to convert China to Buddhism would meet Chinese monks and pilgrims travelling in the opposite direction, seeking the roots of their religion in India. To avoid the Himalayas the pilgrims had to make a long and dangerous detour through a vast expanse of unsafe or hostile territory. They trekked westward across the deserts and high plateaux of Tian Shan, the Pamirs and the Hindu Kush before reaching the Ganges valley. After purifying themselves in the river's sacred waters at Benares and visiting the site of the Buddha's Enlightenment at Bodh Gaya, the travellers would study Sanskrit and learn about the mysteries of Buddhist thought before setting out on their return journey laden with relics and holy books.

A TREASURE TROVE OF BUDDHIST ART

The Mogao caves bear witness to a number of important episodes in the history of central Asia. The Tang dynasty's powerful grip on the Silk Roads during the seventh century is reflected in colossal statues of the Buddha and in frescoes illustrating transcendental doctrines. Tantric themes began to appear when the site was occupied by Tibetans between 790 and 851, increasing in number after the conquest of Gansu by the Tangut and the proliferation of lamaistic sects under the Western Hsia dynasty, which ruled from 1036 to 1227.

This ensemble of statues and paintings deeply rooted in the events of Chinese history is also a treasure trove of a thousand years of Buddhist art. Each temple is entered through a chapel leading to a wide corridor. The lofty roofs are conical. Magnificent frescoes depict the birth, life and death of the Buddha and his successive incarnations; impressive processions of bodhisattvas and other Buddhist saints; dancing angels and magicians; disciples and believers; palaces and monasteries in the midst of awe-inspiring landscapes; dragons, elephants, wild beasts and bouquets and garlands of flowers.

The caves are covered by some 45,000 square metres of splendid frescoes and

A portrait of King Uygur, the principal donor of Cave 409 (Western Hsia dynasty), shows him holding a perfume-burner as he steps forward to pay tribute to Buddha.

The paintings and sculptures display an elegant blend of Hindu, Persian, Indo-Hellenic and Greco-Roman influences combined with characteristic features of Chinese art, which are prevalent in the treatment of architecture, landscape, clothing, facial expressions and women's hair styles.

The thousand or so caves must have been a spectacular site at the height of their splendour during the late seventh and early eighth centuries. Some were perhaps the work of private individuals, but most of them must have been financed by powerful political clans whose exploits are commemorated by carved stelae. Others were made by Buddhist communities dedicated to the worship of the household god and other divinities, to providing aid after natural disasters, and to the organization of spring banquets, funerals and cultural activities of various kinds.

Invasions, the turbulent history of medieval China and natural wear-and-tear have taken their toll of the temples. Looting and profanation were only halted in recent times. The effigies of the Buddha were coated with soot and smoke when troops of the White Russian army retreating from Siberia spent the winter of 1920 in the caves. Considering the vandalism they have suffered, it is a miracle that nearly half of them have survived.

Since 1949, the Dunhuang Cultural Relics Research Institute has been engaged in on-

In the late nineteenth century the disasters and strife that engulfed China brought a flood of refugees to Dunhuang. In 1900 a Taoist monk named Wang Yuan Lu (Wang Gulu) attempted to restore one of the Mogao temples with his own slender resources, discovering in the process a walled-up hiding place where monks had hidden some 30,000 manuscripts and relics when the site was invaded by the Xias in 1036.

The British explorer Sir Aurel Stein (1862-1943) heard of the discovery while on an expedition to the Takla Makan oases and in 1907 he visited Dunhuang and studied the documents with mounting excitement. The earliest text was a treatise on Buddhist canon law translated by Xuan Zhang, the most famous of the Buddhist pilgrims who visited India during the seventh century. With it were fifth-century scrolls written in Brahmi script, Tibetan religious texts, paintings on silk and religious banners. To general indifference, 3,000 scrolls and 6,000 manuscripts, objects and paintings made their way to the British Museum in London.

Aurel Stein was the first of a long line of visitors to the caves. The French sinologist Paul Pelliot examined some 20,000 old documents by candlelight at the incredible rate of a thousand per day until overwhelmed by fatigue and by dust from the ancient manuscripts. He discovered Tibetan manuscripts preserved between two boards knotted together, Buddhist poems, folktales, accounting ledgers and other texts in Chinese, Sogdian, Uighur, Khotanese, Kushan, Sanskrit, Hebrew and Syriac. Some 4,000 of these documents were removed to the Guimet Museum in Paris.

When they heard of the interest foreigners were showing in the Chinese heritage, the authorities in Beijing ordered 10,000 documents to be brought to the capital, but they were transported in such unsatisfactory conditions that many of them were lost en route. Others reappeared in Berlin, Saint Petersburg and Kyoto. Shortly afterwards, the market was flooded with copies produced in Tianjin.

This extraordinary collection, now dispersed, is vital evidence of the history of Asia and especially of the spread of Buddhism in China under the Tang dynasty. The documents and the cave-temples where they were found are also the most spectacular illustration of the cultural and artistic exchanges that took place along the Silk Roads. ■

JOSÉ SERRA-VEGA,
a Peruvian engineer and former staff member of the United Nations Environment Programme

A Tale by Two Cultures

The dramatic large-format film *The First Emperor*, which premièred at the recent opening of the Canadian Museum of Civilization in Ottawa, is a rare hybrid. The forty-minute spectacular, with its massive battle scenes and colorful reconstructions of Chinese imperial life, is the result of a filmmaking partnership between China Xi'an Studio and the venerable National Film Board of Canada.

The bicultural nature of the project led to some exasperating moments during filming. Canadian producer Barrie Howells recalls the effort and days of planning that went into setting up one scene in which the hero charges out of a swarm of chariots on a black horse. The crew shot the scene once and took a lunch break. During the reshoot after lunch, Howells was astounded to see the hero gallop out on a brown horse. Where, he demanded, is the black horse? The horse's owner replied that he had sold the black animal during lunch—for a good price—because the horse had become a movie star.

Disagreements, or what the Chinese perhaps more accurately call differences of "world view," arose frequently between the Chinese and Canadian filmmakers, but often, says Howells, "we weren't even quite sure what the disagreement was about."

Emperor Qin Shihuang unified China in 221 B.C. and set up the system of imperial dynasties that survived into the twentieth century. During his fifteen-year reign, he constructed a network of roads, built a system of canals that linked northern and southern China by way of the Jinsha Jiang (Yangtze River), and completed the Great Wall. Writing, weights, and measurements were standardized. He reinforced his authoritarian rule by ordering books burned and scholars buried alive. Obsessed with immortality, Qin sought the elixir of eternal life. Ironically, the elixir his alchemists concocted—containing mercury, lead, and arsenic—killed him. But he had prepared for the afterlife by building a tomb complex guarded by an underground army of more than 7,000 terra cotta soldiers. This archeological wonder was found in 1974 at Xi'an.

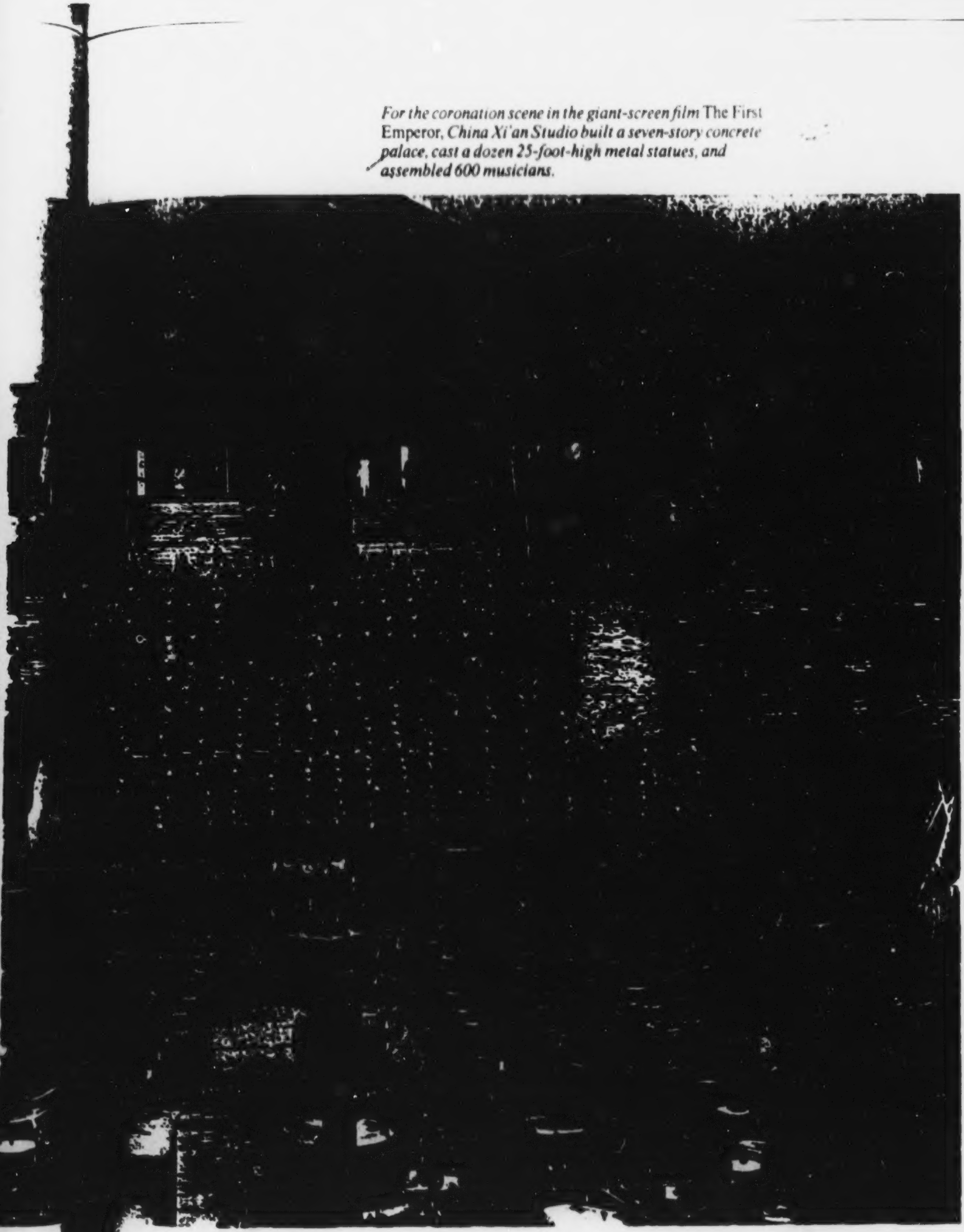
The Chinese mobilized an epic-scale production, but the amount of detail revealed by the large frame—ten times the size of a standard frame—presented a difficult challenge to art director Qian Yun Xuan. Howells explains: "People can see that man standing in the fiftieth row back, so he has to be just as well dressed and made up as the guy in the front; in a 35-mm frame you can have him in running shoes in the back row and nobody will notice." To supply the actors and the thousands of extras with accurate costumes and props, the Xi'an Studio temporarily converted more than thirty-five factories from their normal output to production for the film. One factory spent a month weaving fabric for costumes, another needed a month to stamp the fabric with designs, while a third took a month to make shoes.

The wide-angle lens exaggerates camera motion, and sudden movements by actors can leave audiences reeling. Thus, the codirectors had to adopt a number of unusual cinematic techniques. Normal close-ups would produce a face four stories tall, so the filmmakers used medium shots instead. The Chinese actors, trained to make theatrical gestures, had to learn to moderate their movements for the large-screen format.

The First Emperor, produced at a cost of nearly $10 million, was the first production with a foreign partner for the Xi'an Studio. Although the Chinese had never worked on a film in the large-screen format, they had more experience than the Canadians with large-scale dramatic features. Chinese codirector Liu Hao Xue organized the large battle scenes. With two thousand soldiers marching in one direction over muddy terrain and horse-drawn chariots charging crosswise through the ranks, there was a constant danger from wheels breaking off or runaway horses. Every move had to be carefully choreographed. Largely through Liu's organizational skills, no actor was seriously injured.

Simultaneous sound recording is a crucial part of large-screen format productions, because the more than 200 soundtracks of the film help create the illusion of depth and action. The Chinese, however, were accustomed to what film-

For the coronation scene in the giant-screen film The First Emperor, *China Xi'an Studio built a seven-story concrete palace, cast a dozen 25-foot-high metal statues, and assembled 600 musicians.*



Two thousand People's Liberation A soldiers were employed as extras in scenes, with kung fu specialists brou in for hand-to-hand combat.

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makers call the Italian style—shooting silent footage and dubbing in the sound afterward. This difference in technique frustrated everyone. Achieving quiet on the set was nearly impossible—especially when large crowds from the surrounding countryside gathered to watch the production. The difficulty of placing microphones for synchronous sound often delayed the shooting of scenes—sometimes until the sun set on thousands of extras.

The technological demands of the project strained Chinese resources. Because of the camera's wide perspective, the indoor scenes required huge banks of bright lights. Cinematographer Susan Trow explains that while both crews shared the same basic ideas about lighting, the Xi'an Studio had never had to meet such massive power requirements. As a result, there were occasional power failures. When the production was running behind schedule during a gasoline shortage, the Xi'an Studio had to buy fuel on the black market to transport the army to the shooting location. Resources that Western producers take for granted were often scarce, but the Chinese found many inventive solutions to meet the Canadian filmmakers' needs. For example, the codirectors had a heated discussion about sandbags. The Canadians had erroneously assumed that any film studio would have sandbags to keep lighting stands from toppling over, but none were available. The Chinese simply assigned a crew member to hold up each stand.

Many of the misunderstandings that arose were eventually traced to problems of interpretation. Simple requests somehow became complicated in translation. Finding interpreters with a knowledge of the technical film vocabulary was particularly difficult. Associate producer Margaret Wong, a Canadian fluent in Chinese, was pressed into service as an interpreter. Interpreters, she says, are "human telephones; they are a tool whereby two parties can communicate with each other." According to Wong, "any kind of cultural exchange between two countries is supposed to accomplish a better understanding. Even though you are so different, if you have trust and good communication, you can do it."

Thomas R. Miller

THE CH'IN DYNASTY: ARCHAEOLOGICAL WONDERS

RESOURCES

Curriculum Units

China: A Teaching Workbook, (Third Edition)
Roberta Martin, ed., East Asia Curriculum Project, Columbia University, NY, 1991.
Grades 7-12+

This book contains twelve units for secondary school teachers. Excellent resources for teachers. Contains units on many subjects plus recommended resources for classroom and reference.

China Connections: Reference Book (Second Edition)
Marie B. Kalat and Elizabeth F. Hoermann, Community Learning Connections Inc., Boston, MA, 1988.
Grades 9-12+

This unit focuses on six factors of the geography of the People's Republic of China: territory, governing units, population and land use, landforms, waterways, and climates. It is illustrated with maps, charts, line drawings and photographs.

Video Cassettes

China: World of Difference
Collin Dack, producer, Video Visits Series, International Video Network, San Ramon, CA, 1986. 50 min.
Grades 6-12+

The video's tour introduces China's people, landscape, history, and modern culture. It includes the Great Wall, the Ming Tombs, the Imperial Palace, the Suzhou gardens, a silk factory, Shanghai, and the port city of Dalian.

China
Stanley Dorfman, dir., Windham Hill Productions Inc., distr. Paramont Home Video, Hollywood, CA, 1987. 50 min.

This video shows the large and timeless world of life in China, as it is lived now and has been for centuries- vast, unchanging, and slightly mysterious. It focuses on people and the rhythms, patterns and colors in their lives. Windham Hill recording artist William Ackerman compiled the soundtrack for this tape.

Discover the World: China
Eastmen Kodak Company Video. Wood Knapp Video, distr., Los Angeles, CA, 1985. 30 min.
Grades 7-12+

In this video, the viewer meets China's people- the energetic youth, the revered elder. Discover the delicate beauty of China's land and architecture; glide down the Grand Canal; walk on the Great Wall; ride with the bicyclists who fill the streets; learn how the Chinese today live, travel, work and play. From the center of the government in Beijing, to the grasslands of Inner Mongolia to cosmopolitan Canton, a country emerges that is as immense and interesting as it is beautiful.

CD-Rom/Computer Materials

The First Emperor of China
Voyager Inc., New York, Producer: Ching-chih Chen. ISBN: 1559405562. Catalog: CFIRSTH.

The First Emperor of China brings the treasures of Qin Shi Huang Di to CD-Rom. A breathtaking array of audio-visual information is provided, including original film footage of the first days of the excavation, archival materials, a tour through the Qin Museum of Warriors and Horses, aerial motion photography of the Great Wall and bilingual English/Chinese commentary by the head of the excavation team and other scholars.

Slide Sets

The Terracotta Warriors of Qin Dynasty
China Tourist Service Company. Text by Yuan Zhongyi. Translated by He Fei. (Available from Five College Center For East Asian Studies/Smith College, Northampton, MA.

The Chinese Past, 6000 Years of Art and Culture
National Gallery of Art, Department of Extension Programs, Washington, D.C. 20565.

Teachers may borrow the slide and tape program on an individual basis from the gallery simply for the cost of return postage. Orders should be addressed to the National Gallery of Art at the above address.

Books

Perry, Marvin and Allan H. Scholl, Daniel F. Davis, Jeannette G. Harris, Theodore H. Von Laue, History of the World. Boston: Houghton Mifflin Company, 1992.

This textbook may be used as a basic framework upon which to construct this curriculum unit. Specific sections in specific chapters focus on the Qin Dynasty and related topics.

Schwartz, Daniel, The Great Wall of China, London: Thames and Hudson Ltd., 1990.

A magnificent collection of 159 duotone photographs and 10 maps of the Great Wall.

Valiant Imperial Warriors, 2200 Years Ago- Terra Cotta Armoured Warriors and Horses of Qin Shi Huang Mausoleum, Wu Xiaocong, ed,. Hong Kong: Polyspring Company Ltd., 1992.

This picturial essay with elaborate text is an excellent reference for a detailed look at the terra cotta warriors.

Periodicals

An Ancient Chinese Army Rises From Underground Sentinel Duty. M.K. Hearn il Smithsonian 10:38-51 November, 1979.

China Unearths A 2,200-Year-Old Tourist Lure. J.F. Diggs il map U.S. News and World Report 92: 62-3 January 11, 1982.

China's Great Wall Of Wonder. R. Schiller il map Reader's Digest 121: 67-73 July, 1982.

The Great Wall Of China:Shattering A Myth. (visibility from space) il Sky and Telescope 78: 457 November 1989.

My Life As An Archaeologist. Guo Zhan il UNESCO Courier 38: 36-7 July, 1985.

Life-Size Bronze Horses And Chariots Found In Chinese Tomb. A. Topping The New York Times, May 26, 1981.

A Must-See In China: An Army Of Stone Soldiers. A. Dunkin il Business Week 214 November 17, 1986.

The Painted Caves Of Mogao. J. Serra-Vega il UNESCO Courier 46: 46-7 December 1993.

The Silent Army of Xian. N. Sobhan il World Press Review 38:59 October, 1991.

A Tale By Two Cultures. T.R. Miller il Natural History 66-9 July, 1989.

Treasures From An Ancient Chinese Tomb. Wen Ruitang il UNESCO Courier 40:32-3 January, 1987.

Other Sources

Slide Set: Beijing Scenery (Beijing Film Machinery Research Institute) Purchased in the People's Republic of China July, 1995.

This slide set offers many panoramic views of the Great Wall and other archaeological wonders of the area.

Slide Set: The Great Wall (The Beijing Slide Studio China) Purchased in the People's Republic of China July, 1995.

This slide set offers 24 perspectives on the Great Wall which wonderfully augment other cited sources.

Slide Set: Qin Terra-Cotta Figures (Terra Cotta Warriors Museum, Xian) Purchased in the People's Republic of China July, 1995.

This slide set offers panoramic and portrait photographs of the terra cotta warriors.

Personal Slide Set: A collection of over 1000 personal slides taken throughout the Fulbright Summer Seminar in China. Particular emphasis may be given to slides from the Great Wall and the Terra Cotta Warriors Museum.

Journal: A personal diary with entries for each day of the Fulbright Summer Seminar in China.

This diary offers a personal framework which may be used as a means to have students connect with the present time and place of Beijing and Xian. It also offers the teacher a present sense impression with which he/she may use to encourage students to keep their own historical journals, etc.

Miscellaneous: A kit of various items purchased during the Fulbright Summer Seminar in China, such as small replicas of the terra cotta warriors from the museum in Xian, ceramic tiles depicting the Great Wall, itc.

CAUGHT IN THE CRACKDOWN

MELLANIE L. SHEPHERD
1995 FULBRIGHT SEMINAR
CHINA: TRADITION AND TRANSFORMATION
STAN ROSEN, PROFESSOR

NATIONAL COMMITTEE ON UNITED STATES-CHINA RELATIONS

Mellanie Shepherd
Lesson Plan

Topic: Caught in the Crackdown-Tiananmen Square 1989

Objective: To understand the complexity of the Tiananmen Square incident of 1989 through the play "Caught in the Crackdown" and to visualize the play's setting and incidents as depicted in slides of Beijing and China as well as in the video Moving the Mountain.

Special Materials: Copies of Scholastic Scope, November 6, 1992
Slide projector
Teacher supplied slides
TV and VCR
Video Moving the Mountain

Anticipatory Set: Students will be asked to tell how think life in China differs from life in the United States in such areas as politics, economics, religion, language, human rights or natural resources.

Check for Understanding: The teacher will ask questions throughout the lesson in order to assess student understanding.

Guided Practice: The teacher will help the students get started on writing letters or poems that will focus on human rights issues.

Closure: Students will write down and later share situations from the story that they feel explain the differences in Chinese and American life.

Suggested Order of Study: The unit can be taught during the biography/autobiography section of the curriculum, after Isak Dinesen's Out of Africa excerpt, or in conjunction with Pearl S. Buck's The Good Earth.

1. Students will be assigned parts, and they will read the play aloud.
2. Students will do study questions and vocabulary.
3. Students will view slides made by the teacher during the Fulbright seminar.
4. Students will do handout "A Declaration of Vocabulary" in conjunction with the "Letter Writing" assignment and the "For Discussion and Writing" assignments.
5. Student will view the video Moving the Mountain during school hours and do the projects and enrichment activities outside if class.
6. Optional: Students will do one outside book report/research paper on the Tiananmen incident, a human rights topic, or a current novel which portrays life in China.

CAUGHT IN THE CRACKDOWN

General Synopsis:

Mark Chao, a 16 year old Chinese-American, tells the story of his visit to Beijing in 1989, the year of the Tiananmen Square incident. The story opens with 15 year old Mark arguing with his parents about visiting China. They want him to go to China to learn more about his heritage, but he doesn't want to go because he he is "American." In the end, he agrees to go to Beijing and live with his aunt and uncle and their two sons, Liang and Bing. (Liang is a college student and Bing is a soldier in the People's Army.) Although Mark enrolls in an American school, he spends most of his time with Liang's university friends: Yuan, Binyan, Lihua, and Feng. He even develops a crush on Yuan! Shortly after that, when the former Communist Party leader dies, the students, including Liang and his friends, take to the streets in events that lead to the massive protest at Tiananmen Square. The police eventually resort to violence to quell the demonstrations, but the students stand firm, hoping to get their message to the world through news reporters. After they begin a hunger strike, martial law is declared in Beijing, and Bing warns Liang that combat troops are being called in to stop the protest. Although citizens turn out to block the tanks, the army plunges into the crowd, and many people, including Yuan, are killed. After this, Mark's uncle decides to send Mark back to the United States, and Mark carries Feng's list of student casualties back to the American media.

Pronunciation tips:

Xiao=Chow
Lihua=Lee-wha
Feng=Fung
Beijing=Bay-jing
Guanxi=Gwan-chee
Hu Yaobang=Hu Yow-bang
Deng Xiaoping=Dung Chow-ping
Zhao Ziyang=Jow Zee-yang
Qian Men=Key-an Men
Tang Boqiao=Tung Bo-cow

Vocabulary:

1. Autonomous
2. Bribe
3. Brutal
4. Chaos
5. Corruption
6. Crackdown
7. Dialect
8. Heritage
9. Intellectual
10. Lenient
11. Progressive
12. Province
13. Reform
14. Restoration
15 Scour
16. Thug
17. Turmoil

Study Questions:

1. Why does Mark have an argument with his parents?
2. Why did Mark's parents leave China? How do they feel about living in the United States?
3. How is choosing a career different in China than in the United States? Why does China have the system it uses?
4. Describe the conflict between Liang and Bing. Is this conflict resolved? Why or why not?
5. What event prompts the students to gather at Tiananmen Square? Why do they decide to demonstrate?
6. Describe the "Goddess of Democracy."
7. Describe Yuan. What ultimately happens to her?
8. How is the conflict between the students and the government resolved? Does a similar conflict exist today?
9. In China, what does it mean to be a counter-revolutionary? Why did the army troops wear police uniforms?
10. Why does Mark return to the United States? What political action does he take?
11. Do you think Mark's action will help the student cause? Why or why not?

Letter Writing:

1. Write a letter addressed to the president, your congressman, or your senator in which you address your concern over a human rights issue.

2. Write a letter to the editor of the school or local newspaper in which you address your concern over a human rights issue.

3. Write a letter to a leader of a foreign country in which you address you concern over a human rights issue.

For Discussion and Writing

1. Ask students if Mark's trip to Beijing changed him. Have them provide examples from the play to support their opinions. Ask each student to write an essay describing an experience that he or she has had which really changed his or her life.

2. Discuss with students the concept of passive resistance, and share with them Gandhi's and Martin Luther King's ideas on it. Ask them if they think that this form of protest is effective, and whether the world noticed the protest in Tiananmen Square. Then, have them write short essays in which they discuss whether or not a hunger strike is an effective form of protest.

Projects and Activities:

1. Create a collage of the Tiananmen Square incident, using headlines, pictures, and photographs from magazines and newspapers to depict America's impression of the incident.

2. Draw a time line of the events of the play. Illustrate the time line with pictures that either you draw, computer generate, or cut out of magazines and/or newspapers.

3. Construct a model of Tiananmen Square.

Enrichment:

1. Ask students to research their own families' immigration stories. Then have them report back to the class on where their ancestors were born and why they came or were brought to the United States.

2. Have students pretend they are Mark and have them write an editorial for the local newspaper telling how your trip changed you.

3. Have students pretend they are Mark and have them write a letter to Liang describing what you're planning to do to help his movement now that you are back home.

Additional Activities:

1. View teacher slides made during Fulbright seminar in China
2. Watch video Moving the Mountain
3. Do vocabulary handout titled "A Declaration of Vocabulary"

Optional Activity:

1. Write Asia Watch/485 Fifth Avenue/New York, NY 10017 to learn more about human rights in China.

Novels/Historical References for possible reports:

1. Mandate to Heaven by Orville Schell
2. Tiananmen Diary: Thirteen Days in June by Harrison E. Salisbury
3. Tell the World: What Happened in China and Why by Liu Binyan

Related topics of study:

1. The novel Night by Elie Wiesel
2. The movie Sarafina
3. Any world situation involving human rights--(Guatemala, Bosnia, Chechnya, etc.)

Chinese novels for further study:

1. Amy Tan's The Joy Luck Club
2. Jung Chang's Wild Swans
3. Liang Heng and Judith Shapiro's Son of the Revolution

Name_______________

CAUGHT IN THE CRACKDOWN
Study Questions

1. Why does Mark have an argument with his parents?

2. Why did Mark's parents leave China? How do they feel about living in the United States?

3. How is choosing a career different in China than in the United States? Why does China have the system it uses?

4. Describe the conflict between Liang and Bing. Is this conflict resolved? Why or why not?

5. What event prompts the students to gather at Tiananmen Square? Why do they decide to demonstrate?

6. Describe the "Goddess of Democracy."

7. Describe Yuan. What ultimately happens to her?

8. How is the conflict between the students and the government resolved? Does a similar conflict exist today?

9. In China, what does it mean to be a counter-revolutionary? Why did the army troops wear police uniforms?

10. Why does Mark return to the United States? What political action does he take?

11. Do you think Mark's action will help the student cause? Why or why not?

Name____________________

CAUGHT IN THE CRACKDOWN
VOCABULARY

Define the following words AND use them in a sentence.

1. Autonomous

2. Bribe

3. Brutal

4. Chaos

5. Corruption

6. Crackdown

7. Dialect

8. Heritage

9. Intellectual

10. Lenient

11. Progressive

12. Province

13. Reform

14. Restoration

15. Scour

16. Thug

17. Turmoil

Name________________________

CAUGHT IN THE CRACKDOWN
CHARACTER SEARCH

L	I	A	B	I	N	G	U	A	N	O	B	E	A
I	X	I	A	B	E	I	N	J	A	B	X	I	A
H	E	L	F	E	Y	C	O	I	K	M	A	R	K
U	B	I	C	U	H	I	X	B	J	I	N	G	E
A	L	A	A	L	I	O	X	L	A	I	N	B	C
G	U	N	X	G	N	E	F	A	D	X	E	N	B
U	A	G	N	O	B	E	A	H	E	Y	C	B	Z
C	B	B	N	I	A	G	U	A	N	X	I	M	N
B	I	C	N	G	H	Y	H	U	G	A	B	E	M
C	C	H	I	N	A	M	A	R	X	K	M	A	R
A	M	E	R	O	M	I	C	A	I	N	G	U	A
T	A	N	B	D	E	M	G	X	A	O	P	E	N
O	A	A	Q	O	R	G	N	I	O	C	U	A	G
E	N	R	E	M	I	C	Q	X	P	N	A	U	G
G	E	I	J	I	C	U	N	G	I	O	F	E	N
F	E	G	N	C	A	O	A	S	N	G	N	I	M
Y	U	A	O	A	I	Q	O	B	G	N	A	T	Y

Word Bank:

Mark
China
America
Yuan
Xiao
Feng
Beijing
Lihua
Guanxi
Qian Men
Hu Yaobang
Deng Xiaoping
Tang Boqiao

Answer Key

CAUGHT IN THE CRACKDOWN
CHARACTER SEARCH

L	I	A	B	I	N	G	U	A	N	O	B	E	A
I	X	I	A	B	E	I	N	J	A	B	X	I	A
H	E	L	F	E	Y	C	O	I	K	M	A	R	K
U	B	I	C	U	H	I	X	B	J	I	N	G	E
A	L	A	A	L	I	O	X	L	A	I	N	B	C
G	U	N	X	G	N	E	F	A	D	X	E	N	B
U	A	G	N	O	B	E	A	H	E	Y	C	B	Z
C	B	B	N	I	A	G	U	A	N	X	I	M	N
B	I	C	N	G	H	Y	H	U	G	A	B	E	M
C	C	H	I	N	A	M	A	R	X	K	M	A	R
A	M	E	R	O	M	I	C	A	I	N	G	U	A
T	A	N	B	D	E	M	G	X	A	O	P	E	N
O	A	A	Q	O	R	G	N	I	O	C	U	A	G
E	N	R	E	M	I	C	Q	X	P	N	A	U	G
G	E	I	J	I	C	U	N	G	I	O	F	E	N
F	E	G	N	C	A	O	A	S	N	G	N	I	M
Y	U	A	O	A	I	Q	O	B	G	N	A	T	Y

Word Bank:

Mark
China
America
Yuan
Xiao
Feng
Beijing
Lihua
Guanxi
Qian Men
Hu Yaobang
Deng Xiaoping
Tang Boqiao

CAUGHT IN THE CRACKDOWN
Vocabulary Puzzle

ACROSS

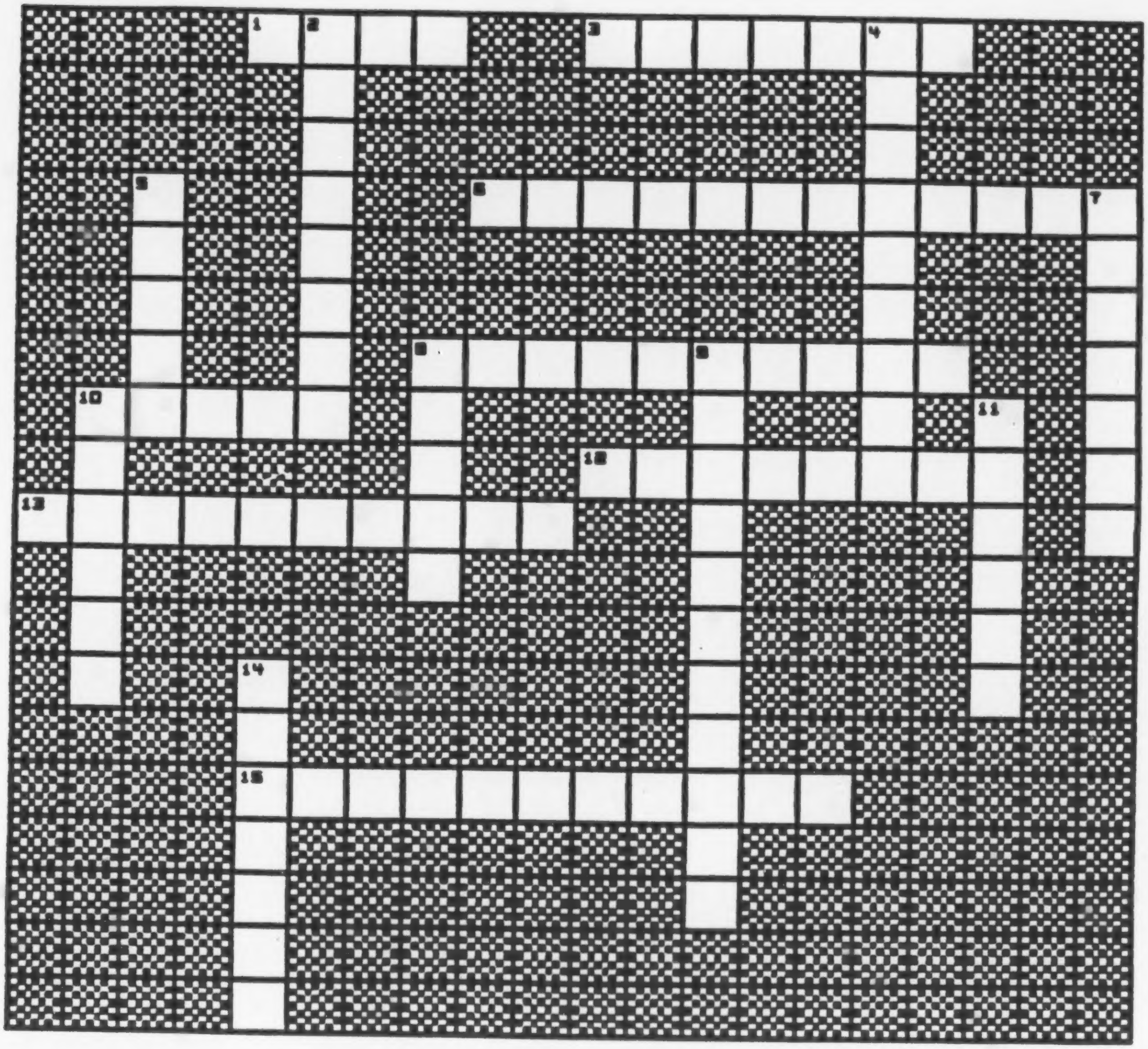
1. A hoodlum, cutthroat, or ruffian
3. A form of speech spoken in a certain district or by a certain group of people
6. Someone who is rational rather than emotional in their thoughts
8. The act or result of subverting the honesty or integrity of someone
10. Anything such as money, property, or a favor offered or given to someone in a position of trust to induce the person to act dishonestly
12. A territory governed as an administrative or political unit of a country or empire
13. Self governing; independent
15. Bringing back to a former condition

DOWN

2. What is handed down from one generation to the next
4. Act of taking stern measures or swift disciplinary action
5. To clean or polish by hard rubbing; to quickly move over; make clear by flowing through or over
7. Mild or gentle; not harsh or stern; merciful
8. Very great confusion; complete disorder
9. Advancing to something better; wanting improvement or reform in government , business, religion, etc.
10. Savagely cruel; inhuman
11. Make better; improve by removing faults; a change intended to improve conditions; improvement
14. State of agitation or commotion; disturbance; tumult

Name____________________

CAUGHT IN THE CRACKDOWN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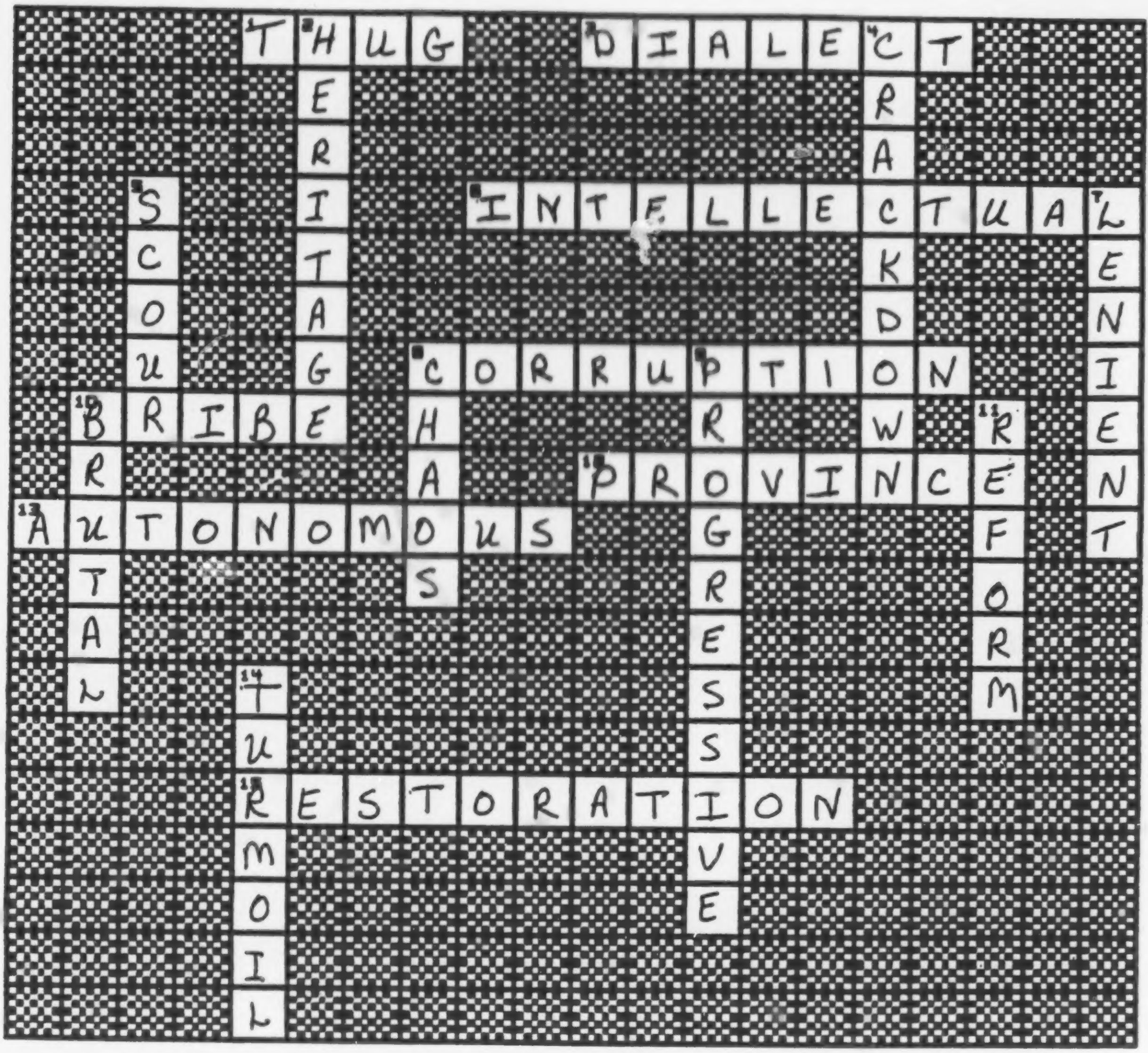
Caught in the Crackdown

Key

CRACKDOWN



THUG
DIALECT
HERITAGE
CRACKDOWN
SCOUR
INTELLECTUAL
LENIENT
CORRUPTION
PROGRESSIVE
CHAOS
BRIBE
BRUTAL
REFORM
PROVINCE
AUTONOMOUS
TURMOIL
RESTORATION

WORD LIST: CRACKDOWN

AUTONOMOUS
BRIBE
BRUTAL
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CORRUPTION
CRACKDOWN
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REFORM
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TURMOIL

A DECLARATION OF VOCABULARY

The sentences below are probably the most famous words ever written on the subject of human rights. They are taken from the Declaration of Independence which Thomas Jefferson wrote to declare America's independence from England. They have been the model and the inspiration for countless other peoples around the world in their struggles for freedom.

One of the things that makes the Declaration so inspiring is its language. Jefferson was, of course, a brilliant writer. But what if he had had a bad day when he composed the Declaration, if he had gotten a little lazy with his language? Would this document still have had the power to move millions?

WHAT TO DO: Replace the words or phrases in italics with the actual words from the Declaration of Independence listed below.

We hold these truths to be **(1)** *plain as the nose on your face,* that all men are created equal, that they are **(2)** *stuffed* by their creator with certain **(3)** *untouchable* rights, that among these are life, liberty, and the pursuit of happiness — that to secure these rights, governments are **(4)** *set up* among men, **(5)** *getting* their just powers from the **(6)** *OK* of the governed, that whenever any form of government becomes destructive of these ends, it is the right of the people to **(7)** *fix* or to **(8)** *dump* it, and to institute new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to **(9)** *lead to* their safety and happiness. **(10)** *Common sense,* indeed, will dictate that governments long established should not be changed for light and **(11)** *fly-by-night* causes; and accordingly all experience hath shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are **(12)** *used.* But when a long train of abuses and **(13)** *out of hand injustices,* pursuing **(14)** *always* the same object, **(15)** *reveals* a design to reduce them under absolute **(16)** *dictatorship or something,* it is their right, it is their duty, to throw off such government, and to provide new guards for their future security.

abolish
accustomed
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Key

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usurpations

1. Self-evident
2. endowed
3. unalienable
4. instituted
5. deriving
6. consent
7. alter
8. abolish
9. effect
10. prudence
11. transient
12. accustomed
13. usurpations
14. invariably
15. evinces
16. despotism

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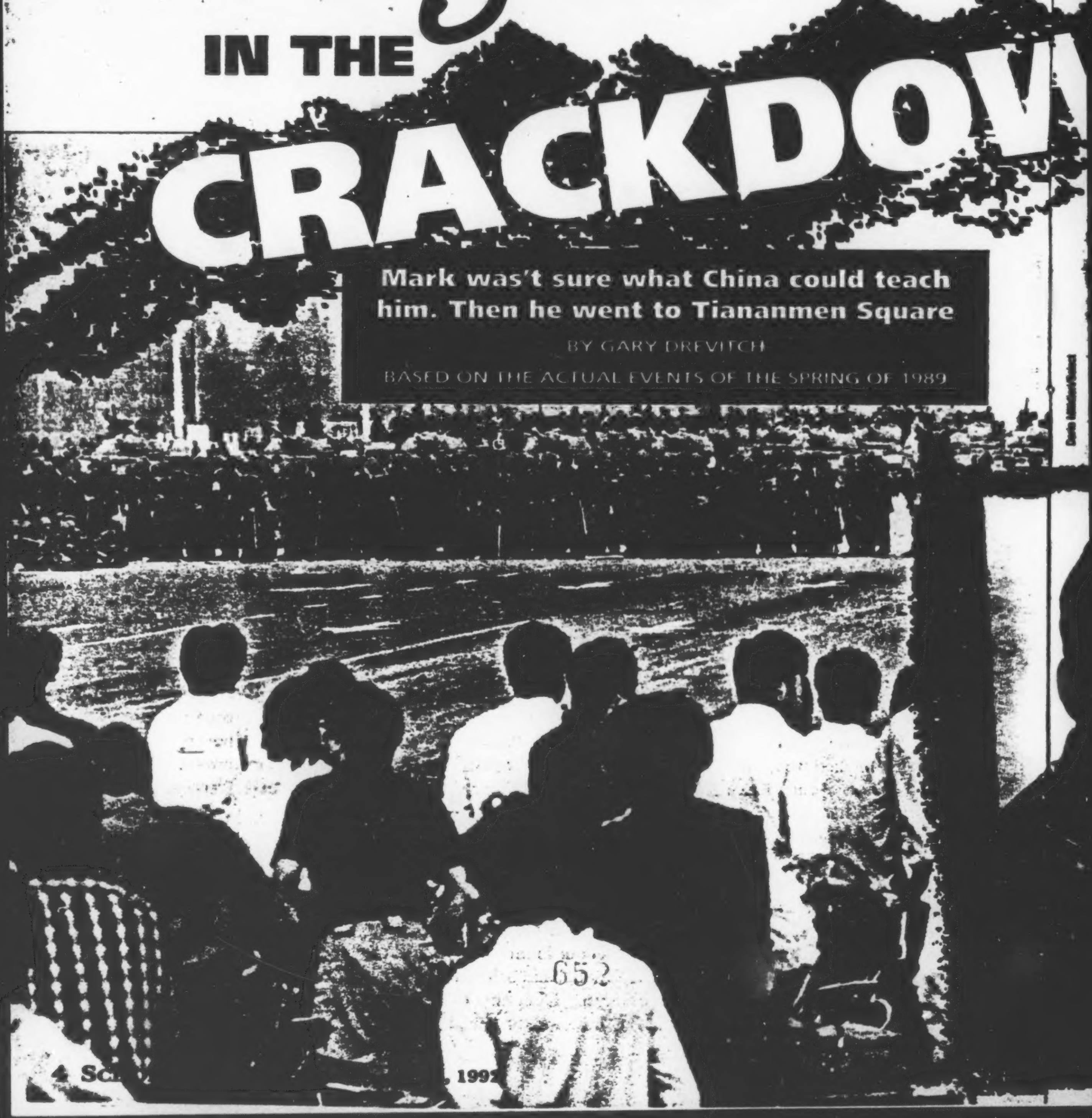
play

Caught IN THE CRACKDOW



Mark was't sure what China could teach him. Then he went to Tiananmen Square

BY GARY DREVITCH

BASED ON THE ACTUAL EVENTS OF THE SPRING OF 1989

Chinese students take a defiant stand in Tiananmen Square

A. [illegible]

VN

Scene 1

NARRATOR: My name is Mark Chao. I turned 16 in the spring of 1989, while I was in Beijing. I had been in China before — I was born there — but my family left in 1977, when I was only 4, so I don't remember much about it. That's why my parents sent me to Beijing that spring. They thought I was "too American" and didn't know enough about my heritage.

Dario Mitidieri/Select

Stephanie Berger

MARK: But Mom, I know plenty of Chinese people. There are more here in San Francisco than in any city outside of China. That's why we live here, isn't it?

MRS. CHAO: There are a billion and a half Chinese in China you have never met. You're 15 now. Soon, you will start dating. You must learn how important it is to marry a Chinese girl.

MARK: Hey, I'm American. That means I can date anyone I want to. And how do you know I *won't* date Chinese girls?

MR. CHAO: Because we see what your interests are. You're only interested in *American* sports, *American* food, *American* language. You don't even speak Chinese at home.

NARRATOR: My folks always spoke Chinese in the house, but I would only speak to them in English.

MRS. CHAO: Your father and I want you to go to Beijing in April. Your Aunt Jiang and Uncle Xiao say you can stay with them for two months. That is long enough to learn what your homeland is really like. Maybe when you come back, you won't be so ashamed to speak your language.

MARK: I'm not *ashamed*, Mom! It's just that I'm Chinese-*American*, not just Chinese. My language is English. And what am I supposed to do about school for two months if I go to China?

MR. CHAO: Your grades are good. Your teachers will understand that this trip is important for you.

MARK: I can't believe this! You can't just *send* me to relatives thousands of miles away like a letter! Baseball season's coming up. I could be starting shortstop this year! ▶▶▶▶

CHARACTERS

Mark Chao, 16
Narrator, Mark telling his story
Mr. Chao
Mrs. Chao
Newscast, American updates on the news of China
Aunt Jiang
Uncle Xiao
Liang, 21, **Bing**, 19, Mark's cousins
Yuan, Binyan, Lihua, Feng, Beijing college students
Reporter

I guess I had a crush on her — we could sit and talk for hours.

The student prot[illegible]

McMillan/Sipa

MRS. CHAO: Mark, when we left China, it was the Cultural Revolution. Your father's life was in danger just because the government considered him an "intellectual." Now, things are better in China. Before you are too old to change your mind about things, you must see China with your own eyes.

Scene 2

NARRATOR: So I put off my dreams of starting at short and, on April 7, got on a plane for Beijing. I had no idea what was happening in China at the time.

NEWSCAST: "Journalists from around the world are on their way to Beijing to cover Soviet President Mikhail Gorbachev's May 15 visit to China, which could open a new era in foreign policy ..."

NARRATOR: My Uncle Xiao was a doctor. He and Aunt Jiang were nice, but they didn't really speak English. I sometimes needed my cousin Liang, whose English was great, to talk to them for me.

UNCLE XIAO: Mark, your father said you were worried about being away from school while you stayed with us.

MARK: Well, I can probably handle it OK —

UNCLE XIAO: So I have enrolled you in a school for children of American officials. Maybe when you return home, you can tell your parents of your stay here correctly, in your native language.

MARK: But I'm not related to any American officials. How did you get me in?

LIANG: *Guanxi*, Mark. Connections. My father has treated some Americans here in Beijing, so they are happy to help him. That is how you get things done in China.

MARK: So when do I start classes?

LIANG: Tomorrow morning.

MARK: But tomorrow's Saturday!

LIANG *(laughing)*: School is six days a week in China. Welcome to Beijing.

NARRATOR: School was depressing. Some of the American kids in class spoke better than I did, and I was *born* in China! Fortunately, I got out of school early in the afternoon, so I could hang out with Liang. He was a student at People's University.

LIANG: Mark, come meet some friends of mine. Yuan, Feng, Binyan, Lihua: this is my cousin Mark from America.

MARK: Actually, I was born here in China.

NARRATOR: Liang's friends were cool, especially Yuan. She was beautiful, friendly, and her English was good. I guess I had a crush on her — even though she was too old for me. We could sit and talk for hours.

YUAN: You're lucky, Mark. You will be able to do anything you want after college.

MARK: Well, so can you. I mean, this is one of the best colleges in China, isn't it?

YUAN: Yes, but I won't really be able to choose my job. I will be *assigned* to a work group ... I don't know where.

MARK: But that's ridiculous!

YUAN: The government promised that the rules would change this year, that we'd be able to find jobs on our own. They broke their promise.

MARK: There's nothing you can do about it?

YUAN: Almost nothing. The old men who run the system are corrupt. They only help people they know, or who bribe them. Two years ago, some students protested this corruption. Many are now in jail.

Scene 3

NARRATOR: In Beijing there are hundreds of apartment houses that look exactly alike, just like my social studies teachers always said there were in Communist countries. My relatives lived in an apartment, near the center of the city, Tiananmen Square. The square was enormous. How enormous? Think of enormous and double it.

NEWSCAST: "Students today are filing into Tiananmen Square to mourn the death of former Communist Party leader Hu Yaobang. Supreme Chinese ruler Deng Xiaoping expelled Hu from power two years ago because he felt Hu was too lenient with students demonstrating for reform."

BING: The government won't appreciate this demonstration so soon before Premier Gorbachev's visit.

LIANG: You worry too much about what the government thinks.

BING: You should worry, too! I'm a soldier. I know how the government thinks better than your university friends do.

LIANG: Here is what *I* know: Gorbachev is coming. The whole world is watching China. The government won't fight with its students with so much at stake.

BING: You're wrong. The government will not lose face. At any cost.

NARRATOR: That same day, Liang and his friends joined the protest. Ten days later, they were still in the square. More and more police officers started showing up. It was hard to figure out what it all meant. In China, newspapers and TV stations are run by the government, so you

▶▶▶▶

An unforgettable image of the Tiananmen rebellion

JB Pictures

Stephanie Berger

Early on, the soldiers gave the students no trouble.

J. Langevin/Sygma

couldn't trust them.

MARK: What does the paper say, uncle?

UNCLE XIAO: The *People's Daily* says the students are "promoting chaos."

AUNT JIANG *(upset):* Our sons are on different sides of this. What if Bing and the army must face Liang and the students?

UNCLE XIAO: The People's Army would never enter the square to oppose the people!

AUNT JIANG: Bing says he's heard rumors that that's exactly what they're planning.

UNCLE XIAO: Has he told Liang?

AUNT JIANG: How can he? They hardly ever see each other.

NARRATOR: Bing had been in the the People's Liberation Army less than a year, but he was really proud of it. PLA soldiers stayed in the provinces they lived in, and they were very popular.

Scene 4

NEWSCAST: "Nearly 1 million people, including thousands of police, have gathered in Tiananmen Square, where students continue to demonstrate for democratic reform."

NARRATOR: Liang, Yuan, and their friends were practically *living* in the square. Everything was crazy. I stopped going to school so I could spend more time with them.

MARK: Liang, how are you doing?

LIANG: We're O.K. More people come out every day. Yuan and I have been talking to some of the Western reporters.

YUAN: The world must hear our complaints.

MARK: Aren't you afraid of what might happen to you?

BINYAN: There has already been police violence against students here in the square. The government lies about us in their newspapers. They treat us like children, but we *will* make them listen to us as adults.

Scene 5

NARRATOR: I was starting to realize I was in the middle of *history*. When I came to China, I thought I would eat some good food and improve my Chinese, but now everything had changed. These were my *own* people who were risking their lives.

NEWSCAST: "Communist Party Chairman Zhao Ziyang today said he believed the situation in Tiananmen Square would calm down without a confrontation with striking university students."

LIANG: Zhao is taking a big risk.

MARK: But he said everything would be OK.

LIANG: You should know by now that our

Stephanie Berge

leaders say everything for a reason. When the *People's Daily* said the students were promoting chaos, that was Deng Xiaoping's analysis. Deng won't let Zhao get away with contradicting him.

NEWSCAST: "The hunger strike begun in Tiananmen Square on May 13 by 1,000 university students entered its third day today. The students say they will keep it up until the government talks to them about democratic reforms. Mikhail Gorbachev was unable to visit the square today as planned because of the strikers."

MARK: How are they doing, Yuan?

YUAN: Binyan is OK for now. But Lihua ... *(she starts to cry)* is getting very weak. I fear she will die. Ambulances drive up every few minutes to take hunger strikers away. Mark, I may never see my friends again!

REPORTER: Excuse me, miss, I'm with British television. Could you tell our viewers what's happening?

NARRATOR: Yuan turned away and wiped the tears off her face. Then she spoke — in English — to the reporter.

YUAN: We are very afraid for our safety. We need your people to support us. All we want is that our country be more like yours.

NARRATOR: Yuan was incredible. She was only 21, but she was so brave — just by talking to the reporter, she was risking her life. If the police found out, they'd throw her in jail. But she still says she loves her country.

Scene 6

NARRATOR: I could see my uncle was really worried about something that night.

MARK: Uncle, what's wrong?

UNCLE XIAO: Martial law has been declared in Beijing! All protests are illegal. Everyone in Tiananmen Square is breaking the law ... Liang is breaking the law.

NARRATOR: At that moment, my aunt burst into the house.

AUNT JIANG: Xiao! Xiao! Bing's unit has been ordered to clear the students from the square! He's in a truck of soldiers driving down Qian Men Street right now!

NARRATOR: We all ran out the door to catch up to Bing's unit. I'll

▶▶▶▶

"The government treats us like children. But we *will* make them listen to us as adults."

To hide the truth about the crackdown, the People's Army burnt the bodies of those they had killed.

HIT LIST

Read more about human rights around the world!

***The Devil's Arithmetic* by Jane Yolen. Hannah lives in America in the 1990s and doesn't understand how lucky she is. Then she's transported back in time — to the Holocaust.**

***Waiting for the Rain* by Sheila Gordon. Tengo and Frikkie — a black boy and a white boy — grow up as friends in South Africa. Will apartheid make it impossible to continue their friendship?**

never forget what I saw on Qian Men Street. Hundreds of thousands of people — elderly people, kids, everybody — were there, surrounding the soldiers' trucks, standing on the hoods. Everyone was screaming at the soldiers, who were unarmed. A lot of the soldiers were crying. My aunt took us to Bing's truck.

AUNT JIANG: What is happening here? What is happening?

BING: Mother, you — all you people — you shouldn't be here. The students have to leave the square. Order must be restored —

AUNT JIANG: Your brother is in the square! So are his friends — boys and girls you've known since you were a baby. You are in the People's Army. Who do you think is in the square? Chinese people!

BING: Father, don't *you* understand —

NARRATOR: Uncle Xiao refused to look at his son. Then, Bing's commander ordered the trucks to turn back. Everyone on the streets cheered. So did a lot of the soldiers.

AUNT JIANG: Come home now, son.

Scene 7

NARRATOR: I promised my uncle I'd stay away from the square after that, but I couldn't. I had to know if Yuan was O.K.

NEWSCAST: "As the hunger strike enters its third week, Premier Li Peng today called the students 'counter-revolutionaries'."

MARK: Yuan, what's a "counter-revolutionary"?

YUAN: An enemy of the state. Counter-revolutionaries ... can be shot on sight.

FENG: These are more lies! Lihua and Binyan are starving themselves to death because they *believe* in this government!

YUAN: Look! The Goddess is arriving!

MARK: The Goddess? What's that?

FENG: Our sculpture. The Goddess of Democracy. You'll see.

NARRATOR: There were a bunch of trucks at the front of the square, each carrying a giant block of white plaster. Over the next several hours, the sculpture took shape.

MARK: It's the Statue of Liberty!

FENG: No, it's the Goddess of Democracy. Our own symbol.

NARRATOR: The Goddess was just like the Statue of Liberty, except she held her torch with two hands. Everyone seemed to feel stronger after she was standing.

YUAN: What do you think, Mark? As good as yours in the United States?

MARK: It's better, Yuan. It's better.

NARRATOR: I couldn't believe I had to come to Beijing to learn what the statue meant.

Scene 8

NARRATOR: We went home late that night. My aunt and uncle were asleep.

MARK: Liang, are you going back to the square tomorrow?

LIANG: I have to. Yuan and the others are in danger. I have to be with them.

BING *(angrily)*: You should stay home! There's going to be trouble.

China After Tiananmen

Many experts believe that the chances for real political change in China have grown stronger since the crackdown. Here are some glimpses of what's going on in China today:

- China's economy is booming. As a result, more citizens work in private enterprise instead of for state-run companies. And it seems that once people get a taste of a freer economy, they are more willing to fight for their rights. For example, a fierce riot took place when almost 50,000 people overpowered police after a recent sale of stock in a new private company was stopped early.
- The government is still trying to stop the pro-democracy movement. In September, police arrested Shen Tong, a leader of the Tiananmen Square movement. He had returned to China from America to speak about his organization, the Democracy for China Fund. His arrest has upset members of the movement around the world.
- In the United States, debate has raged for years over whether "Most-Favored Na-

LIANG: What do you mean? They've ordered you to clear the square twice now, and each time they've called you back.

BING: Other troops are being called in from the countryside. The 27th Field Army.

LIANG: The 27th?! Those are hardened combat troops! They don't even speak our dialect! I'm going back to Tiananmen. Now.

BING: Haven't you heard anything I've said?

LIANG: Haven't *you* heard anything *I've* been saying? My friends are trapped there! Maybe if we can fill the streets with people again, the troops will turn back. Bing, you can come with me! Help us!

BING: I won't fight my own troops.

MARK: I'll go with you.

BING: No! Your parents expect us to take care of you. We can't allow you to be hurt.

LIANG: Cousin, you don't have to do this. It's not your fight.

MARK: Yes, it is! I'm Chinese, just like you. I want China to be great. If there's anything I can do to help, then I want to do it.

Scene 9

NEWSCAST: "It's 1:00 a.m. on June 4, and the streets of Beijing have exploded. Thousands of residents have turned out to block the tanks that are trying to get into Tiananmen Square. The troops are carrying AK-47 rifles, and are using clubs and tear gas to clear the streets. Some of the trucks are driving right *into* the crowds."

NARRATOR: The square was a nightmare. It took us two hours to get there. I almost wished I hadn't gone. Soldiers were everywhere and the people were trapped. The Goddess had been destroyed. Protesters had set fire to some troop transport trucks and the smell was horrible. I was terrified.

YUAN: Liang! Mark! We're over here!

NARRATOR: Yuan and her friends were cramped together on some steps, watching the soldiers, in shock. They looked terrible. Some of their clothes were stained with blood.

YUAN: Liang, they're firing on us! We never thought they'd actually fire on us!

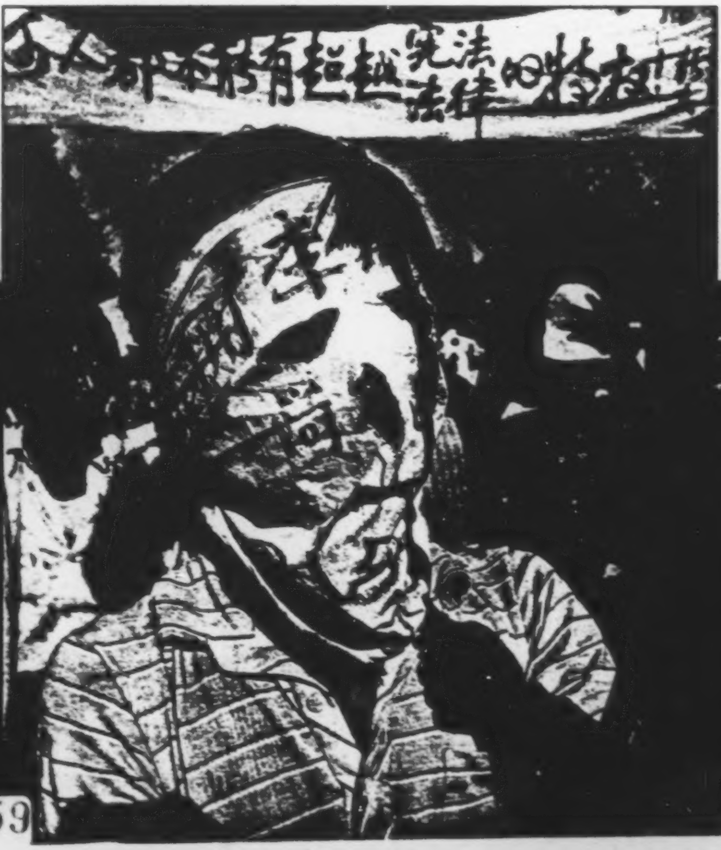
FENG: So many of the people trying to protect us have been killed. It's over.

YUAN: No! The Western reporters are still here, the people still support us. Now, at least, the world will know the truth.

NARRATOR: Suddenly, a line of troops appeared from around the corner. They held their rifles high in the air. Then everything seemed to go into slow-motion. We all got up to run. Yuan was in front of me. I heard a series of loud cracks. I knew they came from behind us, but it

▶▶▶▶

Some demonstrators—like the one below—wore masks so the government couldn't identify them.



tion" status should still be given to China. This status makes it much easier for China to sell its products in the United States. President Bush, the former U.S. Ambassador to China, says that by helping China's economy expand the U.S. can show China's citizens the benefits of freedom. Many Congressional leaders oppose the status because they believe it tells China America will not punish it for obvious human rights violations.

For more on these issues, turn to Page 13 for *Scope*'s interview with Chinese dissident leader Tang Boqiao. — GARY DREVITCH

In the beginning of the story Mark's parents want him to speak in Chinese. Why is it so important to them? Why doesn't Mark want to speak in Chinese? What happens that makes him change his mind? Why is language so important?

sounded like they came from far in front of us. Then, Yuan fell across my legs, and we were both lying on the pavement. I looked up, and the soldiers were gone.

LIANG: Mark! Take my hand! I'm getting you out of here!

MARK: We can't leave Yuan!

LIANG: We can't help her now! Come on!

Scene 10

NEWSCAST: "Four days after the brutal crackdown in Tiananmen Square, Chinese officials are denying that soldiers killed any civilians. The Red Cross, however, has estimated that at least 2,600 people are dead. Meanwhile, police are arresting anyone they suspect played a part in the movement. Beijing students say they now face two challenges: to get the truth about June 4 out of China, and to avoid arrest."

UNCLE XIAO: Mark, it's time you went home.

MARK: I can't leave now!

LIANG: Feng and I are leaving Beijing today. We're going to try to find a safe place away from the city and the police. But you have your American passport. Get in a car, go to the airport, get out of Beijing.

NARRATOR: There was a knock on the door. It was only Feng, but we all jumped out of fear that it was the police. Maybe it *was* time to go home.

FENG: Mark! I have a favor to ask of you.

MARK: Anything, Feng.

FENG: Take this list. These are the names of students we know were killed and arrested on June 4. My friends all over the city have been putting it together. We need someone to take it to America, to give it to U.S. officials, U.S. reporters.

MARK: Is she on — ?

NARRATOR: Feng pointed to a name near the top of the list. "Liu Yuan."

MARK: I'll take it. I promise.

FENG: Thank you, Mark. This is the most important thing now. To tell the world the truth. To protect our friends in prison.

LIANG: The police will search you at the airport. You'll have to hide the list.

MARK: I'll roll it up tight and stuff it in my toothbrush holder.

UNCLE XIAO: Come on. I'll take you to the border of the city. The police will put you in a car there for the airport.

MARK: Thank you, uncle. Liang, if you can ever get word to me, please find a way. I want to keep helping. I don't want Yuan to have died for nothing.

LIANG: She hasn't. Knowing that keeps the rest of us alive. Goodbye, cousin.

NARRATOR: I wanted to say goodbye to Bing, but he was out on patrol. The government had dressed his unit in police uniforms so people wouldn't think that so many soldiers were still in the city.

Scene 11

NARRATOR: I made it to the airport without any problems. The police didn't find Feng's list. The American embassy staff at the airport put me on a plane to San Francisco. When I got off the plane, my mother rushed over to me.

MRS. CHAO: Mark! Mark! Are you all right? We didn't know what to think —

MARK: I'm OK, Mom. I have a list of names. To help Liang and his friends. We can really help them —

MR. CHAO: We know. We saw it all on television.

MARK: No, you didn't. You didn't see Yuan.

MR. CHAO: Please, you can tell us everything later, but let's get you home first.

MARK: No. First take me to the newspaper. I have to give them the names. That's the most important thing.

NARRATOR: If my parents were surprised that I was speaking to them in Chinese they didn't mention it.

• • •

CHINA

FIVE THEMES OF GEOGRAPHY

South America
Atlantic Ocean
North America
Arctic Ocean
Europe
Africa
Asia
People's Republic of China
Tropic of Cancer
Pacific Ocean
Equator
Indian Ocean
Oceania

Barbara Spillane
Belleville Middle School
Belleville, NJ
Fulbright-Hays Fellowship 1995

LESSON 1: LOCATION

TITLE: Location

TIME: One to Two Class Periods

OBJECTIVES: The Student will be able to:

- use a globe to find China and its neighbors.
- locate the continents, Asia, and China on a world map and a map of Asia.
- place directions and direction indicators on the maps (North, South, East, West) and intermediate directions (Northeast, Northwest, Southeast, Southwest).
- label significant physical features on the map of China.
- locate cities and rivers of China.
- locate bodies of water that surround China.
- make generalizations about the role geography plays in the everyday existence of China.

BACKGROUND INFORMATION:

China is a country of 3,691,502 square miles making it the third largest country in the world. Most of the country is mountainous. It can be divided into three regions:

Western interior - Himalayas, Tibetean Plateau, and the Xijiang and Gobi deserts.

Northeastern China - the heartland, the cultural and industrial center.

Southeastern China-(level land and good agricultural conditions), humid rainy climate.

Historically it has been called the middle kingdom because the Chinese thought of themselves as the center of the world. It is one of the world's oldest continuous civilizations tracing its beginnings to Neolithic settlements along the Yellow and Wei River valleys in Northern China around the fifth millennium B.C. The earliest dynasty is the Xia (2205-1766 B.C.).

Beijing is its capital. It lies on the site of countless human settlements which date back a half million years. The name Beijing is by Chinese standards a modern name dating back to the fifteenth century. Other significant cities are Xian, Nanjing, Chengdu, Shanghi, and Guangzhou.

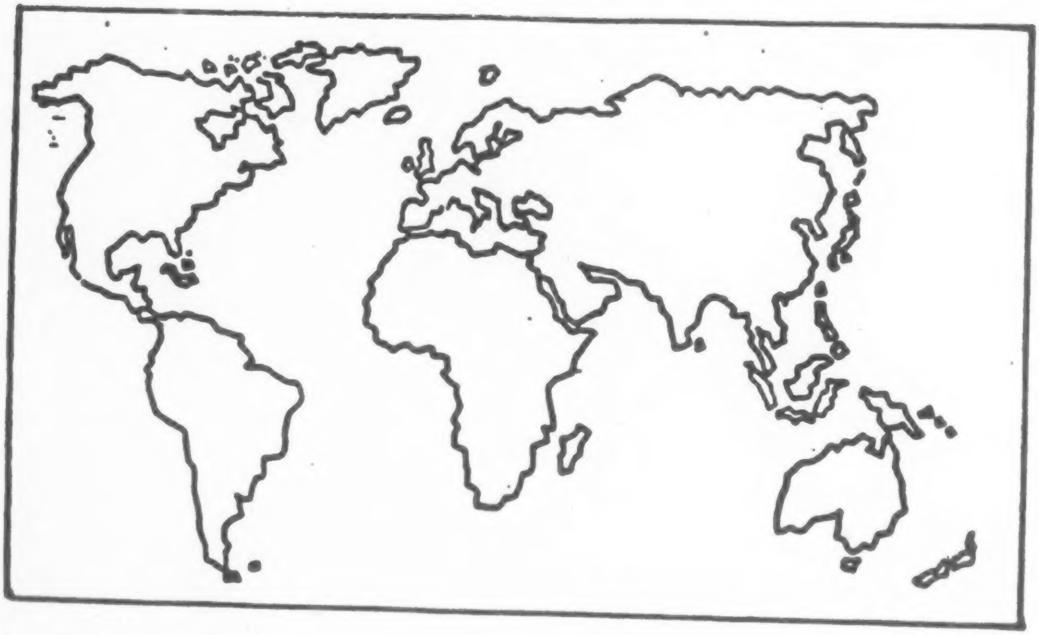
PROCEDURES:

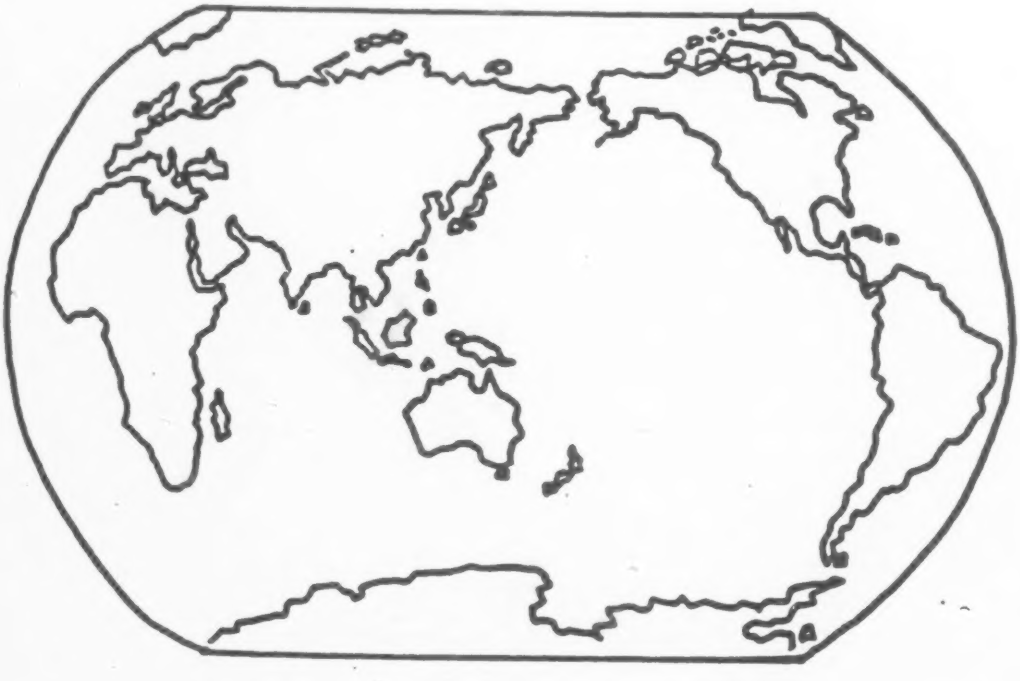
1. Have students brainstorm for facts they already know about Asia and China. List these facts on a transparency or on the board.
2. Have students locate Asia and China on a world map and globe.
3. Distribute the world map Worksheet #1A. Have students label the cardinal and intermediate directions, continents and oceans.
   ASK: What are the seven continents and four oceans?
4. Distribute Worksheet #1B Asia. Have students label China and its neighbors on the map.
   ASK: What continent is China on?
   Describe China's location in relationship to its neighbors.
   Who are China's neighbors?
5. Distribute map of China Worksheet #1C. Have students label the capital, important cities, rivers, mountains, etc., and the Great Wall.
   ASK: Why was the Great Wall built?
   ASK: What is China's absolute location (Latitude and Longitude)?
   What is the absolute location of some of China's major cities? From doing these exercises what conclusions can you draw about China's geography and the lives of the people?

ADDITIONAL ACTIVITIES:

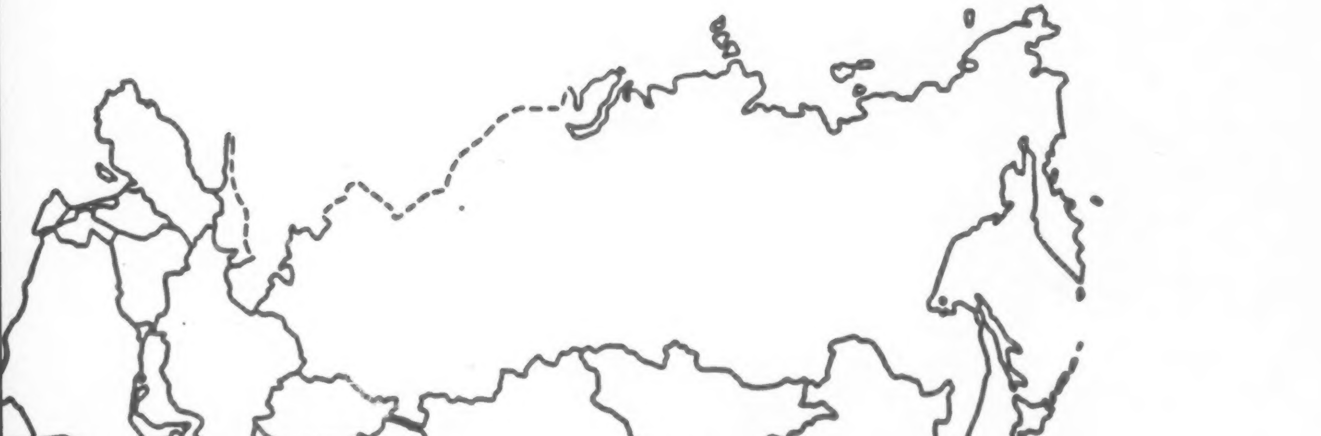
1. Have students give the temperature of selected cities on the map of China. (Worksheet #1D).
   ASK: What role does location play in their weather?

WORKSHEET # 1 A





asia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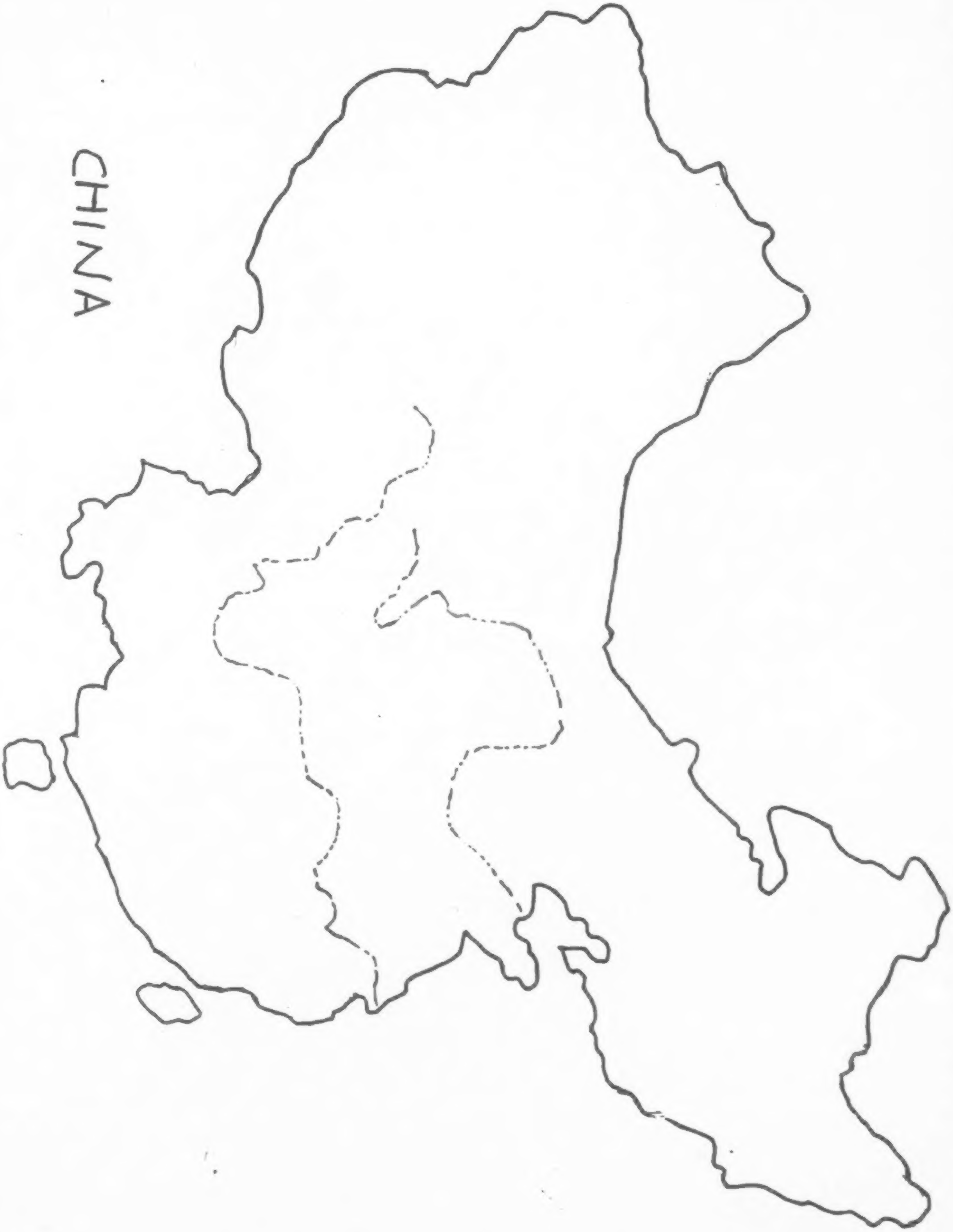
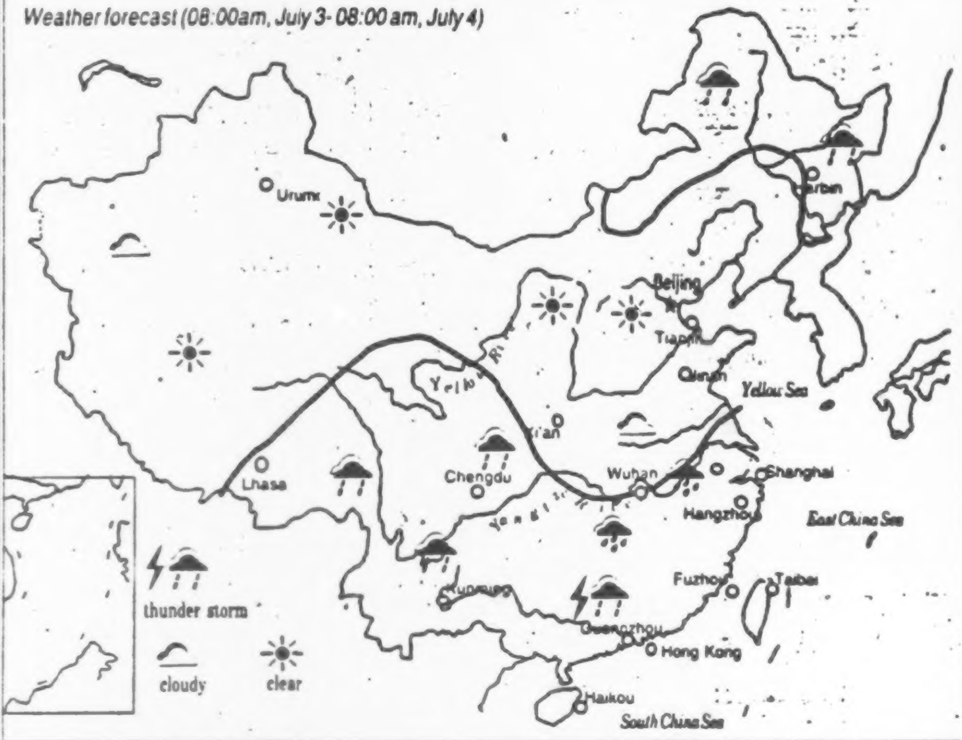

CHINA

WORKSHEET 1D

WEATHER REPORT

Weather forecast (08:00am, July 3- 08:00 am, July 4)


Urumqi
Beijing
Tianjin
Qingdao
Yellow Sea
Harbin
Yellow River
Xi'an
Chengdu
Lhasa
Wuhan
Shanghai
Yangtze River
Hangzhou
East China Sea
Fuzhou
Taibei
Kunming
Guangzhou
Hong Kong
Haikou
South China Sea
thunder storm
cloudy
clear

Weather analysis

RAINSTORMS have swept Shanghai, the northern part of Zhejiang and Jiangxi, the southern part of Jiangsu and Anhui, the northeastern part of Hunan, the southeastern part of Guizhou and the western part of Guangxi in the past 24 hours. More rainstorms are expected today in the same parts of Guangxi and Guizhou, the central part of Hunan, the central and northern parts of Jiangxi and Zhejiang, and the coastal areas of South China. Drizzle, showers and rain will also be seen today in the eastern region of Southwest China, the eastern and northern parts of Northeast China and the Qinghai-Tibet Plateau.

Weather forecast of major Chinese cities

City	Max(C)	Min(C)	Weather
Beijing	34	20	sunny
Tianjin	32	19	sunny
Shanghai	28	23	drizzle
Xi'an	36	24	cloudy
Urumqi	37	25	sunny
Lhasa	20	10	drizzle
Chengdu	26	21	drizzle
Kunming	25	17	drizzle
Harbin	25	13	cloudy
Wuhan	30	22	cloudy
Jinan	32	19	sunny
Nanjing	29	21	cloudy
Hangzhou	27	22	showers
Fuzhou	33	26	thundershowers
Guangzhou	32	27	showers
Haikou	32	26	thundershowers
Guilin	25	22	rain
Shenzhen	32	27	showers
Hong Kong	32	27	showers
Taibei	34	24	cloudy

Weather forecast of major foreign cities

(8 pm, July 2-8 pm, July 3)

City	Min(C)	Max(C)	Weather
Tokyo	21	26	drizzle
Bangkok	27	34	cloudy
Sydney	07	17	clear
Karachi	27	35	clear
Cairo	28	40	clear
Moscow	15	21	overcast to cloudy
Frankfurt	16	28	overcast
Paris	17	26	shower
London	12	22	overcast to shower
New York	21	28	drizzle

(All domestic weather map, forecasts and data are provided by the Central Meteorological Observatory)

* CHINA Daily July 3, 1995

LESSON 2: PLACE

TITLE: Place Human and physical characteristics

TIME: One to two class periods

OBJECTIVES: The student will be able to:
- understand the large population of China and the problems it presents.
- describe the ethnic make-up of this population.
- appreciate the traditions of China.
- evaluate the traditions by relating it to one's own life.

BACKGROUND INFORMATION:

China's population is the largest in the world with 1.17 billion people. Han Chinese make up 92% of the population. Fifty-five minorities make up 8 % of the population. Fifteen of these have over one million people. These include the Mongolian, Hui, Tibetan, Uygur, Miao, Yi, Zhuang, Bouyei, Korean, Manchu, Dong, Yao, Bai, Tujia, and Hani nationalities. The population density is 316 persons per square mile, but it can be as high as 3,000 people per square mile in some eastern regions.

The shared traditions bind the different nationalities together. One such tradition is Chinese New Year. Chinese New Year or Lunar New Year is celebrated in accordance with the Lunar Calendar. It begins on a day between January 21 and February 19. The date varies because the Chinese Calendar is based on the movements of the moon around the earth. There are twelve months in the year, but half of the months have 29 days and the other half 30 days. Therefore the Chinese Calendar has 354 days compared to 365 days in our Calendar. To make up for the missing 11 days, a thirteenth month is added every two or three years.

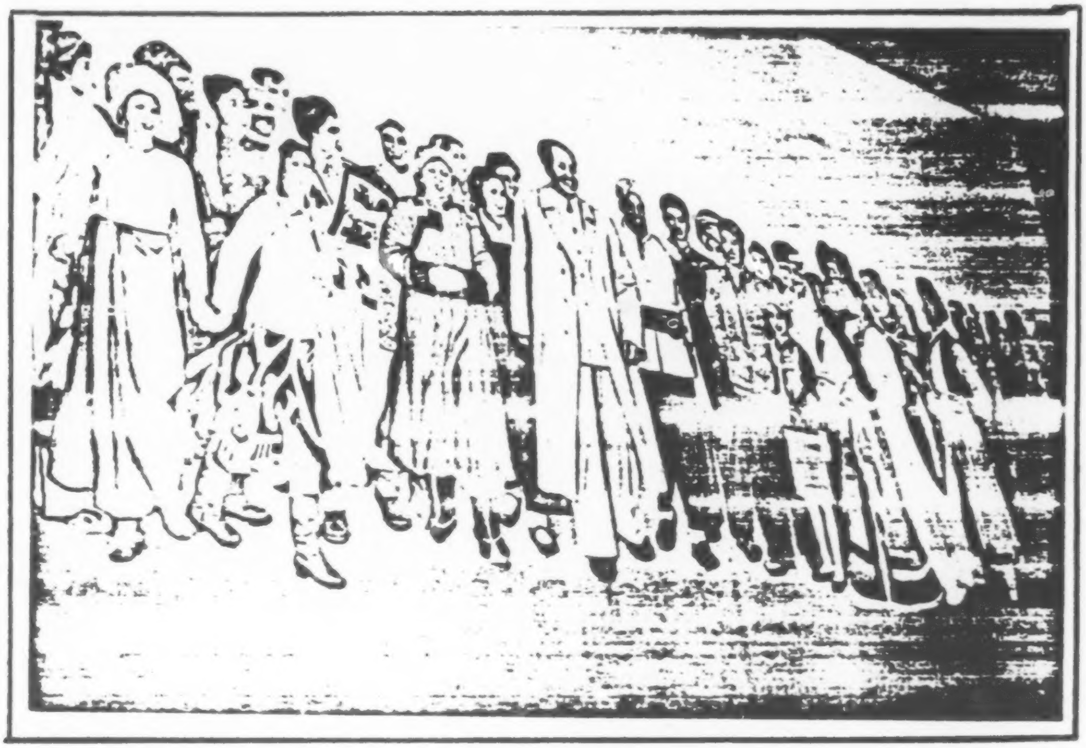
STRATEGIES:

1. The teacher will summarize the facts about China's large population (size, ethnic make-up etc.)

ASK: What are the problems of a large and growing population that a country may have?
What some of the ways the Chinese Government is addressing these problems? (note: depending on the grade level the teacher may want to mention Family Planning. Other ideas to be developed include increasing agricultural production, economic growth etc.)

2. Show some photographs from magazines or textbooks of Han Chinese (the largest majority) and some ethnic Chinese minorities. (attached 2A)
   ASK: How are the groups similar?
   How are the groups different?
   What problems might minority groups have?
   Are any of these problems similar to problems minority groups in the United States have?
3. Distribute (Worksheet 2B) on the Chinese New Year. Have students read and discuss the customs of the holiday.
   ASK: How are the traditions similar or different than the traditional New Year celebrated in the United States?
4. Distribute a copy of the Chinese Calendar. Have students identify their sign.
   ASK: What is your sign for the Chinese Zodiac?
   Do you have the characteristics mentioned for that year?

   Have students write a short paragraph explaining how they are like or unlike the person described. What characteristics could you add that displays your personality?
5. Evaluation: Have the student illustrate his zodiac sign with the written characteristics and make a class calendar of all of the student's work.
6. Follow-up activities: Decorations for New Years can be made, such as a paper dragon.



✱ Ethnic Minorities led by Mao-Painting in the Hall of the People, Beijing

Chinese New Year

Think About It

How do you celebrate New Year's Day? Does the start of the new year have any significance to you?

* * *

For the Chinese, the New Year is more than just a simple holiday to welcome the new year. It is a celebration of winter's closing. It is a time for family gatherings. And it is everyone's birthday!

All Chinese people celebrate their birthday at this time regardless of what date they were actually born. Chinese children are considered to be one year old the day they are born. That means that an infant born on New Year's Eve turns two years old at midnight, only a few hours later.

The Chinese New Year begins on a day between January 21 and February 19. The date varies each year because the months of the Chinese calendar do not match the months we use. We use a calendar based on the movement of the earth around the sun. The Chinese calendar is based on the movements of the moon around the earth. There are still twelve months in a year, but half the months have twenty-nine days and the other half have thirty days.

The dragon dance is one of the highlights of the Chinese New Year celebration.

Billings, Melissa, Mosaics-Celebrations from Around the World

Text applied for teacher use only. Purchase materials to use with class for maximum benefit.

Altogether, the Chinese calendar has 354 days—compared to 365 days in our calendar. (To make up for the missing eleven days, a thirteenth month is added every two or three years.)

The Chinese New Year tradition began more than 5,000 years ago. No one knows for sure exactly when the festival started. Today, in the People's Republic of China, the New Year is celebrated more quietly than in the past. The Chinese Communist Party, which controls the country, discourages elaborate celebrations of traditional Chinese holidays. But in Taiwan, Hong Kong, and other Chinese communities in the world, the New Year remains the most popular celebration of the year.

The Chinese begin preparing for the new year days in advance. They thoroughly clean their homes to clear away any bad luck from the past year. Front doors are often covered with a fresh coat of red paint. (According to tradition, the color red symbolizes good luck and happiness.) After cleaning, they decorate. They hang pairs of good-luck poems on red paper strips by their windows and doors. They also put out flowers to represent spring and new beginnings. Shopping for traditional Chinese foods, birthday gifts, and new clothes comes next. And everyone in the family gets a new pair of shoes. The Chinese believe it is bad luck to step on the ground in old shoes on New Year's Day.

Saying farewell to the kitchen god is another important part of the preparations. A picture of the kitchen god hangs in many Chinese homes, where it watches over everyone. According to legend, the kitchen god goes to heaven at the year's end and reports on the family. A week before the new year, the family prepares the kitchen god for his journey. They smear his lips with candy or honey so he will say sweet things about them in heaven. Then they burn his picture to send him on his way.

The last day of the year is very busy. Everyone in the family helps prepare special foods for the upcoming feasts. When the cooks are done, they put away their knives (and scissors) so they won't cut off their good luck in the coming year. Also on this day, anyone who owes money pays off the debt so the new year will start with a clean slate. This is also the time when Chinese give money to the poor so they can have a new start too.

Most Chinese people celebrate New Year's Eve at home. The family and friends come together to say good-bye to the old year. Once everyone is inside, the host locks all the doors and seals them with red paper strips. This keeps good luck in and evil out. Then everyone enjoys a feast of traditional Chinese dishes, such as duck, pork, fish, and noodles. At midnight, young family members pay their respects to their elders and wish them a happy new year. In return, each child gets a small red envelope with lucky money inside.

Shortly before dawn on New Year's Day, the family breaks the paper seals on the doors, and the new year officially begins. On this day, everyone tries to be on their best behavior. Whatever happens this day is supposed to determine the person's luck for the year.

For the first few days of the new year, celebrations are mostly private. Everyone visits friends and relatives and shares food and gifts. On the third or fourth day, the public festivities begin. Usually there is a parade with a lion or dragon dance. The elaborate dragon dance, which takes longer to perform, is quite a sight. The dragon—a symbol of goodness and strength—is made of bamboo covered with papier-mâché or silk. Larger dragons run up to 100 feet long. It can take dozens of dancers to move the twisting, turning dragon through the streets. Sometimes the dragon chases a large white ball called the pearl of fire. Other times it plays with a make-believe lion. Throughout the parade, firecrackers explode, drums beat, and cymbals clang. The noise helps to drive away evil spirits and bad fortune.

In some Chinese communities, the New Year ends with the Lantern Festival on the fifteenth day. People hang lighted lanterns from their porches and in their gardens. They compete to see who can create the best and most original lanterns. Usually there is a great lantern parade headed by an enormous dragon. No matter how long the holiday lasts—five days or fifteen—everyone has a good time.

■ *How is this New Year celebration different from the way you celebrate the new year?*

Chinese Celebrations

In the Chinese calendar, each year is named after an animal from the Chinese zodiac. There are twelve animals in all. So, every twelve years the cycle repeats itself. The Chinese say that the animal representing the year you were born influences what kind of person you are.

The Chinese Zodiac

Year of the Rat
1972, 1984, 1996
鼠

People born in this year have many friends. They are also very artistic.

Year of the Ox
1973, 1985, 1997
牛

Ox people are dependable, have strong opinions, and are good listeners.

Year of the Tiger
1974, 1986, 1998
虎

People born in this year are courageous. They have the respect of others.

Year of the Rabbit
1975, 1987, 1999
兔

Rabbit people are pleasant and people trust them. They like to talk.

Year of the Dragon
1976, 1988, 2000
龍

Dragon people are very healthy and energetic. They make good friends.

Year of the Snake
1977, 1989, 2001
蛇

Snake people love to read, eat, and listen to music. They are also very lucky.

Year of the Horse
1978, 1990, 2002
馬

People born in this year work very hard. They are cheerful and polite.

Year of the Sheep
1979, 1991, 2003
羊

People born in this year are artistic, ask a lot of questions, and are smart.

Year of the Monkey
1980, 1992, 2004
猴

Monkey people are very funny. They are also clever and love to solve problems.

Year of the Rooster
1981, 1993, 2005
雞

Rooster people are very hard workers. They would rather listen than talk.

Year of the Dog
1982, 1994, 2006
犬

Dog people are loyal. You can always trust them with a secret.

Year of the Pig
1983, 1995, 2007
豬

People born in this year are honest. They are good students and always finish what they start.

LESSON 3: RELATIONS WITHIN PLACE

TITLE: Relationships within place: Humans and Environments

TIME: One to two class period

OBJECTIVES: The student will be able to:

- understand the importance of farm products to
- China's economy.
- examine the roles that climate and land type play in farming.
- Compare and contrast the farm products of Asia to other Asian countries.

BACKGROUND INFORMATION:

China is just slightly larger than the United States. Much of it is covered by mountains or desert. Therefore the majority of the people live in the fertile east where rivers and plains allow for good agriculture. China's climate is much like that of the United States with warm summers and cold winters. Monsoons cause frequent flooding in the summer.

The vast majority of the population is engaged in agriculture. Grain crops include rice, wheat, maize, soybean and tubers. Paddy rice is a major grain crop and accounts for 43 percent of China's total grain production. Cash crops include cotton, peanuts, rape, sesame, sugarcane, tea, tobacco, silk cocoon and fruits.

What the people eat depends largely on what is produced in the region where they live. Dishes with rice, potatoes, cornmeal, tofu, and other grains are staple foods. Meat and fish are popular but expensive. Fruits and vegetables are eaten in season.

Today China is entering a new stage in agriculture featuring higher yields, higher quality and higher efficiency. Technology has improved in the past decade.

STRATEGIES:

1. Distribute Worksheet 3a: PRODUCT MAP OF ASIA. Discuss the symbols.
   ASK: What does this map show us?
   What are the key agricultural products of Asia?
   Where is rice grown? (explain that rice is grown by flooding the rice fields when the seedlings are planted).

How is rice part of your diet? (Prepare an experience chart that summarizes the students' responses.)

2. Distribute Worksheet 3B: FARMING IN CHINA. Explain that Xiao-li is an 11 year old boy from Chengdu, China. Locate Chengdu on a map. (Chengdu is in Sichuan province.)

   Have students read the letter silently and write their answers to the following questions:
   - What crops are grown in China?
   - What ingredients make for a plentiful rice crop? (Note that rice is not grown in all regions of China.)
   - Do these conditions exist in other Asian countries?
   - What are the benefits of hillside terracing? Is this method used only on farms?
   - In many ways China's farming techniques are primitive. What are those ways? Why have they lasted for so long?
3. Have students read "China Blossoms Into a Major Fruit Exporter" (Worksheet 3C).

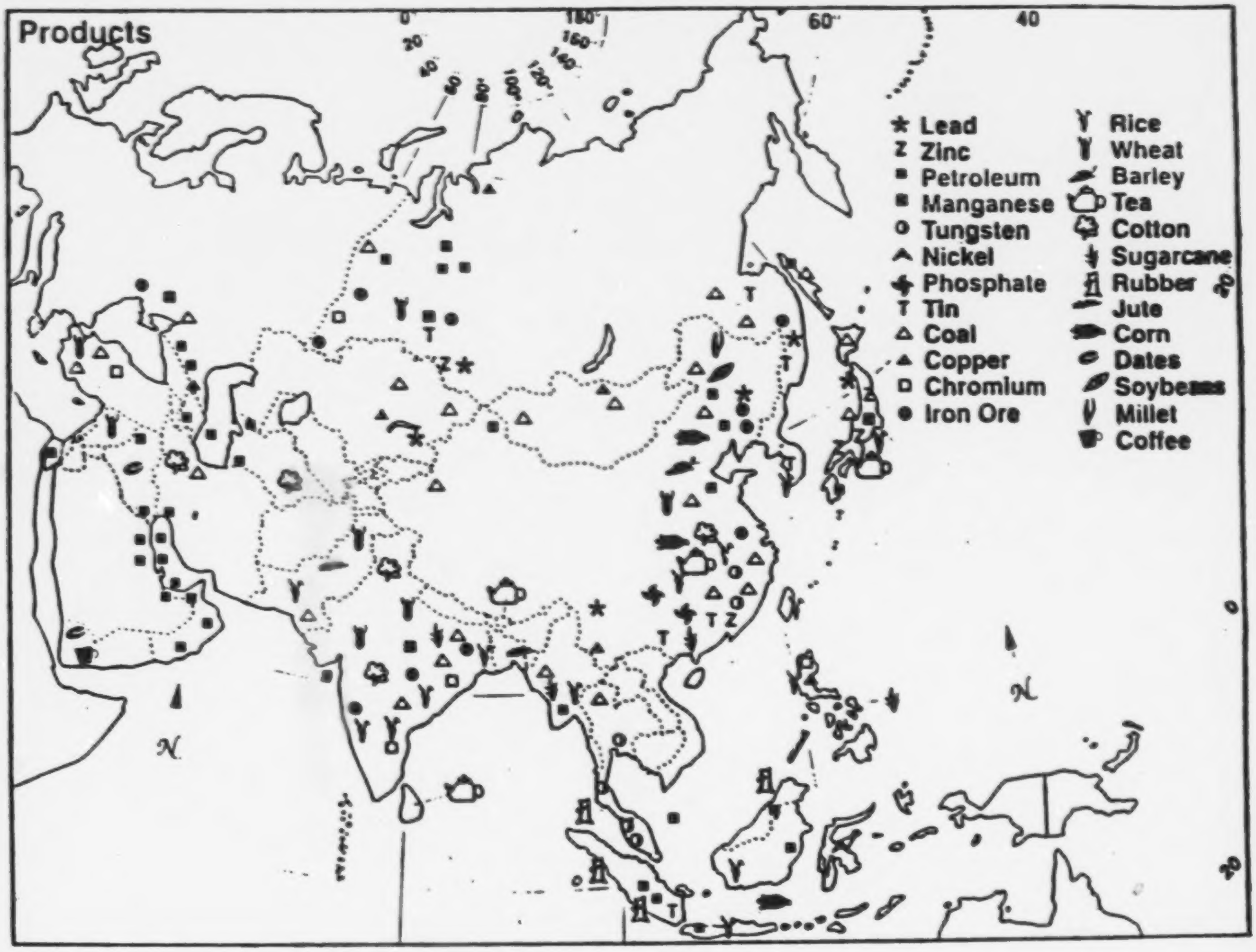
   ASK: How does this type of agriculture differ from what Xiao-li describes?
   How does the government support this industry?
   What fruits are exported and to where?
   Why would china also import fruit?
4. EVALUATION:

   Have students use proper letter form to write a response to Xiao-li.
   Describe how farms in the United States compare to farms in China. Try to answer Xiao-li's questions also.

WORKSHEET 3A

Product Map of Asia

STUDENT ACTIVITY


Products
0°
20
40
60
80
100
120
140
160
180°
60°
40
0
20
N
N
Lead
Zinc
Petroleum
Manganese
Tungsten
Nickel
Phosphate
Tin
Coal
Copper
Chromium
Iron Ore
Rice
Wheat
Barley
Tea
Cotton
Sugarcane
Rubber
Jute
Corn
Dates
Soybeans
Millet
Coffee

Farming in China

STUDENT ACTIVITY

Dear Friends,

My brother, Xiao-hong, said that you might like to hear about the farms and villages nearby. China has a lot of large cities but most people still live in the countryside. We need many farmers in China to raise all the food we eat. They also grow other crops like hay and cotton.

We read about farms in America at school. Yours seem very different from ours. People in China do not own their farmland. It belongs to the government. The land is leased to farmers for their use.

In most of China farms have a village in the center. All of the homes are there and so are the shops. The farmland surrounds the village. Here in Sichuan, the houses are spread out in bamboo groves between the fields.

Rice is grown in the area around Chengdu. Rice grows well because our climate is warm and humid. Rice fields are flooded when the crops are planted. We use every bit of land so we terrace the hillsides to get more flat land.

Farmers in China work very hard. Their fields are small so they cannot use machines much of the time. People do much of the work themselves. Sometimes they might have a water buffalo to help.

Some things are changing for farmers. Now they choose which crops they want to grow. They can sell what they want in the markets. In the past the government told them what to grow and bought the crops.

My mother tries to buy directly from the farmers because their products are of high quality and their prices are often lower than at a government store.

Farmers in Sichuan are lucky. With our good climate they grow rice, corn, soy beans, tomatoes, beans, cabbage, cucumbers, peas, squash and onions. They also raise chickens, ducks, pigs and cattle. They even raise fish in ponds by a kind of farming called aqua culture.

People in China love good food. I hope you have tried Chinese food. I hear there are many Chinese restaurants in America.

Are there farms near you? What are they like? What kinds of crops do the farmers grow? Does the government tell farmers what to grow?

Please tell me about your farms. I know they are different, but can you tell me how they are the same?

Sincerely,
Xiao-li

Letters From Chengdu, East Asia Resource Center, Seattle, WA 1990, p. 36.

WORKSHEET 3C

CHINA DAILY
Monday June 3, 199

CHINA BUSINESS

China blossoms into a major fruit exporter

By Wu Yunhe

PROMPTED by numerous varieties of fruit throughout the country, China is gaining a reputation as one of the world's major fruit exporters, the Ministry of Agriculture says.

During the first five months of this year, China sold more than $189.5 million worth of fruit abroad. This is a sharp increase of 66 per cent from the same period a year ago, the ministry's Information Centre said.

Fruit growers are no longer needed to pedal to local free markets loaded with the majority of their harvest in bicycle saddlebags, as more and more managers of Chinese foreign trade companies are knocking on their doors for orders.

Farmers set a great store by fruit production as the demand becomes robust in world markets, said Tang Yanli of the centre.

The central government's strong support for rural development, coupled with the differences of subtropical and tropical climates across the countryside, also nourish farmers' enthusiasm for fruit production, she added.

Major exports of fruit grown in the countryside include coconut, banana, grape, apple, pear and orange.

While Russia and Hong Kong have been the top buyers of Chinese fruit, an increasing number of other countries in Asia, Europe and North America have all started or intend to buy fruit from China.

Fruit exports chalked up a year-on-year increase of 19 per cent to 500,000 tons last year. To some extent, this has been attributed to Chinese companies' expanding their overseas fruit markets, which were traditionally limited to a few neighbouring countries, customs statistics show.

As reforms have had a noticeable effect on the enthusiasm of fruit growers, the country witnessed a record fruit harvest of nearly 35 million tons last year. There were outstanding increases in the amount of apples, pears, grapes, and bananas, a Xinhua report indicated.

Exports of oranges and tangerines accounted for the largest proportion, reaching 137,600 tons last year, a rise of 48,900 tons.

Exports of pears amounted to 97,000 tons in 1994, a jump of 27,000 tons.

Dried apricots, plums and raisins were also sold as far away as Britain, the United States and Japan.

Apple exports, however, dropped by 12,000 tons to 107,000 tons last year. Exporters attributed the decline to problems of size and colour compared with requirements of the international market.

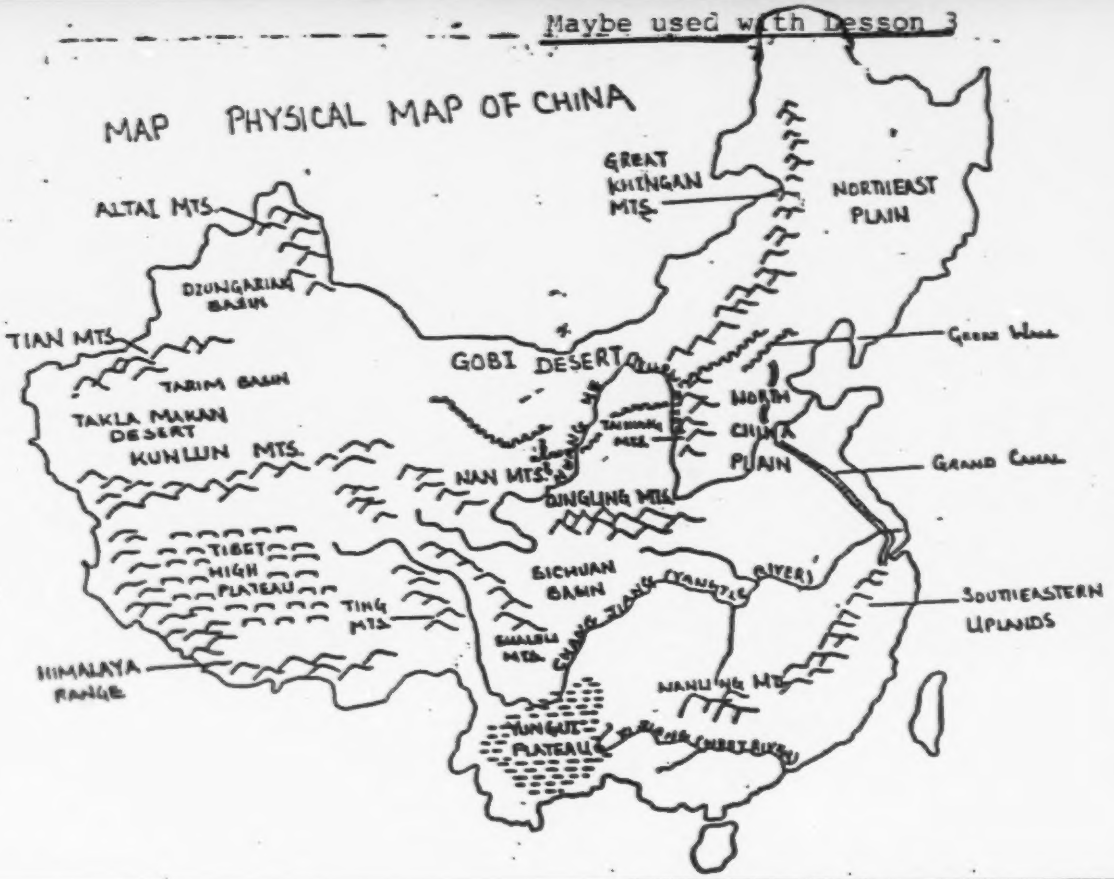
They also pointed out China's fruit exports are still behind other major fruit producing countries.

To supplement its shortage of some fruit varieties, China also imported more than $21.2 million worth of fruit during the first five months of this year. This is up 5.9 per cent from the corresponding period a year ago, Tang said.

Chen Zucheng, Party secretary of Chengdazhuang village of Huankou town in Fengxian County of Jiangsu Province, cheerfully checks growing conditions of Hongfushi grapes. This year the total production of Fengxian County's 9,330 hectares of grapes is expected to reach 8 million kilograms.

Maybe used with Lesson 3

MAP PHYSICAL MAP OF CHINA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TIAN MTS.
GOBI DESERT
Great Wall
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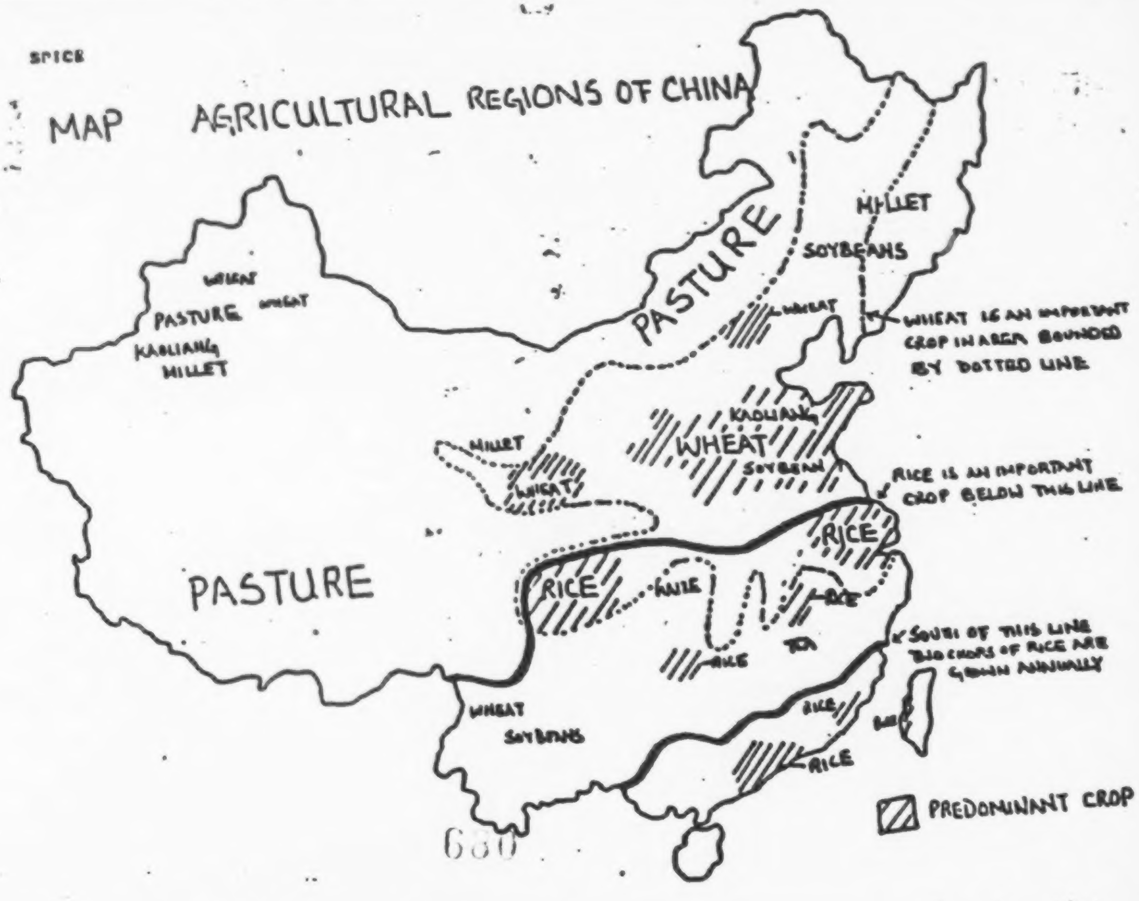
KUNLUN MTS.
TAIHANG MTS.
NORTH CHINA PLAIN
NAN MTS.
GRAND CANAL
QINGLING MTS.
TIBET HIGH PLATEAU
SICHUAN BASIN
CHANG JIANG (YANGTZE RIVER)
SOUTHEASTERN UPLANDS
TING MTS.
SHALEN MTS.
HIMALAYA RANGE
NANLING MTS.
YUNGUI PLATEAU
XI JIANG (WEST RIVER)

MAP AGRICULTURAL REGIONS OF CHINA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RICE
▨ PREDOMINANT CROP

LESSON 4: MOVEMENT

TITLE: Movement: Humans interacting on the earth.

TIME FRAME: One to two class periods.

OBJECTIVES: The student will be able to:

- explain foreign trade, import, and export.
- evaluate positive and negative explanations of foreign trade.
- analyze examples which show that China is moving towards a market economy.

BACKGROUND:

Movement in geography shows the way people, goods, and ideas move from place to place. A country is linked by its trade patterns both within the country and internationally. Trade among nations has contributed to interdependence among nations and helps to create a global economy.

After many years of communism which had state run industries, China is moving towards a market economy. This is evident in the many international companies that have opened in China such as McDonald's, Pizza Hut, Toyota, Coca Cola, Holiday Inn, etc.

However, there is still much evidence of a less developed China, which can be seen in street scenes that combine automobile traffic interwoven with bicycles and other vehicles.

STRATEGIES:

1. Distribute Worksheet 4A "Dependence on Trade" and answer questions within article.

2. Have students do research as to answer the following questions:
    a) What does China import?
    b) What does China export?
    c) Who are its trading partners?

3. Distribute Worksheet 4B "Foreign Trade" and have students answer questions:
    ASK: Students to write a paragraph comparing China's trade with the western nations and to other Asian nations.

4. Show the political cartoon on a overhead transparency.

   ASK: What is happening between the United States and Japan?
   Who represents the United States?
   Where does China fit into this cartoon?

   Have students write a paragraph as to what the implications are for China and global trading.

5. Divide the class into cooperative groups. Give each group a copy of an article from the China Daily (Worksheet 4C). Each group is to do the following:

   a) Write a one paragraph summary of the article.
   b) Indicate who the parties are in the business venture.
   c) State what evidence the article shows that China is moving towards a market economy.
   d) State what role the government is and will play in the development of the project.

6. Evaluation:

Have students write an essay on the topic, "China is moving towards a market economy," by citing evidence from the lessons. In the essay have student also speculate as to how successful or unsuccessful China will be in this new development.

GLOBAL MARKETS

Dependence on Trade

STUDENT ACTIVITY

Directions:
Read this article silently and answer the questions that you will find in the text of this selection.

If you ran a factory making stereos in Taiwan, you would do well to know many languages of the world. You would need to import many of your raw materials and parts – from Australia, Japan and Indonesia, perhaps. So you had better learn English, Japanese, and Indonesian. You would have many employees who spoke Chinese. So you had better know Chinese. Now – where will you sell your stereos? Since Taiwan is a small island and there are not enough buyers there to keep your factory busy, you will have to export. The United States buys lots of stereos. English again. And what about European nations like France and Sweden? The company must have employees able to deal with dozens of languages.

As you can see, running a factory can get pretty complicated when you depend on trade with the outside world. And most East Asian nations do depend on trade. More than half of all that Taiwan produces is sold to someone in another country. Hong Kong, South Korea and Japan are major importers and exporters. Even China, of late, has turned to trade as a means of acquiring some of the things it needs.

People who run businesses in these East Asian countries do not really need to speak dozens of languages. They can hire translators and other go-betweens. But they do need to keep a watchful eye on developments in other countries. Their success – and their country's standard of living – may depend on it.

Finding Partners: Foreign trade is always a two-way street. First, a country has to find someone willing to sell what it needs. Then it has to find someone willing to buy what it has to offer. And both sides have to agree on a price. If a nation does not make enough on what it sells, it will not be able to afford to buy what it needs.

Except for China, most East Asian countries need to import raw materials. They buy oil from the Middle East and from nearby Indonesia. They buy coal and iron and depend on inventions and ideas that the Japanese bought from the United States and Europe. Now it is Japan's turn to export the technology it has developed. South Korea used Japanese technology to build its giant steel complex at Pohang.

Where do the nations of East Asia sell their exports? Because many of those exports are manufactured goods, they go primarily to nations where incomes are high–where people can afford stereos, automobiles, and computers. Leading buyers of East Asian goods are the United States, Canada, and Western Europe. But new markets have been opening up in developing nations of Africa, Asia, and Latin America, especially for clothing and transistor radios. Japanese autos, as well, are now seen all over the world.

The United States has long considered East Asian nations as important trading partners. Remember, it was a fleet of U.S. ships that "opened" Japan to trade in 1853. Nowadays the United States sells mainly technology, high-tech equipment, raw materials, and farm products to East Asia. Japan buys more U.S. farm products than does any nation. Among such products are grains, soybeans, tobacco, cotton, grapefruits, lemons, poultry, pork, and beef.

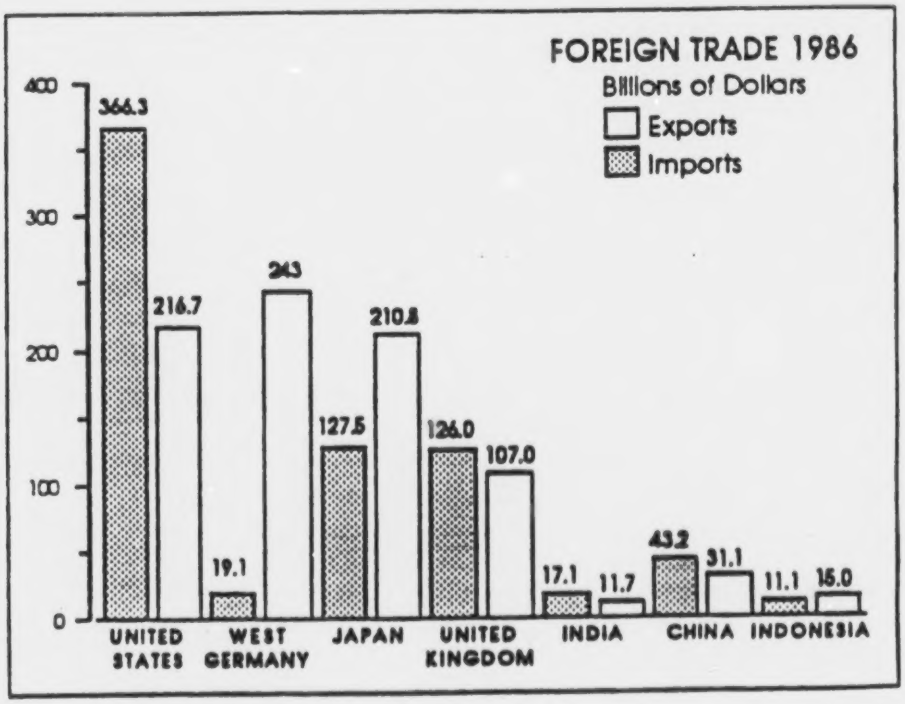
GLOBAL MARKETS

Foreign Trade

STUDENT ACTIVITY

Directions:
Study the graph on foreign trade and answer the questions below.

Exports: Goods or services one country sells to another.
Imports: Goods or services one country buys from another.
Foreign Trade: The exchange of goods and services among nations.



1. What countries import more than they export?

____

2. What countries export more than they import?

____

3. What changes would have to be made to update this graph?

____

____

Please Note: The graph shows foreign trade in the 1980's.

WORKSHEET 4C

CHINA DAILY
Thursday July 6, 1995

Hi-tech key to Anhui's future

By Wang Hui

EAST China's Anhui Province is embarking on a strategic drive to promote economic growth by upgrading scientific research and development.

"We are building a new Anhui, through boosting science and technology, in which high-tech industry is to play a leading role in pushing provincial development to a new stage," said Lu Rongjing, Secretary of the Anhui Provincial Committee of the Communist Party of China.

Several industrial products from Anhui have recently come into national prominence. These include Meiling refrigerators, Wyan video cassette players, Swan air conditioners, Rongshida household appliances and GMI Green serial computers.

Provincial and local leaders have been promoting high-tech industry by providing policy guidance, funds and talent.

This help is reflected in the achievements of the Hefei National New and High Technology Industrial Development Zone.

Five years after it was established, the zone ranks as one of top such zones in the country.

By the end of April, it had approved 320 enterprises with a total investment of 3 billion yuan ($361 million).

Included are 84 joint ventures, funded by companies from more than 10 countries and regions, including the United States, Japan, Canada, South Korea and Hong Kong. Foreign investment in the zone totalled $252 million at the end of 1994.

Last year, the zone produced 1.56 billion yuan ($188 million) in gross industrial output value and earned $12.8 million from exports.

By the end of this year, its gross industrial output value is expected to reach 3 billion yuan ($361 million), fulfilling its original target five years ahead of schedule, according to provincial officials.

The Hefei zone has helped boost the development of similar zones in other parts of the province.

In another national-level economic development zone, located in the Yangtze River port city of Wuhu, high-tech industries account for 20 per cent of the gross industrial output value.

The percentage will rise in the next two years with the introduction of 12 national-level high-tech projects, said Wang Mingzhen, director of the Wuhu zone.

Tang Baochang, director of the administrative committee of the Hefei zone, attributed the zone's achievements to the support of the provincial and city governments.

The provincial and local governments have granted the zones considerable administrative and financial powers.

The zones have the right to approve projects with foreign investment of up to $30 million.

A development and industrial bank has been set up to handle financial business in Hefei's high-tech development zone.

Overseas investors benefit from favourable provincial policies, as well as those set by the State.

The two zones have their own regulations, approved by provincial departments, to protect investors' interests and deal with labour disputes.

Anhui's scientific and technological workforce is among the strongest in the country.

Its 39 institutions of higher learning and more than 300 national-level research institutions provide a strong foundation for the zones.

WORKSHEET 4C

CHINA DAILY

Thursday July 6, 1995

urged to focus on 'big market'

CHINESE Vice-Premier Li Lanqing has urged the country's industrial and commercial administrators to renew their efforts to improve the management of the country's domestic market.

Central and local industrial and commercial administrations should switch their focus from inspecting small free markets, private traders and pedlars to "the big market of the socialist economy," Li said in Beijing Tuesday. He was at a national conference attended by directors of local administrations for industry and commerce.

Yesterday's Beijing-based Economic Daily urged industrial and commercial administrations to help manage labour, securities and real estate markets and supervise their access and operations.

The newspaper recommended that they also concentrate on cracking down on fake and poor quality products, smuggling, frauds and unfair market competition.

They also should co-operate with other government departments in combating pornography, illegal publications and narcotics.

Li asked industrial and commercial administrations to separate themselves from various companies or markets which they set up in the past. This move is aimed at creating a fair and orderly market climate.

Li said that these agencies can not be both "referee" and "sportsman."

Meanwhile, Gan Guoping, Deputy Director of the State Administration for Industry and Commerce, told the conference that in the first four months of this year, industrial and commercial administration officers uncovered 50,177 cases of economic irregularities.

These included 772 cases involving unfair and unethical competition, 1,659 cases of smuggling, and 22,000 cases concerning production and marketing of fake and poor quality products.

Officers have confiscated a total of 220 million yuan ($26.5 million) in illicit proceeds.

Sino-Romania trade ties set to enter new stage

By Gao Bianhua

ECONOMIC and trade relations between China and Romania will enter a new stage if both countries make joint efforts, a trade leader has predicted.

Guo Dongpo, president of the China Council for the Promotion of International Trade (CCPIT), made the remarks yesterday when meeting with the visiting Romanian Prime Minister Nicolae Vacaroiu.

Governmental officials and entrepreneurs attended the meeting.

"Chinese enterprises have always regarded Romania as a good partner in Europe to conduct trade and co-operation with. Good political relationship between the two countries and the traditional friendship between the two peoples lay a solid foundation for Sino-Romanian economic and technological co-operation," Guo told Vacaroiu.

He said that CCPIT, as the biggest non-governmental organization on foreign trade in China, will continue to help boost the bilateral trade and the co-operation between enterprises of both sides.

Vacaroiu also expressed his confidence for further development of the two-way trade and economic co-operation.

He said favourable geographical location and high labour quality are the advantages for Romania to attract foreign investment.

So far, there are around 1,500 Chinese-funded enterprises in Romania.

The Prime Minister said that he expected more joint ventures will be set up in either China or in Romania and more commodities will be exchanged between the two countries.

China and Romania began trade contact in 1950 and the bilateral trade hit record high in 1981 to total $1.094 billion.

However, the figure has dropped since 1990 partly because of the change in trade method and cash trade gradually replaced the previous trade based on government agreements.

In the first quarter of this year, Sino-Romanian trade reached $82.41 million with China's exports and imports accounting for $37.14 million and $45.27 million respectively.

CHINA DAILY
Thursday July 6, 1995

Worksheet 4C

CHINA DAILY

Thursday July 6, 1995

Shell inks two factory deals for Zhejiang

By Zhou Weirong

HANGZHOU — The Shell China Ltd signed a joint venture agreement yesterday in this capital city of Zhejiang Province with its Chinese partners to set up a bitumen processing and emulsification factory and a lubricants manufacturing plant in China.

The two factories will be located on Zhapu port in the city of Jiaxing, Zhejiang Province. Total investment required for the two projects will be nearly $50 million, according to Shell's Chinese partners Jiaxing Zhapu Port Enterprise General Corporation and Zhejiang Transportation Supplies Corporation.

As part of the joint venture agreement, Shell is an 85 per cent shareholder, the Jiaxing Zhapu Port Enterprise General Corporation follows with 10 per cent and Zhejiang Transportation Supplies Corporation holds 5 per cent of the shares.

"These two projects make up one of the biggest investments we have ever made in downstream marketing facilities in China," said John Kilroe, Chairman of Shell China Ltd.

"I'm particularly pleased because this investment follows our 'produce in China, use in China' philosophy, as the products manufactured will be for direct use here," he added.

The bitumen project will produce 200 thousand tons of bitumen products a year, aiming to supply high quality road paving material to meet demand for super-highway construction in China. The bitumen is a tarlike substance which does not require hot mixing and is proven to be easier to apply and more effective for maintenance than other materials.

The lubricants project has a blending capacity of 40,000 tons a year, Kilroe said.

Besides these projects signed yesterday, Kilroe also pledged to help develop the jetty and product loading operation of Zhapu port in the near future.

Worksheet 4C

Sino-Romania trade ties set to enter new stage

By Gao Bianhua

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CHINA DAILY

Thursday July 6, 1995

WORKSHEET 4C THE SUNDAY STAR-LEDGER, October 8, 19[illegible]

Mao art up for bid sells for $660,000

By STEVEN MUFSON

The Washington Post

BEIJING — Call it the revenge of the capitalist roaders.

A painting of the late Chinese Communist Party chairman Mao Tse-tung that became a political icon of the Cultural Revolution was auctioned off to the highest bidder in Beijing yesterday, fetching a price of $662,810.

Painted by a graduate art student in 1967 at the height of the Cultural Revolution, the portrait depicts a youthful Mao striding a mountaintop like Moses at Mount Sinai. It appeared on postage stamps and buttons; about 900 million copies of the painting were printed and hung in homes across China as an inspiration for people to follow the Communist leader.

"Anybody more than 30 years old knows this painting," said Chen Dongsheng, chairman of China Guardian Auctions Co. Ltd., which sold the painting.

"Everyone has stuck it on the wall, clutched their 'little red books' (of Mao's sayings) and wished Mao a long life."

As a result, the sale of the painting is more than an event in the budding Chinese art auction business. It is a potent symbol of just how radical a change in philosophy has taken place in this nation during the past three decades.

"They didn't sell a painting, they sold an era," said Ai Xian, a painter who attended the auction.

When the painting was first displayed, Chairman Mao, his wife Jiang Qing and other followers were exhorting the nation to constant revolution, condemning rival party leaders as "capitalist roaders" and cultivating a personality cult among youthful rebels known as Red Guards.

Since then, however, the party has declared that it is glorious to get rich. The spirit of Communist rebellion has been transformed into one of restless entrepreneurial acquisitiveness. The buyers came to the luxurious ballroom of a Beijing hotel with their pocket phones, pin-stripe suits and bidding paddles to bid on art ranging from a book of poems from the year 1204 to contemporary oil paintings.

By noon, the political icon, entitled "Chairman Mao Goes to Anyuan," belonged not to the Chinese people as a whole but to a mainland Chinese person who refused to identify himself or his backer after placing the winning bid.

Back in 1967, the graduate student Liu Chunhua was a member of the Red Guards.

"There was endless adoration and worship of Mao around that time, and I was the same," Liu recalled in an interview recently in his dimly lit, bedraggled office, where as director of the Beijing Painting Academy he earns about $100 a month as salary and occasionally sells his recent works for as much as $1,500.

The party decided to hold an art exhibition, he recalled, and Liu was assigned to depict Mao on his way to Anyuan, a city in the southeastern province of Jiangxi. The choice served Mao's political purposes. He was trying to oust his rival, President Liu Shaoqi, who had helped organize an important strike in Anyuan in [illegible] when the Communists were trying to take power. But Mao wanted to claim credit for the strike, saying he had visited Anyuan seven times between 1921 and 1927.

Despite the acclaim for his painting, Liu, like many others at that time, ran afoul of Mao's wife, Jiang, and most of his closest friends ostracized him. But he avoided persecution and was one of the few artists to remain in Beijing instead of being banished to the countryside.

Worksheet 4C

China backs GM over Ford in billion-dollar joint venture

By JEFFREY PARKER
Reuters

BEIJING – General Motors Corp. has defeated a challenge from U.S. arch-rival Ford Motor Co. to be chosen for a billion-dollar carmaking joint venture in Shanghai, Chinese and foreign sources said yesterday.

The Chinese partner, the state-owned Shanghai Automobile Industry Corp., will make an official announcement within a week, the sources said.

"The announcement is expected to be made in the U.S. before the end of the month," said a source close to GM. "Unless there is some change between now and then, the deal is done.

"Final preparations are being made in the U.S., but the announcement will be made by the Chinese side, not GM. Several top Chinese people will be traveling in the U.S. at the time."

Official Chinese sources confirmed that GM's bid had won strong favor in recent months, that a final decision had been made and that an announcement would come soon.

The principal partners would not confirm the deal. An official of the Shanghai firm said no decision had been taken and would not comment further. A GM spokeswoman in Beijing said the firm had no comment.

In Detroit, GM spokesman Michael Meyerand said GM had not received any word on the project in China's industrial and financial hub.

"As far as I know it, nothing has been signed, nothing has been announced," he said. "We're still at the standpoint of waiting for a decision."

An official in the automobile production department of the Ministry of Machinery Industry, which must approve any deal to make cars in China, would say only that an announcement would be made at the appropriate time.

GM and Ford have battled feverishly for more than two years to be selected to build

Please turn to next page

China backs GM for joint venture

From preceding page

midsized cars with Shanghai Automobile. They regard China as both a good manufacturing base for Asia and a vast potential market in its own right.

Ford executive vice president Wayne Booker has pledged to invest $1 billion or more in the Shanghai venture if selected.

GM chairman John Smith said in Beijing in September the GM bid was also in the billion-dollar league, noting that China's car market was expected to double by 2000. GM would not abandon China even if Ford landed the Shanghai deal, he said.

Neither firm has made its proposal public. Meyerand said GM was likely to make new-generation Buick Regals in Shanghai.

Beijing has issued mixed signals on carmaking, making it a national "pillar industry" in 1994 but banning new car production ventures before 1996 and setting tough production and domestic content hurdles for would-be Chinese partners.

Shanghai Automotive has achieved the requirement of 80 percent domestic content in the Santana sedans it makes with Volkswagen AG and this year will reach the required minimum production rate of 150,000 a year.

Both GM and Ford have tie-ups with Chinese firms but neither has landed what each calls its most coveted prize – the right to establish its own car plant in China for local and export markets.

GM helps huge First Auto Works in northeastern Jilin province make boxy "breadloaf" Jinbei minivans under a 1992 joint venture that involved an unprecedented share listing on the New York Stock Exchange.

Ford, which in August snapped up one-fifth of Jiangling Motors in eastern Jiangxi province, will also make minivans.

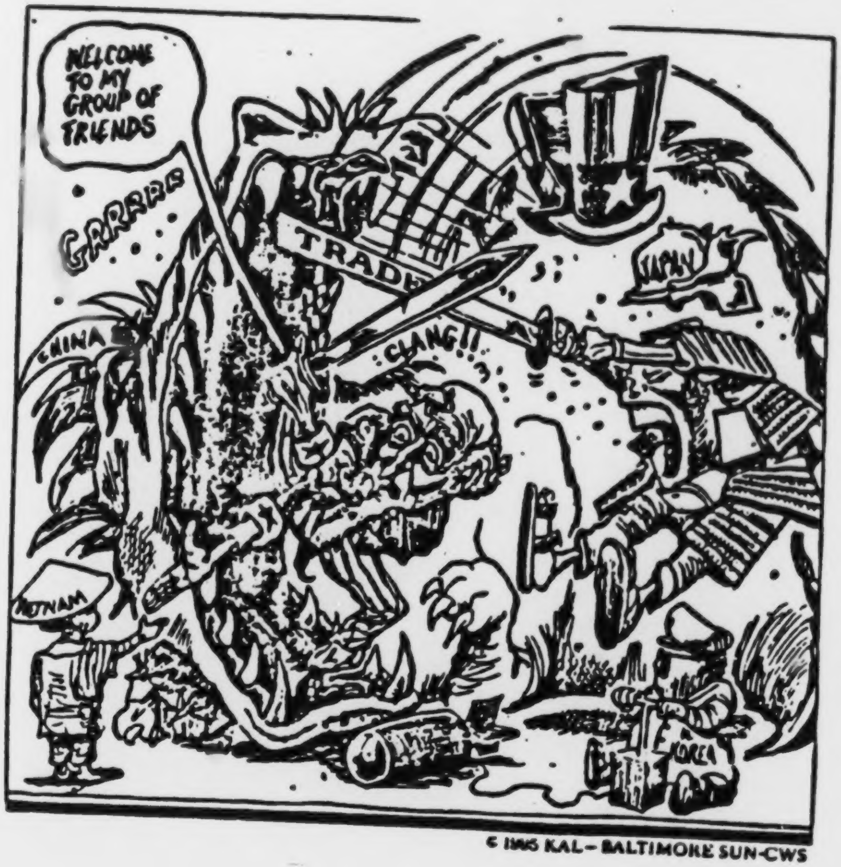
Both have poured millions of dollars into parts joint ventures that they hope will one day feed their own China car plants.

China's top carmaker is Volkswagen, which makes Jettas and Audis with First Auto Works in Jilin and Santanas in Shanghai.

Peugeot and Citroen of France and Chrysler of the United States are also involved in big joint ventures.

Star Ledger
Oct. 25, 1995

USE WITH LESSON 4


WELCOME TO MY GROUP OF FRIENDS
GARRRR
TRADE
CHINA
CLANG!!
JAPAN
VIETNAM
KOREA

© 1985 KAL – BALTIMORE SUN-CWS

LESSON 5: REGION

TITLE: Region - How areas relate to one another.

TIME FRAME: One to two class periods.

OBJECTIVES: The student will be able to:

- Relate facts about Taiwan and Hong Kong.
- Compare Taiwan, Hong Kong and China.
- Evaluate the problems Hong Kong will face in 1997 when it joins China.

BACKGROUND INFORMATION:

Taiwan is a large island located southeast of the Chinese mainland. The People's Republic of China feels that Taiwan has always been part of Chinese territory. Although today it is independent of mainland China. In 1949 at the end of the communist takeover of China, Kuomintarg forces under General Chiang Kaishek retreated to Taiwan and set up a separate democratic government.

The area constituting Hong Kong is located on the southeast coast of China. It consists of Hong Kong Island, Kowloon, and the new territories. Since 1889, the territories have been leased to Great Britain as a result of various foreign wars. This 99 year lease will expire on June 30, 1997. Hong Kong has developed into an economically stable and modern territory which is far more advanced than mainland China. The people of Hong Kong are worried over what will happen to them when they once again become part of China. Ideally the People's Republic of China would like Taiwan, Hong Kong and its other areas unified under one government.

STRATEGIES:

1. Distribute Worksheet 5A, "Comparing Hong Kong and Taiwan."

   Have students complete the chart.

2. Have students research all of the topics for China and make their own chart.

3. Distribute Worksheet 5B, "Hong Kong votes with its feet as Chinese march."
   ASK: What comparison does Richard Reeves make to China?
   Why does Reeves feel that Hong Kong will not benefit from becoming part of China in 1997?
   What are some of the problems Reeves sees facing Hong Kong under communist rule?

EVALUATION:

Using the proper format, have students write a letter to the editor about either the situation in Taiwan or Hong Kong with the present Chinese government stating their opinions on this matter.

NAME ______________________________

COMPARING HONG KONG AND TAIWAN

✻ The table below compares some geographical and economic information about Hong Kong and Taiwan. Study the chart. Then answer the questions.

	Hong Kong	Taiwan
Status	Crown colony of Great Britain	Independent nation
Capital	Victoria	Taipei
Languages	Chinese, English	Mandarin and other Chinese dialects
Population	5,700,000	20,283,000
Population Density	14,322 per square mile	1,460 per square mile
Temperatures	59°F (15°C) in Jan., 82°F (28°C) in July	65°F (18°C) in Jan., 80°F (27°C) in July
Land Used for Agriculture	9 percent	24 percent; two to three crops grown a year
Chief Crops	Vegetables, rice, poultry	Rice, bananas, pineapples, sugarcane, sweet potatoes, peanuts, tea, wheat
Major Industries	Textiles, clothing, tourism, electronics	Textiles, clothing, plastics, electronics, shipbuilding
Major Imports	Raw materials, food	Raw materials, cotton
Major Exports	Textiles, electronic equipment, clothing, toys, cameras	Machinery, clothing, electronic equipment, toys and other plastic goods, forest products, food

1. How much larger is the population of Taiwan compared to Hong Kong's? ______________________________

2. How much greater is the population density in Hong Kong? ______________________________

3. Taiwan has a tropical climate. How could you tell this from the crops listed on the chart? ______________________________

4. What information on the chart helps to explain why Hong Kong imports food? ______________________________

5. What major industries do Hong Kong and Taiwan have in common? ______________________________

Thinking Further: Both Taiwan and Hong Kong export inexpensive goods because their workers are paid very little. What would happen to their exports if their prices rose? Write your answer on a separate sheet.

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Hong Kong votes with its feet as Chinese march

HONG KONG – Sylvia Dunn was born here and is one of this glittering island's great success stories. She is the senior member of the British governor's policymaking Executive Council and a senior executive of Swire, one of the great old trading "hongs." Since the day in 1987 when Great Britain made an agreement to turn this crown colony over to the People's Republic of China, Baroness Dunn – titled by London five years ago – insisted that she was staying on.

Richard Reeves

But a few weeks ago, she announced that she was moving to London with her British husband and would become executive director of the Swire Group. "Family factors" prompted her decision, she said, trying to play down the political and economic impact of what she was doing.

But it is family factors that drive political and economic decisions most everywhere, and I suspect the decision of her family is a symbol of the frightening future of the 6.5 million residents of this rich island gateway to China. For the past eight years, people in Hong Kong continued to make as much money as they could – per capita income has reached $21,800 a year here, compared with $361 a year in China – and continued to say that they were satisfied with the Chinese Communists' assurance that nothing would change when they take over on June 30, 1997.

The nothing-will-change wishful thinking is over. A lot of talk about China not killing the golden goose was a way to keep the merry-go-round going and to coax a last few million bucks out of a money machine that has come to depend on cheap labor in China connected to a sophisticated distribution and export network in the colony. Now when I talk to friends with the option of getting out – some of the 400,000 people here with foreign passports – they tell me about their children's schooling or the health of a parent.

"Family factors" is a euphemism for getting the hell out while you still have a chance. While we were here, officials of the People's Republic and their intermediaries announced that 27,000 People's Liberation Army soldiers would be sent to Hong Kong on July 1, 1997, and that a new supreme court would be appointed and begin its work that day.

There is obvious self-censorship in the press. Rupert Murdoch, that giant of laissez-faire, has dropped the BBC from his Star Channel cable selections because Beijing hates real news and Murdoch loves the potential of giant profits in China's billion-person market. Textbooks are being revised to eliminate references to the Republic of China (Taiwan) or to events in Tiananmen Square five years ago. TVB, the island's premier television operation, ignored police estimates earlier this year that there were 27,000 people at a rally commemorating the killing of students in the square – reporting instead that the protesters numbered only 2,500.

History – in East Berlin or Shanghai, for example – is not kind to those who think old Communists can run (or even understand) free enterprise economies or can accept even the most modest demonstrations of freedom of speech or assembly. Since opening its own systems to some extent during the last decade, it seems that life in the People's Republic is better than it has been in a very long time. There is no war or great famine, the horrific constants of Chinese history.

But the people running China are profoundly ignorant men who by accident and design have lived outside the experience of the modern world – and know little of modern global capitalism, communications or law. The leadership of the People's Republic misunderstands all it reads and half it sees – and thinks bluster and hostage taking are policy as if the world were made up of ancient Chinese warlords.

Besides that, the system China's tie-wearing new Communists made or inherited is profoundly corrupt. In Hong Kong, it is said that the cost of doing business with China is 5 to 10 percent higher than it should be – because of bribes. Whichever number is more correct, the price is increasing. There was a time when you could open a factory in south China with cheap, docile labor by giving air conditioners to local Communist Party officials. Now China's functionaries want cash up front, equity and pieces of the action forever. They do not understand that investment comes first and profits take a little longer. And they do not understand that as more bribe takers enter the business chain, from resources to manufacturing to delivery, there comes a point where there can be no profit for anyone.

These Chinese, old Communist bully boys, are perfectly capable of killing the golden goose or anything else. I, for one, think they will blow it. I love Hong Kong, but I think that thought will soon be in the past tense. If I lived here and had the options of Baroness Dunn, I'd do what she is doing – getting out while the getting is good.

Richard Reeves is a Los Angeles-based journalist.

THE STAR-LEDGER, Tuesday, August 8, 1995

Newark, NJ

May be used with Lesson 5

CHINA DAILY Monday July 3, 1995

香港回归祖国倒计时
距1997年7月1日

Liu Yanwu/Xinhua

A 121 square-metre wide timer to count down the remaining days until China resumes sovereignty over Hong Kong July 1, 1997, starts on Saturday at the Luohu Bridge, the pass between Hong Kong and the mainland's Shenzhen City. It is the twin of the timer displayed on Tian'anmen Square in Beijing which was erected at the end of last year.

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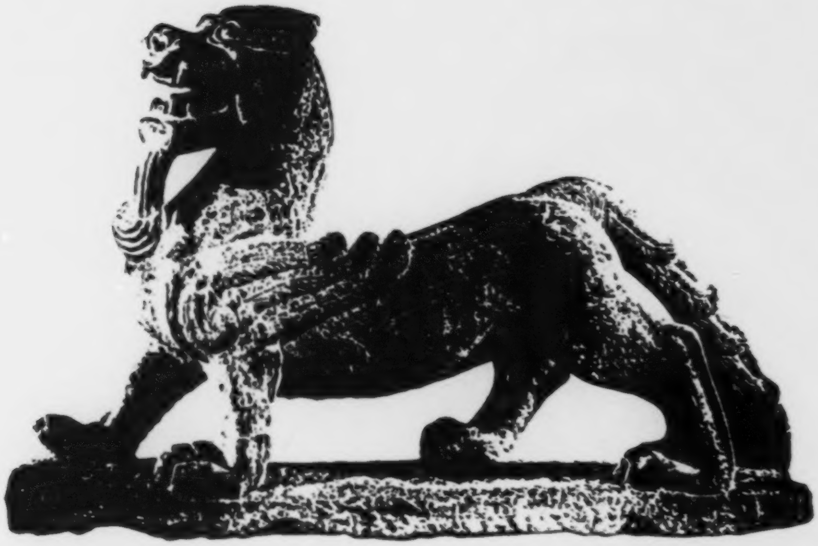
1995

Fulbright - Hays Summer Seminar Abroad Program

"China: Tradition and Transformation"

THE TREASURE OF SINQITUN: THE SEARCH FOR CHIMERA
AND
OTHER CHINA STUDIES



Carole J. Wilkinson

Brandywine School District

Wilmington, Delaware

THE TREASURE OF SINQITUN: THE SEARCH FOR CHIMERA

AND

OTHER CHINA STUDIES

Introduction

The four lessons in this packet were designed to creatively teach students in grades 5 through 9 something about China and her people. These lessons are a result of the author's trip to China in the summer of 1995 on a Fulbright-Hays Summer Seminar Abroad Program.

Lesson 1, Mental Imagining on China, is meant to be an introductory lesson on a unit about China and should be repeated near the end of that unit to ascertain student growth.

Lesson 2, The Treasure of Sinqitun: The Search for Chimera, is a game using maps and research materials. Much is learned about China as students pour over the maps and research materials in their efforts to find the treasure.

Lesson 3, China Cubes, should be used midway through a unit on China, after students have gathered some knowledge through class lessons, films, reading, and research. The cubes make an attractive display from which other students in the school may learn about China.

Lesson 4, Random Block Connections, is a language arts activity that can be successfully completed only with creativity and knowledge about China.

It is hoped these lessons will prove useful to anyone wishing to teach a unit on China. The author welcomes questions or suggestions on these lessons.

LESSON 1

MENTAL IMAGING ON CHINA

Purpose

To discover students' knowledge and perceptions of China through mental imaging.

Objectives

1. To identify the information students have acquired about China.
2. To determine the mental maps students have of China.
3. To compare mental maps of China with actual maps in order to identify misconceptions and make corrections.
4. To recognize that mental images of China are not always accurate and may be based on limited information.

Materials Needed

Paper, pencils, maps of China, an overhead projector, and blank transparencies.

Grade Levels of Lesson

5th grade through 9th grade.

Time Needed

One to two 45 minute class periods.

Procedures

1. Ask students to individually list all of the words and/or phrases that come to mind when they hear the word ,"China."
2. Students should then discuss and expand their lists as they work together in small groups of three or four.

3. With student input, the teacher will list on an overhead projector, chalkboard, or newsprint many of the ideas that were generated in the brainstorming. Students may share some of the information they have on some of the words and phrases. (See Notes to the Teacher.)

4. On a blank piece of paper, each student will individually draw his/her mental map of China. Suggest that they draw and label bodies of water, latitude and longitude lines, provinces, rivers, mountains, deserts, cities, and other natural or man-made features they know. Encourage them to sketch in surrounding countries and bodies of water. Allow ten minutes for this activity.

5. Give students a map of China so that they may compare their maps to it. Give them a map of Asia, as well, so that they can perceive China's position and size in the continent. They should analyze their maps, working in pairs, if they like, to see what they knew about China's size and shape, its absolute and relative location, and the inaccurate and accurate information they had about the country and its place in Asia.

6. Students will adjust and correct their maps, noting absolute and relative locations.

7. Following the playing of the game, The Treasure of Singitun: The Search for Chimera, and other activities associated with a study of China, students will repeat this mental imaging activity to assess their improved perceptions and knowledge.

Evaluation

As an introductory activity, correct knowledge and perceptions are not expected. The success of the lesson will be measured by the degree of participation, curiosity, and enthusiasm elicited from the students.

Notes to the Teacher

Depending on the age of the students and their expertise, the following is a list of some of the responses one might expect in the brainstorming session.

third world
Mao Zedong
dynasties
chopsticks
Taoism
caged birds
scrolls
silk
wok
dumplings
carp
Himalayas
Ming Tombs
massacre
Mongolia
Peking Duck
tea
red star
Gobi Desert
compass
Nationalists
yurts
kites
paper cuts
tai ji quan
noodles
rice
Buddhism
karst
jade
bicycles
watermelons
pork
opium
dragons
Mt. Everest
Yangtze River
loess
Hong Kong
Peking Opera
ping pong
western dress
gun powder
Marco Polo
Manchuria
bound feet
porcelain
concubines
babies' slit pants
bamboo
Jiang Zemin
poor
women devalued
killing girl babies
giving away girl babies
Grand Canal
calligraphy
Chinese New Year
Boxer Rebellion
American railroads
Tian'anmen Square
Cultural Revolution
acupuncture
lack of farm machinery
herbal medicine
strong family ties
terra cotta warriors
Chiang Kai-shek
Japanese atrocities
extended families
Wild Goose Pagoda
eunuchs
pandas
Deng Xiaoping
emperors
Beijing
cloisonne
one child
Communism
water buffalos
shanghaied
Forbidden City
Confucius
Great Wall
Yellow River
Tibet
Taiwan
acrobats
Mao jackets
yuan
Taklimakan Desert
Sun Yat-sen
Han
Yin and Yang
lacquer ware
embroidery

To be sure, this is a very abbreviated list, but still one with phrases unfamiliar to the young and to those not educated about China. Hopefully, following a unit on China, most of these words and many more would be listed in the mental imaging activity. In the initial brainstorming activity there will be many words inappropriately linked to China. The final mental imaging activity should generate a more accurate list.

Many lessons, research projects, and discussions could be derived from the brainstorming list. It is suggested that at least one class period be allocated for students to share what they know about the words on the list they created. For instance, the child who said, "caged birds," might explain that those are popular pets in China. Dogs and cats are not common pets. Students might conjecture why this is so.

The brainstorming lists may be saved and added to for Lesson 4.

LESSON 2

THE TREASURE OF SINQITUN: THE SEARCH FOR CHIMERA

Introduction and Information for the Teacher

China (The Middle Kingdom), with 1.2 billion people, is the most populous country in the world and contains 22% of the world's population. That population increases by 15 million each year, despite the one child per couple policy. China is slightly larger than the U.S. in area and ranks third in area behind Russia and Canada.

American students' images of China may include pandas, chopsticks, the Great Wall, and rice. Even adults may exhibit limited knowledge of modern China because it was opened to the world in the early 1980's after almost thirty years of near isolation under the Communist rule of Mao Zedong.

China is destined to become an ever more powerful international force in the future, and the children of today must have an understanding of this complex country in order to operate effectvely in tomorrow's world.

China has a vast range of natural resources, only barely tapped, because of the lack of technology and because of the seeming inaccessibility of those resources. It is the oldest continuing civilization on Earth (4,000 years), and, at one time, was one of the most advanced civilizations on Earth. Today it is a third world country striving, against enormous obstacles, to modernize and regain its position as one of the more advanced nations of the world.

The great majority of Chinese are Han people (95%), yet 55 minorities compose the remaining 5%. Most of these minorities live in the generally unproductive land in the western and northwestern part of the country in the Tibetan Highlands, Xinjiang, and Inner Mongolia. The eastern half of the nation is better watered, and about 95% of the population lives there.

About two-thirds of the Chinese working population are farm workers, yet only 15% of the land is suitable for cultivation. It is one of the world's largest producers of food; it feeds 24% of the world's people on 7% of the world's cropland. China grows rice enough for its own people, as well as for export. It is also one of the world's leading producers of grain, cotton, and rapeseed. Tobacco, silk, corn, and soybeans are also important products from China.

While almost 80% of China's population is rural, there are hundreds of millions of urban dwellers supported by nonfarm activities. It is apparent, then, that nonagricultural development is of great magnitude; yet, per capita productivity is low. China has begun to give economic freedom to its people, and entrepreneurship is everywhere apparent in the cities. If population growth can be checked, and national order in government can be achieved, there is great potential for China in the future.

Students of today will be the future business people, government officials, and humanitarian advocates who will deal with the China of the 21st century. This game is intended to help students learn something about the history, diversity, land, and culture of the Chinese. The maps used in this game cover a variety of topics, and the five themes of geography - location, place, human environment interactions, movement, and regions - are represented and explored as the game progresses.

Purpose

To introduce a game about China that uses maps and research materials covering a variety of topics about China and which represent the five themes of geography: location, place, human environment interactions, movement, and regions.

Objectives

1. To familiarize students with the locations of cities, provinces, bodies of water, and other geographic land forms in China, as well as historic development of China.

2. To introduce to students the variety of information that can be gained from thematic maps.

3. To encourage student exploration of China and the Chinese people through research books, literature, magazine articles, and atlases.

Note: The idea for this game was derived from a game about Africa, "The Treasure of Songhai," developed by Janice Valdez of the Department of Geography, University of Maryland, Baltimore county, 1989.

Materials Needed

1. Five or more maps of China from the July, 1991, National Geographic Magazine.
2. Location Sheets, Location clues, and Treasure Clues from this lesson packet.
3. Assorted World Geography books with substantial chapters on China.
4. Atlas of the People's Republic of China, if possible, as indicated in the bibliography.
5. Assorted library and tourist books, such as those in the bibliography, dealing with various aspects of China.
6. Overhead projector and transparencies of the purpose, objectives, and instructions for playing the game.

Grade Level for the Lesson

5th grade through 9th grade and beyond.

Time Needed

One to two 45 minute class periods.

Procedures

1. Prior to game day, involve students in the mental imaging activity (Lesson 1).
2. On game day, divide students into groups of three to five students.
3. Explain the purpose and objectives of the game. It is advisable to put these on the overhead projector.
4. Assemble the student groups in separate work areas about the room. Make sure each group has ample space in which to spread out maps and papers. Groups will not want other groups to hear their discussions and discoveries, so urge them to keep voices low.

5. Give each group the National Geographic map of China and the Location Sheet. Assemble the other books and atlases of China in a central area.

6. Explain how the game is played (See "Instructions."). For clarification, place the written instructions on the overhead projector.

7. Show Location # 1 clues on the overhead so that students understand what the clues will be like and how the maps and materials will be used to find the location. This should be done quickly.

8. Pass out Location # 1 clues to each group and begin the game.
   a. It takes 30 to 60 minutes to play the game, depending on the age and expertise of the students.
   b. If the game is to be continued in another class period, collect materials by group, label them in a folder, and store them securely. Caution students not to discuss their discoveries with members of other groups.

9. When a winning team is declared, allow its members to disperse among the other teams to "aid them in their quest," until all teams have successfully completed the game. Usually, other teams don't want help; they just want to be left alone to complete the game on their own.

10. Following the game:
    a. Discuss problems encountered, and how the game might have proceeded more smoothly.
    b. Brainstorm what was learned about China in general, and about certain regions, provinces, or cities, in particular. List those on the overhead, the chalkboard, or newsprint.
    c. Award prizes or certificates of achievement to "winners." It is suggested that everyone receive some token to applaud his/her efforts and successful completion of the game. Everyone should be a winner.
    d. Encourage creative students to devise and field test a similar game, using other clues, maps, charts, graphs, and reference materials.
    e. Tell students that the stone Chimera and its mate were art objects from the Eastern Han Dynasty (2nd - 3rd c.) and were excavated in 1954 near Sunqitun, a village in the suburbs of Luoyang. The Chimera are housed in the Historical Museum in Beijing.

Instructions to the Student

Object of the Game

Your group is on a search for the site where a treasured Chimera is said to be buried. This firebreathing she-monster, having alion's head, a goat's body, and a serpent's tail, was said to have brought good fortune and appeared when a worthy sovereign took the throne. There are six cities in China where you will find a partial clue to the buried treasure site. Once you have all six clues, you will be able to identify the site where the treasured Chimera will be found.

How to Play the Game

1. I will give you six sets of Location clues, one at a time. Each set will help you locate a city in China, using the maps and reference materials given to you.

2. When you are sure you have found the city, write on the Location Sheet the name of the city and the province or municipality in which it is found. Raise your hand, and I will come around to check your answer.

3. If you are correct, I will give you a Treasure Clue and the next set of Location clues for the next city. Save the Treasure Clues to be used when you have all six.

4. When you have located all six cities and received all six Treasure Clues, you should be able to find the Treasure of Sinqitun, the Chimera. The first group to find the treasure is the winner.

In your search for the treasure, you should use the National Geographic Magazine map of China from the July, 1991 issue. Use both the political map side and the thematic and historical side. You may also refer to the Atlas of the People's Republic of China and other books referenced in the bibliography and assembled for you at a central site in the room.

Evaluation

Because this is an introductory activity in a study of China, any and all correct information about China that students gather from the playing of this game will be a positive result.

Successful completion of the game will indicate significant learning has taken place by virtue of the fact that maps had to be poured over and references had to be read carefully in order to solve the mystery and find the treasure.

If a second mental imaging activity followed the game, there would be increased knowledge demonstrated. That would be evidence of learning, as well.

Location Sheet

Location (city and province or municipality) ____________________

1. ____________________

2. ____________________

3. ____________________

4. ____________________

5. ____________________

6. ____________________

LOCATION # 1

1. This city was an ancient capital in the Qin Dynasty.

2. Within 25 kilometers of the juncture of the Wei He and Jing He Rivers.

3. Located in Guanzhong plains area north of the Qin Ling Mountains.

4. The Silk Road started here.

5. Within the province there is considerable dry farming; characterized by rich soil in the Loess Upland.

6. Present day population is over 500 people per square kilometer.

7. Near here the 6000-7000 terra cotta warriors built by China's first emperor (ca 210 B.C.) were discovered in 1974. These are one of the eight wonders of the world.

8. The old city is surrounded by the largest city wall in the world today.

LOCATION # 2

1. This city is situated in Sichuan Basin (Red Basin), one of China's most productive farming regions.

2. Heavy manufacturing area.

3. Copper resources nearby.

4. A city in the Western Han Dynasty.

5. Lies about 150 km. from the great stone Buddha (234 feet high), built in the 8th century near Leshan.

LOCATION # 3

1. This city was a capital in the Jin empire and in the empire of the Great Khan.
2. A gourmet specialty is Peking Duck.
3. Coal deposits are nearby.
4. The population is over 5 million.
5. A political, economic, cultural, and transportation center.
6. Site of the Forbidden City and Tian'anmen Square.
7. Within forty miles of a restored section of the Great Wall, a major tourist attraction.

LOCATION # 4

1. This city is in the Chang Jiang Delta (Yangtze River Delta).

2. China's largest city and the number 1 port in China.

3. China's leading industrial city.

4. The climate is similar to Norfolk, Virginia.

5. During the first decades of the 20th century, known as the "Paris of the East."

6. The Bund is a boulevard along the west bank of the Huangpu River that was a financial/ business center during Western expansion in that city.

7. Birthplace of the Chinese Communist Party.

LOCATION # 5

1. During the Qing Dynasty this city was part of a sphere of foreign influence in the late 19th century.

2. A railroad hub.

3. Found in Manchuria.

4. On the Songhua River.

5. Ice sculpture festival here each winter.

LOCATION # 6

1. This city was a major Buddhist site in China proper during the Tang dynasty.

2. In the province bordering Nei Mongol on the north and Qinghai on the south.

3. On the Dan He River.

4. Arid, desert region.

5. At the northwestern end of the Hexi Corridor which was part of the ancient Silk Road.

TREASURE CLUES

To the teacher:

Duplicate multiple copies of the treasure clues. Cut out the treasure clues to be given out one at a time as each set of Location clues is solved. The answers for each set of locations and the treasure location are given on the next page, for your information only.

Treasure Clue # 1

The treasure is in a city which shares clue # 4 with location # 1.

Treasure Clue # 2

The treasure is in a city which shares clue # 5 with Location # 2.

Treasure Clue # 3

The treasure is in a city which shares clue # 4 with Location # 3

Treasure Clue # 4

The treasure is in a city with a large manufacturing area, as is true of Location # 4 (clue # 3).

Treasure Clue # 5

The treasure is in a city which shares clue # 2 with Location # 5.

Treasure Clue # 6

The treasure is in a city which shares clue # 1 with Location # 6.

ANSWERS

Location # 1 - Xi'an in Shaanxi Province

Location # 2 - Chengdu in Sichuan Province

Location # 3 - Beijing in Beijing Municipality

Location # 4 - Shanghai in Shanghai Municipality

Location # 5 - Harbin in Heilongjiang Province

Location # 6 - Dunhuang in Gansu Province

Treasure Location - Luoyang in Henan Province

LESSON 3

CHINA CUBES

Introduction

This lesson in which students create theme cubes and display them could be repeated with numerous topics. In this lesson six themes are suggested, but there are dozens of topics dealing with China, alone, that could be displayed on these cubes. The cubes could be used to depict historic events or periods, scenes and concepts in literature books, a science concept, a country, and a host of other topics, limited only by the imagination. The idea for the cubes came from Steven L. McCollum in his book, Performance Assessment in the social Studies Classroom - A How-To Book for Teachers.

Purpose

To explore topics about China that can be singularly and creatively displayed for the educational benefit of many.

Objectives

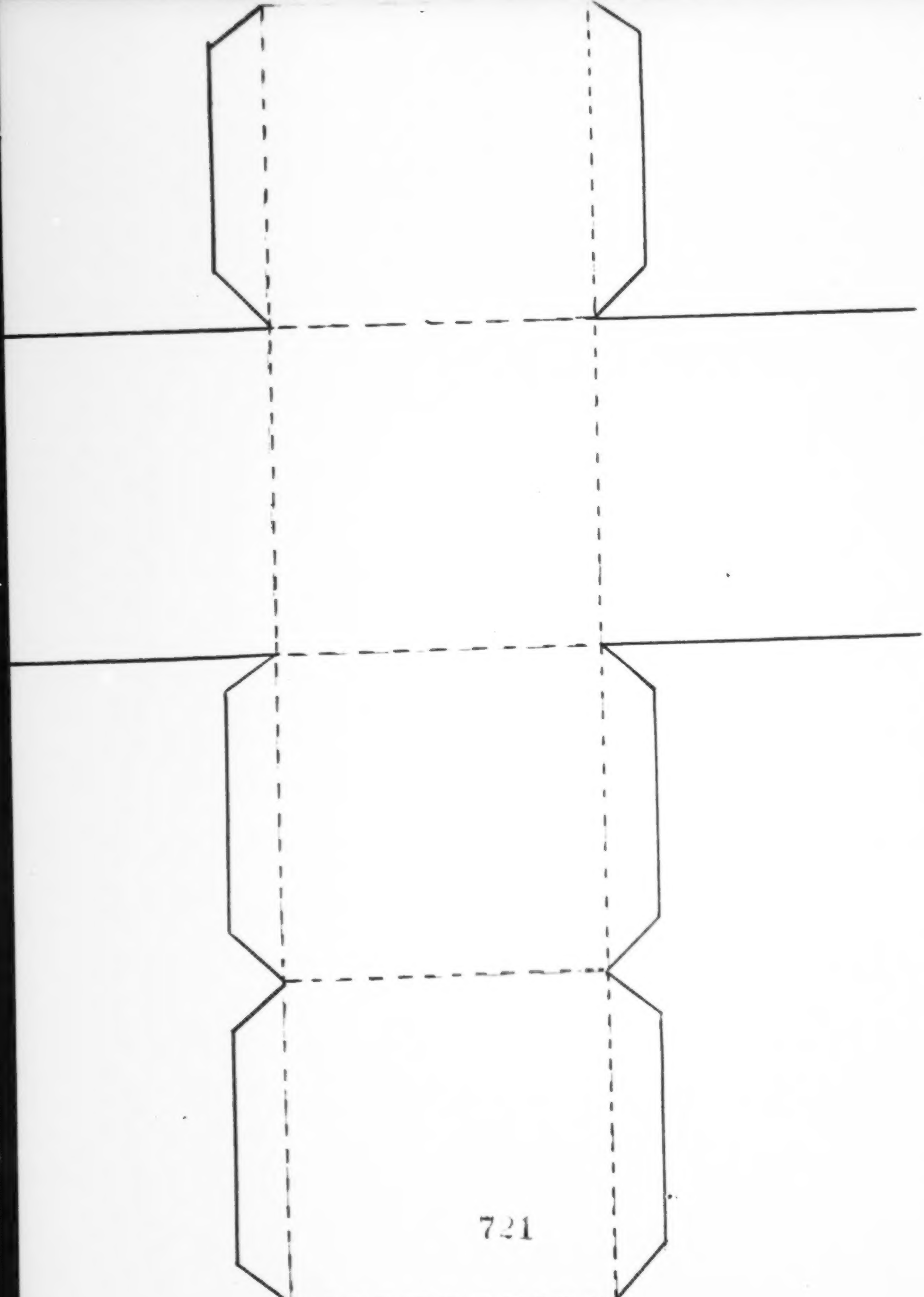
1. To introduce students to topics about China that can be narrowly focused for study.

2. To display knowledge about each singular topic by the creation of a cube on that topic.

3. To present singular topics about China to a wider audience in a creative way for the educational benefit of many.

Materials Needed

1. Pattern for cubes (enclosed).
2. Research materials on China, such as those listed in the bibliography.
3. Scissors, glue, and cellophane tape.
4. Colored markers and/or crayons.
5. White construction paper 12" by 18".
6. Suggestioons for cube topics and faces (enclosed).



ORIGINAL SIZE 12" x 18"

Grade Level for Lesson

Grades 5 - 9.

Time Required

Two 45 minute class periods.

Procedures

1. Teacher assembles materials needed.
2. Students are each assigned one topic to research. If preferred, students may work in pairs.
3. Each student constructs and illustrates a cube to depict the main topic of the cube, along with the sub-topics related to it.
4. After construction, each student shares with the class the illustrations on each face of his/her cube and explains how these relate to the main topic.
5. Display cubes in showcases, on tables, hung from the ceilings, or in some other noticeable way so that others may learn and benefit from the research and cubes.

Instructions for Constructing the Cubes

1. Duplicate the pattern for the 4" by 4" cube.
2. Have students cut along the solid lines. They should then fold inward along the dotted lines to see how the cube will eventually come together.
3. Have them lay the cube out flat and draw the illustrations on each face. (Suggestions for the faces are given below.)
4. When all drawings on the faces are complete, students should put glue on the fold-in tabs and fold and seal the cube. Cellophane tape may be used instead of glue, if preferred.

Suggestions for Cube Faces

Chinese Inventions

Face # 1
1. Place the title of the cube on this face and draw a picture to illustrate the Chinese invention of gunpowder.

Face # 2
1. Illustrate the Chinese invention of paper. Label for clarity, if desired.

Face # 3
1. Draw a picture of a compass, a Chinese invention. Label.

Face # 4
1. Draw a bow and arrow to illustrate that the Chinese invented this weapon. Label.

Face # 5
1. A wheelbarrow can be illustrated on this face. Label.

Other Chinese "firsts" that could have been put on the cube are: eyeglasses, an umbrella, a mechanical clock, and the water-powered mill.

Everyday Customs

Face # 1
1. Place the title of the cube on this face.
2. Draw a watermelon to illustrate that the Chinese eat a great deal of watermelon during the season. In the cities vendors abound with mounds of watermelons on the streets, in trucks, in carts, and in street stalls.

Face # 2
1. Illustrate a bicycle on this face. Few Chinese can afford a car, since the average salary seldom exceeds the American equivalent of $20-$45 per month. In cities, such as Beijing, there are literally millions of bicyclists. On major highways there are special lanes on both sides of the highways reserved especially for bicycles.

Face # 3

1. Draw a tea cup and a teapot. In China green tea is drunk many times a day and is always served to guests, even on a hot and humid day.

Face # 4

1. A caged bird may be drawn on this face. Bird cages from plain to very ornate are home to pet birds in China. These are popular pets. The birds are not exotic, but are often ordinary song birds of China. Usually, there is one bird per cage.

Face # 5

1. Simple papercuts can be made and pasted on this face. The art teacher may be able to help students create these.

Face # 6

1. American students are amused by the bloomer type pants with slits up the back that are worn by Chinese babies. When the baby squats, the little bare bottom protrudes, and, if necessary, excrement is released. This face of the cube can picture a pair of the split seat panties.

Sports and Games

Face # 1

1. Place the title on this face.
2. Draw a picture of a concrete ping pong table outdoors. The "net" may be a row of bricks. Ping pong is a popular sport in China.

Face # 2

1. Show men sitting on foot high stools on the sidewalk outside a building playing a game of "elephant" chess.

Face # 3

1. "Go" (Weiqi) is one of the most challenging games of strategy in the world, and it is very popular in China. Draw a picture of men gathered around a "Go" board in a city park or village square. (Note: "Go" can be purchased in this country.)

Face # 4

1. Basketball should be illustrated on this face.

Face # 5

1. Illustrate volley ball on this face.

Face # 3

1. Draw a picture of the tropical jungles in which these people live.

Face # 4

1. Draw a picture of the Peacock dance. Label.

Face # 5

1. A pair of slippers made of bamboo and lined with white terry cloth may go on this face.

Face # 6

1. Draw furniture made of bamboo

Foods

Face # 1

1. Place the title on this face.
2. Draw a picture of rice in a rice bowl with chopsticks along side.

Face # 2

1. A picture of Peking Duck might go on this face.

Face # 3

1. In northern China many wheat products, such as noodles and bread, are eaten. Draw a picture of noodles, bread, and dumplings on this face.

Face # 4

1. Fish, served whole, with a sauce over the top is a special treat for the Chinese. If they live near water where fish is plentiful, that is an important addition to their diets. Draw this fish dish on this face.

Face # 5

1. Draw a picture of "100-year-old" eggs on this face. These are eggs covered with an alkaline ash and kept for a month or more. The egg white turns black and jelly-like. The yolk has a grey ring around it. They are often eaten as an appetizer with pickled vegetables.

Face # 6

1. A bowl of soup should be pictured on this face. Cantonese cuisine presents soup at most meals. The soups are generally clear broths with bits of vegetables or tiny cubes of meat in them.

Evaluation

Completion of the cubes and satisfactory explanations of the significance of the illustrations on the faces will attest to the success of the lesson.

LESSON 4

RANDOM BLOCK CONNECTIONS

Introduction

In Lesson 1, Mental Imaging of China, students brainstormed and generated lists of words and phrases they connected with China.

As students study about China, they will hopefuly see slides or films of China presented by parents, teachers, or friends who have visited there. Those persons will provide information and insight to enhance students' understanding of China. Students will see commercial films, research on their own, participate in games and activities generated by their teacher, and read texts about China. After this kind of intensive study, the mental imaging activity should be repeated. The second time the students brainstorm lists of words and phrases they connect with China, save that list.

This lesson is a clever way of having them link what they have learned about China in new and unusual ways Creative, flexible thinking will be needed.

This kind of activity can be done with a variety of topics. As an example, students' list of spelling or vocabulary words can be randomly placed in the blocks to be linked into sentences.

Purpose

To stimulate students' creativity by linking bits of factual information in new and unusual ways.

Objectives

1. To connect bits of knowledge in creative new ways.

2. To think flexibly.

3. To write clearly and effectively.

Materials Needed

1. Paper with sixteen or twenty square blocks.
2. Brainstorming list from mental imaging activity.
3. Pencils and paper.

Grade Level for Lesson

Grades 5 to 9.

Time Needed

One 45 minute period.

Procedures

1. Ask students to randomly choose words from the brainstorming list and place one word or phrase in each of sixteen (or twenty) blocks on the Random Block Connections paper.

2. Collect the papers; then, randomly, pass them out so that students do not receive their own papers.

3. Ask students to study the words in the boxes and draw linking lines between two adjacent boxes. The boxes can be linked on any given side or diagonally from corner to corner. No word should be linked with more than one word. All the words should be linked.

4. On a fresh piece of paper, students are to write a sentence using two linked words. The sentence should be sensible and link the words in some coherent way. (See examples.)

5. The remaining linked words should be placed in sentences in the same way the first two were.

   Note: As students begin writing their sentences, they may change their minds on which words they wish to link. This is an important process for generating flexible thinking.

6. Allow students to share some of their sentences with the class.

7. Collect the papers and check them for the following:
   a. good sense
   b. correct usage of the word - e.g., verbs are used as verbs; adjectives are used as adjectives.
   c. correct application of knowledge about the words (or phrases).
   d. creativity in linkages.

Note: A block of twenty squares is more difficult and may be the next step in this activity for more advanced students. Another option for increasing difficulty is to ask students to link three words, instead of just two.

Evaluation

If students have met the criteria indicated in item # 7 of the procedures, one can assess that the student and the lesson were successful.

RANDOM BLOCK CONNECTIONS
(sample)

Directions

Choose sixteen words or phrases from the mental imaging brainstorming list. Place one in each block.

pandas	watermelons	acrobats	terra cotta warriors
tea	scroll	Beijing	bicycles
gun powder	extended families	Peking Duck	dragons
Marco Polo	tai ji quan	western dress	water buffalos

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